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THE

MISSIONARY REGISTER

FOR

M DCCC XXII.

CONTAINING THE

PRINCIPAL TRANSACTIONS

OF THE VARIOUS

INSTITUTIONS FOR PROPAGATING THE GOSPEL;

WITH

THE PROCEEDINGS, AT LARGE,

OF THE

CHURCH MISSIONARY SOCIETY.

GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE.
ST. MARK, XVI. 15.

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1822.

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JANUARY, 1822.

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OF THE PROTESTANT

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IN THEIR GEOGRAPHICAL ORDER.

INTRODUCTORY REMARKS.

In reviewing those events of the year, which are connected more immediately with the extension of Christ's Kingdom on earth, it will be found, that one of the most observable, in reference to this country, was the Coronation of our Gracious Sovereign.

This event has brought into observation, the Prayers and Exhortations appointed for these solemn occasions; and which were known to very few persons throughout the Kingdom, two generations having passed away since the Coronation of His Majesty's Father—now with God! The publication of the Services, used on the late occasion, has awakened, very generally, among good men, feelings of grateful surprise. They saw, with admiration, True Christianity, in its most vital principles, laid, by the wisdom and piety of our ancestors, as the foundation of the Throne; and the subserviency of the Kingly Office to the establishment of Christ's Reign upon earth, strongly and unequivocally declared.

It speaks well for our country, that His Majesty had been led, while governing in the name of his Illustrious Father, to give the Royal Sanction to the Propagation of the Christian Faith throughout the vast dominions, which it has pleased God to entrust to the British Sceptre. The Solemn Services of the Coronation cannot but have confirmed these feelings. If cherished and acted on, this Nation will, doubtless, bring down on it the Divine Blessing. And the awful Retribution, now working toward those Nations which have corrupted the Truth or have defied and persecuted it, and have oppressed and held in cruel bondage their fellow-men, is most striking: may the Nations which possess the pure Word of God, and avow their subjection to that Word, labour, with redoubled zeal, to establish its Authority throughout the world!

A brief review of the principal Ceremonies attending the Coronation of our own Sovereign, will shew that His Majesty is only acting in character, and fulfilling His most solemn obligations, when He supports and countenances every prudent measure, entered on

by any of His subjects throughout his vast Empire, for the Propagation of the Faith to every nation, and kindred, and people, and tongue.

After taking an Oath, in the presence of all the people, on his knees before the Altar, that he would govern in Justice and Mercy and according to the Laws, the King was consecrated to his Office, by the significative act of anointing with Oil—denoting those Gracious Influences and that Heavenly Unction of the Holy Spirit, without which he could not fulfil his awful obligations. To this end, Prayer is put up for the strengthening Grace of the Holy Ghost; followed by another, in the way of Benediction, pronounced over the King, for Prosperity and Success in his Royal Station.

After this Consecration to the Kingly Office and Dignity, and before the Crown is placed on the head of the Sovereign, he is invested with the Ensigns of Royalty—all denoting the Graces and Virtues with which he should be adorned, and the Ends and Purposes for which he should reign.

The four principal emblems are, the Sword, the Robe, the Orb and Cross, and the Rod and Dove—denoting Power, Majesty, Piety, and Mercy.

The King is girded with a Sword, to denote that Power with which he is armed, in order that he may punish the wicked and support the good. The Prayer offered by the Archbishop, before the Sword is girt on the King, shews the intention of this Ceremony:—

Hear our prayers, O Lord, we beseech Thee; and so direct and support Thy Servant King George, who is now to be girt with this sword, that he may not bear it in vain; but may use it as the Minister of God, for the terror and punishment of evil-doers, and for the protection and encouragement of those that do well, through Jesus Christ our Lord. Amen!

And the Exhortation, addressed by the Archbishop to the King, as soon as the Sword has been girt on him, most strikingly points him to the King of Kings and Lord of Lords, as his example in using the power entrusted to him:—

Remember Him, of whom the Royal Psalmist did prophesy, saying, *Gird thee with Thy Sword upon Thy thigh, O Thou Most Mighty: good luck have Thou with Thine honour: ride on prosperously, because of truth, meekness, and righteousness*—and be thou a follower of Him! With this Sword do justice, stop the growth of iniquity, protect the Holy Church of God, help and defend widows and orphans, restore the things that are gone to decay, maintain the things that are restored, punish and reform what is amiss, and confirm what is in good order; that, doing these things, you may be glorious in all virtue; and so represent our Lord Jesus Christ in this life, that you may reign for ever with Him in the life which is to come. Amen!

The King is then clothed in a Royal Robe; and has an Orb, or emblem of the Earth, fixed under a Cross, put into his hand. The Blessing and Exhortation of the Archbishop, on this occasion, shew, most impressively, the design and purport of this Ceremony:—

Receive this Imperial Robe and Orb; and the Lord your God endue you with knowledge and wisdom, with majesty and with power, from on high! The Lord clothe you with the robe of righteousness and with the garments of salvation! And when you see this Orb set under the Cross, remember that the whole world

is subject to the power and empire of Christ our Redeemer; for He is the *Prince of the Kings of the earth, King of Kings, and Lord of Lords;* so that no man can reign happily who deriveth not his authority from Him, and directeth not all his actions according to His laws.

A Rod, with a Dove on the top of it, is placed in the hand of the King. The Archbishop's Exhortation fully explains its signification:—

Receive the Rod of Equity and Mercy: and God, from whom all holy desires, all good counsels, and all just works do proceed, direct and assist you in the administration and exercise of all those powers which He hath given you! Be so merciful that you be not too remiss: so execute justice, that you forget not mercy; punish the wicked, protect the oppressed; and the blessing of him who was ready to perish shall be upon you—thus, in all things, following His great and holy example, of whom the Prophet David said, *Thou lovest righteousness, and hatest iniquity; the sceptre of thy kingdom is a right sceptre;* even Jesus Christ our Lord. Amen!

After these solemn introductory Rites, the Crown is placed on the head of the King, with Prayer for the Divine favour and blessing.

After the King was crowned, the Holy Bible was solemnly presented to His Majesty; the Archbishop, while a number of Bishops surrounded him, saying these remarkable and impressive words:—

Our Gracious King! we present unto your Majesty this Book—the most valuable thing that this world affordeth. Here is Wisdom. This is the Royal Law. These are the Lively Oracles of God. Blessed is he that readeth, and they that hear the words of this Book; that keep, and do the things contained it. For these are the words of eternal life; able to make you wise and happy in this world, nay, wise unto salvation, and so happy for evermore, through faith which is in Christ Jesus; to whom be glory for evermore. Amen!

May our Heavenly Father, in His infinite goodness, endue the heart of His Majesty, more and more, with the grace of the Holy Spirit; and shed that Divine Influence on all, who minister under Him the affairs of this Kingdom, or who direct its counsels: that, entrusted as they are, with the Government of at least one-tenth of the whole Human Race, and exercising a powerful controul over perhaps another equal portion of mankind, this mighty dominion may be swayed for the only worthy and honourable end of a Christian Kingdom—the establishment of the throne of the Almighty Saviour!

A review of the past year will fix attention on another subject, intimately connected with that of which we have spoken.

In the Services at the Coronation, the necessity of the constant and abundant influences of the Holy Spirit, in order to success in the labours of Government and in the conduct of the Christian Life, is not only distinctly recognised, but is strongly enforced.

To this most important subject, as connected with the propagation of the Faith throughout the world, the attention of Christians has been, of late, in various ways, very powerfully directed.

The success already granted to the Christian Labourers among

Jews, Mahomedans, and Heathens, is but as the drops, which are sometimes the precursors of the abundant shower, but, at others, pass away and leave the earth comparatively unblest by the rain of heaven.

The Missionaries, in all quarters of the field of the world, acknowledge the difficulties around them to be insurmountable by human strength and wisdom; and freely confess the need of patient faith, in most cases under disappointed hopes and few actual conversions. Some scoffers in these last days eagerly seize on such ingenuous acknowledgments; and labour to disparage and to expose to scorn the sacrifices which Christians are making, as a useless waste of money and toil, and even as a shameful dereliction of duties nearer home!

But *Wisdom is justified of all her children:* for they who are endowed with the wisdom which is from above, know that this is the course in which it pleases their Heavenly Master usually to lead His servants.

In the mean while, abundant proof is afforded that the Almighty Arm is still the same. Entire communities, as in the Islands of the Southern Seas, are turned from idols to the profession of Christianity, and numbers among them to the devout service of the living and true God; while, in other quarters, as in Western Africa, the dews of heaven descend in abundance, and convert barren deserts into the garden of the Lord.

It is the revealing and making bare, in all quarters of the world, of that Almighty Arm, for which the Christian Church should unceasingly pray. Missionaries still labouring in their places among the Heathen, and Missionaries whose debilitated frames have required a visit to their native shores, all unite in urging on Christians the duty of especial prayer for the out-pouring of the Holy Spirit, in order that the Saviour may be exalted.

This is a very observable feature, in the History of the Year which is just closed: and though it is a part of the trials of the Christian Church, to see Labourer after Labourer compelled to seek renovated vigour at home; yet those who are, in the judgment of their friends, unavoidably driven to this resource, may be assured, that, if they return home in this spirit, any loss of time or money, which may be occasioned by their temporary retirement from the field, will be abundantly repaid by the beneficial influence of their spirit at home. We would urge this point on the consideration of every Missionary throughout the Heathen World, before he quits his Station for a temporary retreat, to inquire of himself how he may best, in his debility, still serve his Master's cause.

In pressing this important subject on our Readers, we would particularly call their attention to that PROVIDENTIAL PREPARATION OF THE WORLD FOR THE OUT-POURING OF THE HOLY SPIRIT, which cannot but be noticed by reflecting men.

The issue of the fearful conflicts, in which the Civilized World *was so long engaged, has* been, to vest those Nations with the

largest measure of power, which are most favourably situated and best disposed to make a beneficent use of it. Britain, Russia, and America, are forward in schemes of good-will toward mankind; while access is opened to these Powers, to all the shores and almost all the countries of the earth; and the spirit of Discovery and of Commerce is making rapid advances, toward intercourse with the yet-unknown portions of the human race.

But, not to dwell on this topic, the state of India in particular, with its vast population, clearly points out to thinking men the preparation of the Divine Hand.

The whole population of India is placed either under the direct controul or the powerful influence of this country. Those parts of it which are still under Native Princes, are so interlaced by the British Possessions (as any one may see by consulting those Maps of India which distinguish the British from the Native Territories), that it would seem to have been the especial object in view, in the acquisition of territory by this country, to prevent all efficient combinations of the Native Powers against us. And yet it is manifest, that this territory was acquired without any such plan. A passage in the Address of the Governor General of India to the Gentlemen of the College of Fort William, delivered at the Public Examination in July of last year, on the manner in which the British Territories were acquired and on the necessity for maintaining them when they had become ours, is most worthy of attention in this particular view:—

To any one who reviews the steps by which British Power has attained its stupendous elevation in this country, it will be obvious that no foresight was exercised: our countrymen acted from the exigency of self-defence—the necessity of protecting those establishments, which, for purposes utterly unconnected with schemes of domination, they had legitimately sought, and had received from the deliberate free-will of competent authority.

Urged by a succession of events independent of our controul, we had, without plan, pushed our occupation of territory to an embarrassing extent. If axioms of theoretic policy ever prompted the narrowing of our frontiers, and the concentrating of our strength within a more convenient compass, imperious motives opposed themselves to the attempt. Our moderation would not regulate the conduct of the Native Powers on our border. Our relinquishment of rich and tranquil Provinces could, in their view, be ascribed to nought but conscious weakness. Strengthened by those resources which we had abandoned, those Chieftains would follow fast at our heels, giving to our retreat the appearance of discomfiture; and the supposition of our debility would be an irresistible temptation for that very warfare, the avoiding of which could be the sole rational inducement for such a rate of sacrifice. Beyond this, we had plighted protection to the inhabitants of the districts in question, as the price of their acquiescence in our rule: their submission had been honest, confiding, and cheerful: they had fulfilled their part of the compact; and it would be base to leave them to new masters, who would, by vindictive severity of oppression, grievously punish those helpless victims for their temporary acknowledgment of our sway.

My more immediate predecessors saw the peculiarity of the public circumstances. They judiciously endeavoured to connect and to mould into shape, those materials of Empire, which had chiefly been heaped together from accident, without unity of design.

I have indulged myself in this detail, to shew how incorrect are the notions so generally entertained, of our country's having achieved dominion in India through projects of conquest. No! we are not Conquerors! Those dignified personages,

to whom I last adverted, never prosecuted a measure, or harboured a wish, for the subjugation of India. They studied to give a form and fashion to the structure of our power—such as, by discouraging assault, and not by imposing an odious thraldom, might produce a Quiet, as distinctly beneficial to the Native States, as it was desirable for the advantage of our own concerns.

His Lordship adds some remarks on the influence of the British Character in India (for which we refer the Reader to the observations, in the following Survey, under the head of India within the Ganges), which may powerfully tend to convince us, that, by the beneficent exercise of that authority which our country has acquired in India, Divine Providence is preparing the minds of the Natives ultimately to receive the best of all Gifts at our hands —the knowledge of that only Name under heaven given among men whereby they can be saved.

To what else can this state of things be ascribed, if not to the secret direction and over-ruling of the Divine Hand!

And this Providential Preparation will still further appear, from considering the use which Christians have already made of the power possessed by Britain in India. Let any reflecting Reader contemplate the Institutions now in action or in preparation at or near the British Presidencies—and let him follow, on the Map of India, the course of the Missionary Stations which are already occupied, both in the British and the Native Territories, as it is traced in the following Survey, from the south-east corner of Bengal all round and through the heart of Hindoostan—and he will find (particularly if he connect with these the Stations of the Company's Chaplains, many of whom are rendering most important aid to the enlightening of the Natives) that there is no spot of this vast territory which may not soon be fertilized, when once the abundant showers of heaven begin to descend. In these Sacred Oases, scattered throughout the moral desert of India, the Christian Labourers are, at present, diligently cultivating, in the midst of many discouragements and fears, their own little demesnes for the sustenance of themselves and of the few people yet committed to their care: but they are there preparing that seed, which shall one day cover the whole land with fertile harvests; and they are already, wherever they find opportunity, scattering this seed abroad. Let but the Spirit be poured from on high, and *in the habitation of dragons, where each lay, shall be grass with reeds and rushes—the valleys shall stand so thick with corn, that they shall laugh and sing*—the *handful of corn in the earth on the top of the mountains, shall shake its fruit like Lebanon, and they of the city shall flourish like grass of the earth.* These Sacred Spots will put forth on all sides their quick and abundant verdure, and the whole land shall yield her increase.

May the Great Head of the Church pour forth the Spirit of grace and of supplication, on the whole Christian World! And may every one of our Readers, in particular, have his heart deeply engaged, at all times, in seeking this blessing; so that whether in his closet or in his family, in the social or in the public assembly, on ordinary or on particular occasions, he may fervently

pray that *the Spirit may be poured out on all flesh*, that *at the Name of Jesus every knee may bow, and every tongue may confess that Jesus Christ is Lord, to the glory of God the Father!*

Western Africa.

The attention of enterprising men is now drawn so strongly, on various grounds, to the Continent of Africa, that there is every reasonable hope of a rapid advance in the discovery of its unknown interior. The progress of Colonization, both on its western and southern coasts, offers points of support to those who push forward their researches, for purposes either of commerce or of beneficence: while Expeditions, about to be undertaken under the sanction of Government, in the northern parts of the Continent, will contribute to enlarge our knowledge of it in that quarter; and the intercourse opening with Abyssinia will ultimately give access to it on its eastern side.

It may be noticed with great satisfaction, that a spirit of discovery and of commercial enterprise is awakened among the Colonists of Sierra Leone. For the last twelve months, a series of intelligent papers has appeared in the Gazette of that Colony, in which much light is thrown on the geography of the western part of the Continent; and valid reasons are alleged, for attempting an intercourse with the Interior, from that Colony, by way of Teembo and Tombuctoo.

The growing strength and character of the Colony have now an influence far inland. This is sufficiently attested by two Official Documents, in Arabic, translations of which have appeared in the Sierra-Leone Gazette. One of these Documents was addressed to the Governor, by Almamy, of Teembo, a Mahomedan, and King of the large country of Foutah Jallon, inhabited by the Foulahs; entreating, in his own name and in that of the subordinate Foulah Chiefs, the interference of the Governor for the restoration of peace between two Chiefs of the Mandingo Country, whose quarrels interrupted the route from Teembo to Sierra Leone. The other Document alluded to, was a Circular Letter from a Heathen Prince, still further distant,—Dhaa, King of Bambarra, residing at Sego, a town of 30,000 inhabitants, on the Niger, and said to be the most powerful monarch of the Interior: this Letter was addressed to the Kings and Chiefs of the West, on occasion of King Dhaa's sending a Messenger to the Governor of Sierra Leone, requesting a safe-conduct for him to the British Settlement, and urging them to grant protection to all travellers.

The Letter of Almamy, of Teembo, led to a mission from the Colony to that Chief. Mr. O'Beirne, Assistant Staff Surgeon, offered his services, for this purpose, to the Acting Governor, Captain Grant. He reached his destination on the 11th of March, and was received with the utmost cordiality. A Grand Palaver was held; in which it was determined, without a dissentient voice, to embrace the opportunity then presented of forming a regular commercial intercourse with the Colony, by way of Port Logo, at the head of the Sierra-Leone River, and about 200 miles from Teembo. Mr. O'Beirne reached the Colony, on his return, on the 18th of April, accompanied by a number of Chiefs and Traders: among these was Omarroo Kroo, nephew of Almamy, charged by his uncle with the completion of the arrangements for a regular intercourse with Teembo. On the 28th of April, a grand Palaver took place at Government House, at which about one hundred Natives from the Interior, including Twenty Chiefs, were present, and which ended to the satisfaction of all parties. The Chiefs and Traders set out on their return, on the 6th of May, highly gratified by their reception: and it was afterward ascertained that they had diffused such general satisfaction, that it was only necessary for travellers to say that they were going to or returning from Sierra Leone, to ensure a free path and hospitable entertainment.

By a providential concurrence of circumstances, Mr. O'Beirne met, at Teembo, with Setafa, the King of Bambarra's Messenger, on his journey to the Colony. He had with him three men of the late Royal-African

Corps, who accompanied from the Colony Assistant Staff-Surgeon Dockard, when he proceeded with the Expedition under Major Grey, and were inadvertently left behind when that Gentleman quitted Bammakoo on the Niger. The Circular Letter of King Dhaa, before mentioned, speaks highly of the conduct of Mr. Dockard, while in the kingdom of Bambarra; where he was long detained by a war, which the neighbouring Mahomedan Tribes were carrying on against Dhaa, because he refused to submit to their Prophet. Setafa was the bearer of presents and a Letter to the Governor. After a short stay in the Colony, he left it on the 12th of July, for Foutah Jallon, to reside there during the rains; promising to return after their termination, with a view to accompany Lieutenant Laing, Adjutant of the Second West India Regiment, who had volunteered his services to proceed with Setafa to the kingdom of Bambarra, and thence to Tombuctoo if circumstances should favour the enterprise.

On the important view of the Colony to which we have adverted, we quote the following observations from the Sierra-Leone Gazette:—

"The friendly intercourse which the establishment of this Colony has brought about with the surrounding nations, and with those also of the Interior, will ensure the safety of a traveller for many hundred miles from the coast; so that an individual, starting with such great advantages, may be supposed merely to commence his travels, when he departs from Sego to explore more distant countries in the Interior.

"The honourable and prudent line of conduct observed by Assistant Staff-Surgeon Dockard, in the countries through which he passed to and from Sego, and during his long residence on the banks of the Niger, has materially contributed to facilitate the future attempts and exertions of enterprising adventurers in the cause of African Discovery; and has, likewise, inspired the Natives of these distant countries with that confidence and good-will toward us, which now lead them, day after day, to visit our Settlements, and to cement more firmly the growing attachment to ourselves, to our lawful commerce, and to our noble institutions.

"The mission which was so successfully performed by Assistant Staff Surgeon O'Beirne, to Almamy, King of the Foulah Nation, has promoted, in a very eminent degree, the leading objects which the Local Government has so long struggled to obtain.

"Independently of the commercial advantages, which daily flow from the friendly intercourse established by the wise and correct proceedings of these Gentlemen, we have reason to expect, from their talents and attainments, communications of the highest interest.

"It was a just reproach to this Colony, for a long period, that no one ventured forward in the cause of African Discovery, nor attempted, by personal exertion, to extend and enlarge our commercial intercourse with the Interior. That reproach is now happily removed."

From the same Paper, we extract some remarks on the conclusions which may be drawn from the Letter of the King of Bambarra:—

"The reasonings by which we supported our preference of the route of Sierra Leone and Teembo above all others for penetrating into the interior of Africa, however convincing they might have been to ourselves, and however apparently unanswerable by others, would probably be, in great measure, attributed to partiality for this Colony; but when a Prince in the interior of Africa, altogether unaware of Mr. O'Beirne's mission, despatches a similar mission at the same moment for the same object, so that both meet at a midway station, each anticipating the other, it is surely impossible not to be struck with the coincidence.

"His calculations must be equally free from partiality and from speculative refinement—suggested by obvious interest, and guided by plain facts: consequently, no further question can be made of the superior advantages of a communication from Sierra Leone to the Niger through Teembo, in comparison with any other route; whether we regard the interests of the Natives, or the objects of Europeans in establishing and cultivating a connection with

them. In future, therefore, the sole care will be, to make the best use of the line of intercourse thus providentially opened."

With this favourable prospect of increasing intercourse between Britain and Africa, we rejoice to see that the present and future possessions of His Majesty, on the whole line of the Western Coast of this Continent, for forty degrees of latitude, from the twentieth degree North to the twentieth degree South, are brought under one general superintendence and direction. An Act, to this effect, received the Royal Assent on the 7th of May. By this Act, the African Company is abolished, and all the possessions of the Crown within the limits above mentioned; approaching, on the South, the Colony of the Cape; and, on the North, the Empire of Morocco—are annexed to the Colony of Sierra Leone, and made subject to the administration established there. Not only will our knowledge of Africa and our intercourse with its Interior be greatly assisted, by the uniformity of administration and the increase of power, which will result from this measure; but the progress of that continued pest of Africa, the trade in Human Beings, will be thereby more effectually checked, and the virus itself more quickly destroyed.

For we regret to state, that this shameful traffic has of late been carried on, on this coast, with augmented efforts and still aggravated ferocity. Our extracts from the Fifteenth Report of the African Institution (see pp. 275—279 and 282—285 of the last Volume) will have put our Readers in possession of most afflicting details.

To these we shall here add an extract of a Report to the Lords of the Admiralty, by Sir George Collier, dated Sept. 16th, 1820, and printed by order of the House of Commons:—

"My Public Letters, reciting a variety of atrocious facts, will, I trust, have satisfied their Lordships, that this more than ever cruelly-conducted Slave Trade is, contrary to their anxious expectations, far from being on the decline."

After exempting our own country from all share in this Trade, and stating the circumstances in which it stands, in reference to America, Spain, Holland, and Portugal, Sir George adds the following dreadful statement respecting a Power, which we had hoped would have been taught by her own singular calamities and mercies to dread the renewal of that retribution, which the cry of the blood of murdered brethren had already contributed to call down upon her:—

"But FRANCE—it is with the deepest regret that I mention it—has countenanced and encouraged the Slave Trade, almost beyond estimation or belief. Under pretence of supplying her own Colonies and furnishing the means only required for their cultivation, she has her Flag protected: and British cruisers can only retire, when they shall see her ensign; for, search being forbidden, power and force become unavailing.

"Under this security, France is engrossing nearly the whole of the Slave Trade; and she has extended this Traffic beyond what can be supposed, but by one only who has witnessed it. In truth, France now supplies the Foreign Colonies, north of the Line, with Africans. I exaggerate nothing in saying that Thirty Vessels, bearing the colours of France, have, nearly at the same time and within two or three degrees of distance, been employed Slaving, without my daring to offer interruption, but at considerable risk: yet I was induced, under some circumstances, to detain vessels bearing the French Flag, in the hope of checking the bold and frequent outrages committed by the French on our own coast. I will add, that, IN THE LAST TWELVE MONTHS, NOT LESS THAN SIXTY THOUSAND AFRICANS HAVE BEEN FORCED FROM THEIR COUNTRY, PRINCIPALLY UNDER THE COLOURS OF FRANCE."

Who can calculate the aggregate of human suffering, undergone by these

Sixty Thousand Victims; first in being driven like beasts from the Interior, and then in encountering the horrors of the middle passage!

Notwithstanding the evils which we have deplored, opportunities for exertion are multiplying within this first portion of the Heathen World which we visit in our Survey. Wherever British power and influence are sufficiently felt to repress the schemes of the wicked, these opportunities present themselves—in the Gambia throughout the Colony of Sierra Leone, in the Sherbro under the respectable family of the Caulkers, and in some places farther southward. The American Colonization Society has secured land in the Bassa Country; but sickness and death have still retarded its exertions. The Island of Fernando Po, in the north-east part of the Gulph of Guinea, may hereafter become a very important Station, both for the suppression of the Slave Trade, and for the propagation of the Gospel on the opposite shores: some account is given of this Island, in reference to the extension of Christianity, in the Second Appendix to the Twenty-first Report of the Church Missionary Society; and the great advantages which Britain might derive from the possession of it in the destruction of the Slave Trade, are fully stated in the Papers printed on this subject, last year, by order of the House of Commons.

BATHURST.

A Settlement on the Island of St. Mary, at the Mouth of the Gambia.

Sir G. R. Collier, in his Second Annual Report on the Settlements on this Coast, gives the following account of St. Mary's:

The Island of St. Mary, upon which Bathurst, the capital, is rising with the same rapidity that the most healthful climate and most fruitful and productive country could ever desire, is a barren sandy spot, in many places scarcely above the level of the sea: indeed, a large proportion of it is evidently thrown up by the force of the surf on the sea-shore, and appears composed of large beds of shell, principally the African cockle. The island of St. Mary is divided from the main, by one or two swampy creeks, which overflow during the season of heavy rains: a dyke, however, thrown up to north-west of the town (and which I understand is proposed) may effectually protect the residents from the unpleasant, if not dangerous, predicament, they must, in the present rains, be subjected to. Of the healthfulness of St. Mary's I am not disposed to say any thing; nor would I wish to crush the enterprise of those, whom circumstances have led to establish themselves on so singular a spot. When an attempt shall be made to clear away the mangrove which bounds one side of the island, and the dyke proposed shall be completed, it is probable sickliness of climate may be considerably reduced.

In the mean time, buildings combining neatness and beauty are appearing; and though every necessary is obtained from the opposite shore, yet population is rapidly increasing; and St. Mary's bids fair to rival every spot on the lengthened line of coast of Western Africa, in commerce and industry.

Of Captain Grant, the Commandant at that time, Sir George speaks highly. Captain Grant took the command of Sierra Leone, during the absence of Sir Charles MacCarthy, and was succeeded at St. Mary's by Captain Stepney.

The Kings of Barra and Combo, and the other Mandingoes on the River, manifest the best disposition towards the English.

CHURCH MISSIONARY SOCIETY.

We are sorry to report the death of the Chaplain at St. Mary's, the Rev. Robert Hughes, and that also of Mrs. Hughes. They arrived at Bathurst, by way of Sierra Leone, in March of last year, but survived little more than five months—Mr. Hughes dying on the 24th of August, and Mrs. Hughes on the 28th. One Son, about fourteen years of age, was left in England; but two others, very young, were with their parents at Bathurst.

Mr. Hughes had undertaken to act as the Correspondent of the Society, and to promote its objects in the Gambia. He apprised the Committee, that the Natives up the River were willing to send their Children to any Schoolmaster who would settle among them; and suggested that a knowledge of agriculture would greatly conciliate the people to a Teacher, the loss of the Slave Trade having left them poor. Cotton, in particular, might be introduced with advantage. Should St. Mary's be made a Liberated Negro Station to any

extent, it would immediately require a Missionary or Schoolmaster. A few have been sent to form a small Settlement near the town. Mr. Hughes wrote—

At all events, there is, on the banks of this River, abundant ground to be occupied. Some of the Natives are very strict Mahomedans, and others of them loose Pagans; yet it seems that they would not hesitate to send their children for instruction.

With respect to the state of the Settlement, the native dances, and the open buying and selling even in the market, which were prevalent on the Lord's Day, have been suppressed. Of his own labours, Mr. Hughes wrote—

There appear to be many inquirers about the way of Salvation: some of them, I hope, are sincere. I preach on the Sunday Morning, and expound in the Afternoon; and also on Tuesday and Thursday Evenings.

An Evening School, and a Morning School for Adult Females, were established under Mr. and Mrs. Hughes, and a Free Day-School was in contemplation; but they were cut off in the midst of their plans of usefulness.

Mr. John Horton, who was formerly in the service of the Society in Sierra Leone, having returned home last Summer, was admitted to Holy Orders by the Lord Bishop of London, on the recommendation of Sir Charles MacCarthy, and has been appointed to succeed Mr. Hughes.

MANDANAREE.

A Native Town on the banks of the Gambia, from 6 to 8 miles from Bathurst—in the dominions of the King of Combo.

WESLEYAN MISSIONARY SOCIETY.

1821.

John Baker, John Morgan, *Missionaries.*

Mr. Morgan arrived from England in the beginning of March; and was joined, from Sierra Leone, by Mr. Baker, on the 21st of that month.

It was intended to fix this Mission at Tentabar, some distance up the River; but various considerations induced the Missionaries to prefer Mandanaree. This town is sixty feet above the level of the water; and in a fertile soil, which the Missionaries hope to teach the Natives to turn to the best advantage. Of the people, the Missionaries write:—

Their character is bad enough. As masters, they are proud, insolent, and cruel: as Servants, they are fawning, hypocritical, and extremely dishonest. It seems as though Mahomedanism had made them almost, if not altogether, the worst of men; and the generality of them think themselves authorised to cheat and steal from White People, at every opportunity. In this kingdom, however, liberty of conscience is allowed. The King himself is a Pagan, and so are the greater part, if not all, the people of this town; yet their Paganism is mixed up with the worst Mahomedan Superstitions. The King is quite despotic. When we first went to him, he received us very graciously; and frankly declared, that he was only a little King before the White Men came to St. Mary's; that neither his grandfather, father, nor himself, had a leaf of tobacco: but that now he was rising in power; and outstripped his neighbours, who were once his superiors.

A yearly tribute of twenty dollars is to be paid for the land which has been selected. A temporary building was in preparation Some of the Liberated Negroes who had arrived from Sierra Leone, had been under Mr. Baker's teaching there, and were to settle with the Missionaries.

Till the language of the Natives should be learned, the Missionaries spend their Sundays at St. Mary's, where they preach, and visit the poor. There is a great disposition to hear.

The Station is within a day's journey of the Feloops. As the people from Sierra Leone, who are settled with the Missionaries, are all of this nation, it is hoped that speedy access may be had to that country by their means.

Mr. Baker, being appointed for the West Indies, it was not intended that he should remain longer than was necessary to establish the Mission. Mr. Bell was therefore sent, in November, to supply his place.

Sierra Leone.

Considerable advances have been made by this Colony, in population and strength, since the last Survey: the inhabitants must, however, be now stated, at most of the Settlements, according to the Return there quoted, as no General Return has been received during the year.

A Return of Schools, under date of January 1821, makes the number of Scholars at that time, Children and Adults, 1959. The particulars will be given under each Station.

Of the last Rains, and some circumstances relative to Freetown, we extract some notices from the Sierra-Leone Gazette of Aug. 18th.—

The Rains began earlier than usual, and an immense quantity has already fallen. The sickness which has prevailed has been much less than might have been expected, if any credit is to be given to the common observation of the old inhabitants of the Colony, that the greatest sickness is in those years in which the largest quantity of rain falls. But although there has been a good deal of sickness this season, the character of the endemic fever has been mild and tractable in the generality of new-comers.

The Faculty consider the excessive vegetation in the streets, and the thick and overgrown jungle which disgrace the Lots, particularly in the eastern half of the town, as not only a fruitful source of the fever which annually appears, but as the main cause of its long continuance and severity. These are public nuisances, which if not removed before

the power of the sun checks or destroys vegetation, few indeed in this Colony may expect to escape Ague, and the evils which it engenders during the dry season.

Of the rapidity with which vegetation advances in Sierra Leone, and the consequent necessity of vigilance to keep it in check, the following striking instance is given:—

Some vine-cuttings were planted on the 6th instant: about the fourth day afterward, they began to sprout; and, on the 22d, sixteen days after they were planted, two bunches of grapes were observed on one sprout and one bunch on another. There are this day (August the 25th) seven bunches to be seen; and the sprouts on which they are produced have grown to the length of six inches in the time.

The season proved, however, in the end, to be fatal to many of the new-comers. Most of the Missionaries of the Church Missionary Society were affected by it, some of them seriously; but they were all mercifully restored, except the oldest Missionary, the Rev. Melchior Renner. After upward of seventeen years' service in Africa, having landed on the 14th of April 1804, he died on the 9th of September. He was affected with jaundice, and a bowel complaint. As he had removed to Kent, that Station having become vacant, he was at a distance from all other Stations, in consequence of which none of his brethren were present at his death.

The health of the First Chaplain, the Rev. T. R. Garnsey, and that of Mrs. Garnsey, rendered it necessary for them to return. They left with regret, on the 22d of January; and landed at Weymouth on the 7th of April. The health of the Second Chaplain, the Rev. Samuel Flood, was remarkably good till August and September, in which months he suffered from fever, but recovered. Mr. Flood has succeeded to the First Chaplaincy; and the Rev. Henry Palmer, admitted to Holy Orders by the Lord Bishop of London, has been appointed to the Second Chaplaincy.

Various changes have taken place, during the year, among the labourers of the Church Missionary Society in the Colony.

Mr. Norman and Mr. Davey, with their Wives, arrived on the 1st of February. Mr. and Mrs. Lisk were placed, as stated in the last Survey, at Regent's Town; but they had been so much reduced by fever as to be incapable, for some time, of engaging in active labours: Mr. and Mrs. Beckley, with Mary Bouffler, had been appointed to the Colonial Schools, in Freetown; but both Mary Bouffler and Mrs. Beckley dying, Mr. and Mrs. Lisk were removed from Regent's Town, by the Quarterly Meeting at Christmas, to take charge of the Colonial Schools, and Mr. Beckley was put in care of the Youths at the Christian Institution: but Mr. Norman arriving soon after, he was placed at the Institution, agreeably to the appointment of the Committee; by which arrangement Mr. Beckley was at liberty to proceed to another Station, and he was accordingly fixed as Schoolmaster at Kissey: Mr. Düring, however, standing in great need of assistance, Mr. Beckley went to Gloucester for a time; and, on the death of Mr. Renner, was placed at Kent, Mrs. Renner continuing in charge of the Girls. On the removal of Mr. Renner to Kent, Mr. Davey was appointed to the superintendence of Leopold.

Some idea may be formed of the want of Teachers in the Colony, and of the prospect of an ultimate supply from the instructed Natives themselves, from an extract of a Letter from Mr. Johnson, of June 6, 1821:—

I have had so many applications for Tamba, and Davis, and others who can read, that I sometimes know not whither to send them. At Hastings, the discharged Soldiers made application to Mr. Reffell for a Teacher; who wrote me a very kind Letter on that head; and I have promised to send one there every Sunday, and also to Bathurst. We have plenty of work in the Colony, but we must not lose sight of the vast regions beyond it. I wish the Youths in the Seminary were ready.

At the desire of Mr. Reffell, Chief Superintendant of Liberated Negroes, William Tamba has been placed in charge of Bathurst.

In reference to the difficulties attending the Mission and the want of Labourers, Mr. Nylander writes, in January—

Be not discouraged. Send Missionaries! Supply the vacancies! What is our life? It is but a vapour. What does our Lord himself say, respecting them that esteem their lives dearer than the cause of His Kingdom? Here is a large field, and all seems ready now for the harvest; only the Labourers are few. May the Lord of the Harvest prepare and send out faithful Labourers! May He speak the word, that great may be the company of Preachers!

Of the continued success which it pleases God to bestow on the Labours of the Missionaries, the most satisfactory evidence is received. To the strong testimony of Sir George Collier, quoted at p. 288 of our last Volume, we may add that the Chief Justice, in a Letter addressed to the Church Missionary Society, expresses the delight with which he has witnessed the Worship of the Liberated Negroes at their Establishments in the interior of the Colony; and congratulates the Society on the success of its exertions to diffuse the light of the Gospel over the darkness of Africa.

The late Mr. Hughes had seen the state of things in the Colony a few years before.

On occasion of his short residence there, in his way to the Gambia, he wrote—

During our stay at Sierra Leone, we visited some of the Missionary Settlements, and were much delighted with the evident improvement of the people. The great work appears to have truly begun among them. May God, in His own good time, complete it!

Mr. Nylander, now the Senior Missionary, writes in August—

The work of the Lord is prospering, more or less, in every Settlement. We are going on with the extension of Christ's Kingdom. Many have been added to the Church in different Settlements. May the Lord prosper the work of His Servants!

The spirit of love continues happily to prevail among the Missionaries, and to be cherished by the Anniversaries and the Monthly Meetings for Prayer. Of a Meeting held December 26, 1820, Mr. Johnson writes—

It was a day of joy. Never did I spend a more happy Christmas. All was love and unity. On the 25th we had nineteen, and on the 27th twenty-one, Missionary Labourers, male and female, to dinner—the greatest number that ever dined together in Western Africa!

Of the temporary absence of Governor MacCarthy from the Colony, our Readers have been already apprised. His Excellency left on the 26th of July 1820, in H. M. S. Myrmidon, for the Gambia, and there took his passage for England in the Ceres. He arrived in London on the 12th of September; having recovered from some attacks of fever, which he had suffered at the time of his sailing and after leaving the Gambia. Early in December, His Excellency proceeded to Paris, where he availed himself of every opportunity of urging the effectual Abolition of that Traffic, which presents so many obstacles to the improvement of Africa: his time there was, in fact, chiefly occupied, in endeavouring to rouse the feelings of justice and humanity; and to counteract those inhuman workings of supposed interest, which continue to excite and maintain a strong attachment to the Slave Trade, among numbers of the French of all stations. On his return to London, His Excellency, while adjusting with Government the important matter of his enlarged administration, had frequent intercourse with the Societies which are co-operating with him in benefitting Africa. From the last Report of the Church Missionary Society, we extract a statement relative to this subject:—

The Governor being now on a visit home, His Excellency favoured the Committee with his attendance, in order to report to them his views of the Society's Mission. His Excellency was pleased to express his obligations to the Society, for the assistance afforded to him in carrying into effect his plans for the good of the Colony, which he should not have been able to execute without such co-operation. He adverted to the labours of the different Missionaries, and detailed the particular circumstances and progress of each Settlement.

The Committee conveyed, on this occasion, the grateful acknowledgments of the Society to the Governer, for the countenance and support which he had given to the Mission; and requested His Excellency still to favour and promote the operations of the Society under his Government: and they assured him of their cordial disposition to aid in the promotion of the benevolent plans which he had formed for the welfare of Africa, so far as the means of the Society may allow.

In reference to the importance of the Colony, in a public view, we have a strong testimony from Mr. Goulburn. In the House of Commons, on the 13th of June, in a Committee of Supply, the sum of 22,444*l.* being moved for the Civil Establishment of the Colony, on a Member inquiring whether the advantages derived from the Colony were equal to the sums expended in its support, Mr. Goulburn replied, in substance, that—

He felt fully convinced, that these advantages were such as to overbalance, in a great degree, the expenses incurred. There was a very material extension of our trade in that quarter; and, in addition to this, he took into the account the great moral improvement of a large number of Natives, not only in the immediate neighbourhood of the Colony, but chiefly in the Villages of Recaptured Negroes, raised from a state of barbarous ignorance to social habits and to the Knowledge of Christianity. The expenses incurred in procuring such results were as nothing, in his opinion, compared with the advantages to which we might look forward.

But the national importance of this Colony is placed in the most striking light, in a contemporary publication (see the British Review, No. xxxvi. p. 483), a passage from which we quote with pleasure. In speaking of the horrors which attend the Slave Trade, the writer says—

It is recreating to turn from the contemplation of such scenes, to the Colony of Sierra Leone, where the improvements which have already taken place (and they are every day extending) disprove most completely the tales which have been so often echoed, of the incorrigible stupidity and brutality of the African Character. The injustice of holding in slavery Negroes recaptured under the Abolition Acts is very obvious: but it was not quite so obvious what to do with them when taken. To turn them adrift on their own shores, would only expose them to a second Kidnapping: to send them to Europe, would have been expensive and wholly unadvisable; and to send them to the West Indies, still worse. The Colony of Sierra Leone has, however, most seasonably supplied this *desideratum*.

Not without extreme admiration, do we look back on the origin and progress of that Settlement: which, from a little, low, and despised beginning, has become a noble, and, we trust, an imperishable monument of British Philanthropy; and, perhaps, the destined focus for the Civilisation and Christianizing of Inland Africa.

As a Depôt for Recaptured Negroes, and a convenient Seat for Courts of Adjudication, its value to this country is incalculable. Indeed, if Government had not found this Settlement ready formed to their hands—and formed, too, on principles which hold no compromise with the Slave Trade or Slavery—it must either have altogether abandoned the plan of liberating the Negroes recaptured by its cruisers, or have established a Settlement for the express purpose; a scheme, which would have demanded more time, and thought, and money, than could have been conveniently expended upon it.

In reference to this Colony, the Committee of the Wesleyan Missionary Society forcibly remark, in their Report which has recently appeared:—

A scene more delightful to humanity is scarcely exhibited through the vast extent of the general Missionary Field, than the Colony of Sierra Leone. Here the interesting spectacle is presented before the nations of the earth, of a Christian Colony calling the attention of the inhabitants of a vast Continent, whose commerce has been for ages the flesh and the bones of men, and those men their brethren, to the peaceful arts and the cultivation of the ground; and opening its friendly shores, and extending its protection and care, to those unhappy Negroes, who, seized by their own oppressive Governments and purchased by the avarice of Europeans, have been arrested on their voyage by British Cruisers, and liberated from their floating prisons.

But these triumphs of Hallowed Power and Christian Justice are surmounted by the triumphs of Religion. Among these Pagan Negroes, Missionaries have most successfully taught the principles of Christianity; and many interesting Societies of True Christians have been raised up among a people, who, by an over-ruling Providence, have been rescued from Slavery, and brought within a Christian Colony.

What the ultimate results may be on the spread of Religion in Africa, cannot well be estimated; but the effects must be great. The light will not be confined to Sierra Leone. Those, who have obtained mercy, will not hide this truth within their hearts; and into those various and distant regions where their affairs may conduct them, they will carry the Name and the Truth of Christ.

BIBLE SOCIETY.

The Seventeenth Report of the British and Foreign Bible Society has the following passage:—

The Auxiliary Society at Sierra Leone, under the zealous patronage of His Excellency Sir Charles MacCarthy, the Governor of that Colony, continues its labours in the common cause; and has remitted, in this year, 175*l.* to the funds of the Parent Institution.

No Anniversary was held last year.

Of the copies of the Scriptures presented to the Youths in the Christian Institution, and mentioned in the last Survey, the Rev. W. Johnson, in returning thanks for them to the Society, states—

The 50 Bibles and 50 Pocket Testaments for the Youths in the Seminary, have proved a great blessing. The marginal references in the Bibles have enabled them to compare Scripture with Scripture, and thus that Holy Book is becoming familiar to them.

The Map of Sierra Leone, stated, in the last Survey, to be in preparation by Mr. Faden, has been since published. We recommend such persons as take an interest in the Colony to procure a copy.

Our Survey of the Stations will proceed in the same order as in the last Survey:—

From *Freetown*, in the north, the route will be by *Kissey*, *Wellington*, and *Hastings*, in the north-east and on the shores of the Bunce River, to *Waterloo*, near the head of that river, on the east side of the Colony, bordering on the Timmanees, and 18 or 19 miles south-east of Freetown. From Waterloo, crossing the Colony very obliquely, south-south-west, from 18 to 20 miles, the road leads to Kent, on the shore of the ocean, near the southern extremity of the Colony; and upward of 30 miles south-by-east of Freetown. Nine or ten miles north of Kent, on the west coast of the Colony, lies *York*. About 15 miles north of York, the route leads to *Charlotte*; in passing from which Station to Freetown, we come, in succession, by some deviations from the straight road, to *Leopold*, *Bathurst*, *Regent's Town*, *Gloucester*, *Leicester*, and *Wilberforce*.

FREETOWN.

The Chief Town in the Colony—in the Parish of St. George—Inhabitants, exclusive of the Military, 4785.

CHURCH MISSIONARY SOCIETY.

James Lisk, *Schoolmaster*.

Mrs. Lisk, *Schoolmistress*.

G. Fox, and Mrs. Fox, *Native Assistants*.

The Society has been long anxious to supply the Schools of Freetown with able Teachers. Death or sickness has removed or disabled several of those who were appointed to this charge, and under whom the Scholars were rapidly improving. Mr. and Mrs. Fox are active and useful: during the Rains, the care of the Schools frequently devolves chiefly on them. It is very much the wish of the Committee to send some other devoted Teachers, who may be capable of rendering the System of Instruction in these Schools a real blessing to the Youth of Freetown. Sir CharlesMacCarthy strongly urges this point, and the Committee are anxious to fulfil His Excellency's wishes.

The Girls' School had, for some time, the benefit of Mary Bouffler's assiduous labours; and the Committee had hoped that the exemplary zeal of that Young Woman would have proved a blessing to them: but it pleased God to remove her from a work which she loved, after about four months' labour among the Girls.

The truly Christian Spirit of this excellent Woman will be seen in an extract of a Letter from her, written at the end of March, about two months after she had entered on her charge:—

We have now 137 Girls in the School. I never found children in England more teachable, nor so anxious to learn. They seem much attached to me, and I feel great love to them.

When employed in teaching them, I sometimes call their attention to the Scriptures which they have been reading, when I think I see in their eyes the strong emotions of an immortal soul eager to learn the way of Salvation. If God would grant to me the honour of being the humble instrument of

usefulness to one of these long-injured people, either in life or death, it will more than repay to me all that I have left, and all that I have undergone.

Though I think it my duty to pray for life, yet I feel much relieved from the fear of death. Though surrounded by sickness and death, yet I feel that heavenly composure in resting on my Saviour, that sometimes I can say, Death is swallowed up in victory!

The Official Return, in January, 1821, made the total number of Scholars 346; being 155 Boys, 84 Girls, and 107 Men and Lads: at the Christmas preceding there appear, however, to be 475 names on the books; but this was considerably less than the average of the preceding Quarters of 1820—some of the Boys having been put apprentice, and other circumstances operating as a hindrance.

At Lady Day, of last year, the names on the books were further reduced to 415; the diminution being chiefly in the Adults; a number of whom were sent to the Gambia with the late Rev. Robert Hughes.

At Midsummer, there were on the books 426 Scholars—being 185 Boys, 153 Girls, and 88 Adults; but not more than 200 were in average attendance, chiefly on account of the want of accommodation, the School House having become unsafe.

WESLEYAN MISSIONARY SOCIETY.

John Huddlestone, G. Lane, *Missionaries.*

Mr. and Mrs. Huddlestone arrived on the 8th of November, 1820. Mr. Lane followed them.

The last Report states respecting Mr. Baker, at present at the Gambia—

The labours of Mr. Baker, at Sierra Leone, were very successful; and his perseverance in them, notwithstanding repeated attacks of fever, was unremitting. The Societies under his care experienced considerable increase, and some New Places were opened for the Worship of God. A little before Mr. Baker left the Station, he writes—

"I am happy to inform you, that the work of God in Africa is making rapid progress. Many enjoy the realities of Religion, and many more are anxiously inquiring what they must do to be saved. Numbers of the Blacks can now read the Scriptures for themselves, and are very zealous in instructing and exhorting their countrymen. Indeed, the religious influence on the minds of the Black and Coloured People of this Colony has been, for a considerable time past, very remarkable."

The last report of the numbers in Society at Freetown and the neighbourhood was, that, by a considerable increase, it amounted to upward of 1100, almost exclusively Blacks and People of Colour.

KISSEY.

A Town of Liberated Negroes, in the Parish of St. Patrick—Inhabitants in the Town and its vicinity, 1033.

CHURCH MISSIONARY SOCIETY.

1816.

Gustavus Reinhold Nyländer, Minister.
Mrs. Wenzel, Schoolmistress.

Stephen Caulker, the Native Usher, having left Kissey, Mr. Robert Beckley assisted in the Schools, during a considerable part of last year: he had lost Mrs. Beckley before he left Freetown: she died Nov. 27, 1820, in patient resignation to the Divine Will. Mrs. Wenzel has continued in charge of the Girls' School.

The Official Return of Scholars, in January, 1821, was 50 Boys and 45 Girls: these numbers have somewhat varied during the year. An Evening School was opened by Mr. Beckley for Men and Boys, which was attended by 116: these were afterward diminished, chiefly for want of accommodation, to about 75. The progress of the Girls, both in reading and needlework, has been considerable. Some of the Youths have been put to trades, and several of the elder Girls have married.

Morning and Evening Worship is regularly attended, by both Adults and Children; and Divine Service, twice on the Sunday, by upwards of 400 persons. Prayer Meetings are held on Wednesday and Saturday Evenings. There are, as yet, but few Communicants: they walk consistently as Christians.

Mr. Nyländer's report of the state of his charge, made at Christmas 1820, will convey an impressive view of the trials attending the African Mission:—

Numbering the years that I have spent in Africa, I find this to be the Fifteenth Christmas that I have seen here. I must exclaim, with the servant of God, *Who am I, Lord, and what is my father's house, that thou hast brought me hitherto?*—while about Thirty of our number, younger than myself, and apparently more useful, have been carried to their graves during this period, wherein I was variously employed in the Vineyard of my Lord! I have taught A B C to many who are now taller than myself: I have endeavoured, I trust, to make known Jesus Christ and Him crucified, wherever I have had an opportunity: I have also attempted to translate portions of the New Testament: but always guided, like the blind, in a way that I knew not; yet, I believe, by an unerring Hand. I have sown in tears—labouring in hope—encouraging myself with this, that God's Word would never return void; but never saw any fruits of all my labours till of late, when I had, and still have, cause to believe that some of the people under my care have experienced a real change of their hearts, which they shew by their conduct.

Cultivation is rapidly advancing in this Parish. At the end of July of last year, a few days before Sir Charles MacCarthy left the Colony, he visited this Settlement, and was highly gratified by the state to which he found that it had arrived, under the direction of Mr. Nyländer.

A New Church, School-Rooms, and a Parsonage-House, are in forwardness. The Church will accommodate 1000 persons.

WELLINGTON.

A Town of Discharged African Soldiers and their

Families, in the Parish of Arthur—Inhabitants, 456, of whom 339 were Men.

CHURCH MISSIONARY SOCIETY.
1821.

Mr. Nylander has attended this Station, which is between two and three miles from Kissey, on Sunday Afternoon; Mr. Beckley relieving him at that place. On Tuesday Evenings, Mr. Beckley attended at Wellington.

WATERLOO.

A Town of Liberated Negroes and Discharged African Soldiers, in the Parish of St. Michael—Inhabitants, 353.

CHURCH MISSIONARY SOCIETY,
1820.

John Godfrey Wilhelm, *Minister.*
Mrs. Wilhelm, *Schoolmistress.*

At Michaelmas there were 60 Boys and 78 Girls in the Schools: the Official Return, of January preceding, had been 63 Boys and 62 Girls.

A New School-House was built; the former having been carried away in a tornado, burying its sleeping inhabitants in its ruins, but providentially without much injury.

The hearts of some of the people are attached to their Teacher: yet there are still adversaries, who manifest dislike to order and religion, even with bitterness. There are about 28 persons, Men, Women, and Children, who appear to be under the influence of religion: twelve Communicants give evidence of a changed state and life.

The health of Mr. and Mrs. Wilhelm had been generally good; and they counted it a great mercy, that they were thereby enabled, with few interruptions, to attend to their new and difficult charge. In this they latterly received assistance from Mr. and Mrs. Davis, from Hastings; and, in the Boys' School, from a Young Man, named William Lawrence.

Morning and Evening Prayer and the Sunday Services are regularly maintained.

Mr. Wilhelm's Quarterly Reports of his proceedings, printed in the Third Appendix to the Twenty-first Report of the Society, give a view of the difficulties to be encountered in these Settlements.

Much ground has been cleared and brought under cultivation. There are many large Rice and Cassada Farms.

From the Report of a Journey, made by some Gentlemen round the Peninsula, in September, and printed in the Sierra-Leone Gazette, we extract an honourable testimony to Waterloo:—

Nothing during our tour gave us greater pleasure than the appearance of this Village, established little more than two years. The extent of cleared country, in a state of cultivation, is almost incredible. We measured 76 square acres of rice, some of which was ready to cut, in the immediate vicinity of the town.

The town is well laid out: the houses are rather superior to any in the other villages on the Peninsula: the Rector's House and the Girls' and Boys' School-Houses are neat and commodious.

The greatest credit is due to the worthy Rector, the Rev. J. G. Wilhelm; and not less to Mrs. Wilhelm, for her assiduity, in the instruction of the Girls placed under her protection. It is but a short time ago since these promising Girls were relieved from the galling chains of Slavery, and put under her guidance: and now to behold them, reading their lessons, repeating their prayers, or busily employed at their needle, excites the most lively and gratifying reflections; and produces a thorough conviction of the unbounded blessings which may be bestowed, by a strict attention and constant assiduity in the education and civilization of the most superstitious and barbarous tribes.

HASTINGS.

A Town of Liberated Negroes, in the Parish of St Thomas—Inhabitants, 195.

CHURCH MISSIONARY SOCIETY.
1820.

W. Davis, *Native Teacher.*

William Davis has, for some time, at the request of Mr. Reffell, attended at this Station, every Sunday, from Regent's Town, to hold Divine Service with the people.

KENT.

A Town of Liberated Negroes, in the Parish of St. Edward, at Cape Shilling—Inhabitants, 296.

CHURCH MISSIONARY SOCIETY.
1819.

Robert Beckley, *Schoolmaster.*
Mrs. Renner, *Schoolmistress.*

The late changes at this Station have been already mentioned. In reference to the Superintendant who was succeeded by the deceased Mr. Renner, we extract a Note from the last Report of the Society:

It will be heard with pain, that the late Superintendant of this Settlement has been found guilty of Manslaughter, in consequence of the death of a Native Boy following severe punishment inflicted on him for theft. The previous good character of the late Superintendant for conscientious conduct and humanity was fully attested on his trial; and this rendered his a Case of the most forcible warning to every one, and especially when entrusted with the care of others, to pray earnestly for that Grace which may bring the temper and feelings into entire subjection to the Divine Commands.

No Liberated Children having been sent hither, there is no Day School for Children, as the few Boys who are at this Station work all the day: an Evening School is, however, established for Men and Boys: these are of all ages, from 8 to 35 years; and make slow, but steady progress. There is a Day School for Adult

Females: these are chiefly married women, yet very regular in their attendance, and eager to learn. The Official Return of Scholars, in January, was 35 Women, and 58 Men and Boys.

A large building, mentioned in the last Survey, has been finished. It is of stone, and has a fine appearance on the approach from sea.

The Liberated Negroes are making progress, and cultivation is extending.

The Missionary Association, in its first four months, contributed *2l.* 13*s.* 11*d.*

Cape Shilling is an elevated point of land, free from swamps and marshes; and may be considered as one of the most healthy spots in the Colony.

The Bananna Islands, which lie off Cape Shilling, have been lately transferred to the British.

CHARLOTTE.

A Town of Liberated Negroes, in the Parish of St. John—Inhabitants, by the last Official Return, 268, but much increased since.

CHURCH MISSIONARY SOCIETY.

1819.

Christopher Taylor, *Schoolmaster.*
Mrs. Taylor, *Schoolmistress.*

Mr. and Mrs. Taylor have continued their labours at this Settlement, with encouraging success.

Divine Service has been generally well attended, especially on Sundays, and the people appear to be interested: of the majority of them, however, a favourable report cannot be given, in respect of their religious state; but some manifest true piety. Seven have been baptized, and walk consistently. Daily Worship was attended by about 250.

A Meeting is held on Saturday Evenings, for religious edification and prayer; and Prayer Meetings at seven o'clock on Sunday Mornings, and on Wednesday Evenings. These have proved a great blessing to the people.

The Missionary Association produced 7*l.* 9*s.* 9*d.* in its first year. At the Anniversary in May, the attendance was large, and the spirit excellent; which seemed to arise from the Monthly Prayer Meeting of the Association having been held in the morning. Several Christian Natives addressed the Meeting: the sum of *1l.* 15*s.* 3*d.* was collected.

The Official Return of Scholars, in January, was 152—being 88 Boys, 40 Girls, 23 Men and Lads, and 1 Woman. At Midsummer their number was increased to 233—namely, 65 Boys, 56 Girls; and 112 Men and Lads in an Evening School: an Evening Female Adult School was afterwards opened, and had 20 Scholars; making a total of 253. A gradual improvement is generally observable. Some have become tolerably good Teachers.

Various particulars were given at pp. 325—327 of our last Volume.

LEOPOLD.

A Town of Liberated Negroes, in the Parish of St. Peter—Inhabitants, by the last Official Return, 469; but reduced to 352, at the beginning of April.

CHURCH MISSIONARY SOCIETY.

1818.

Thomas Davey, *Schoolmaster.*
Mrs. Davey, *Schoolmistress.*

Mr. Davey entered on this Station at the end of February.

The Official Return of Scholars, in January, was 115—being 30 Boys, 55 Girls, and 30 Men and Lads. At Michaelmas, there were, in the Day Schools, 40 Boys and 37 Girls; and, in the Evening Schools, 30 Men and 6 Women. Some make great progress.

On Sundays, Morning Service is held at half-past ten, and Evening Service at six; besides which, there are Meetings for Prayer, at six in the morning and at three in the afternoon. The Place of Worship will not contain all who would attend. Upward of 100 frequent Daily Morning and Evening Prayers.

The sum of 10*l.* 5*s.* 4*d.* was contributed, during the year, by the Missionary Association.

W. Tamba has occasionally rendered assistance to Mr. Davey.

BATHURST.

A Town of Liberated Negroes, in the Parish of St. James—Inhabitants, 469.

CHURCH MISSIONARY SOCIETY.

W. Tamba, *Native Teacher.*

Mr. Reffell testifies to the improvement of the people at this Station, under Mr. Horton. They are chiefly Jaloofs; and are considered by him as more prejudiced in favour of their native customs, than any others on the coast. In two years, the place assumed a new aspect.

William Tamba has been placed here, by desire of Mr. Reffell; no European, of suitable disposition and qualifications, being at liberty.

The Official Return of Scholars, in January, was 142—being 55 Boys, 39 Girls, 20 Men and Lads, and 18 Women.

REGENT'S TOWN.

A Town of Liberated Negroes, in the Parish of St. Charles—Inhabitants, by the last Official Return, 1218; but since increased to about 1500—laid out

with regularity, in nineteen streets, plain and level—good roads round the town—has a large stone Church, a Government House, a Parsonage House, a Hospital, School Houses, Store Houses, a Bridge of one arch (not of several, as was stated, by mistake, in the Sierra-Leone Gazette), all of stone, as are some of the Native Dwellings and other Buildings—the land in the neighbourhood is cultivated—various trades are carried on—a daily market is held—and the whole place is rapidly advancing in civilization.

CHURCH MISSIONARY SOCIETY.

1816.

W. A. B. Johnson, *Minister.*
James Norman, *Schoolmaster.*
Mrs. Norman and Hannah Johnson, *Schoolmistresses.*
David Noah, *Native Teacher.*

Mr. Johnson, in the midst of his various labours, is enabled, by a diligent occupation of his time, to communicate many particulars of that work, which it has pleased God to entrust to his care. In these communications much interesting information is given respecting the Trials and Supports of the Mission, the diligent Attention which is paid to the Means of Grace, the Progress of Religion, and the Influence of Divine Grace on the People. This influence is observable in the spirit and character of these Native Christians; particularly in their acknowledgment of the Gracious Hand of Providence in bringing them from their own country—in the manner in which Convictions of Sin are awakened or deepened—in the Conflicts of the Christian Mind—in their sense of Divine Forbearance and Mercy—in a Watchful Jealousy over the State of their Hearts—in their Faith and Patience under Afflictions—in their Love to the Souls of their Relatives—and in their cultivation of Domestic Happiness. Illustrations of all these topics, extracted from Mr. Johnson's despatches, appeared at pp. 290—299 of our last Volume. These Communications and others of a similar nature display, all together, such irrefragable evidence of the power of Divine Grace, as may supply abundant encouragement to Christian Labourers in every part of the world.

A considerable increase of the Baptized and Communicants has taken place. On the First Sunday in November 1820, there were 34 Adults baptized; and on Easter Sunday last 21, and 2 from Charlotte: in the Michaelmas Report, an addition of 33 more is stated. About 30 were then on trial, receiving daily instruction; with many more applications for admission. The strictest watch is kept over the Candidates for Baptism, by the Communicants, that their consistency of character may be ascertained before they are admitted to that Ordinance.

A few of the Communicants had fallen; but several of them had been recovered: the rest proceed well. The number of Communicants has so much increased, that the Monthly Communion has been changed from the First to the Last Sunday in the month, that Mr. Johnson may avail himself of the assistance of Mr. Düring; who kindly attends, for that purpose, from Gloucester. Mr. Norman writes, in October—

A spirit of prayer is poured out on the people, in a remarkable manner; so that we find, as we pass through the streets on returning from Evening School, that almost every house is become a House of Prayer.

The addition to the Inhabitants, noticed above, was chiefly from a Slave Vessel, brought in, in the month of May, with 238 Slaves. Of these 217 were sent to Regent's Town, and received with loud acclamations and most affectionate tenderness—relations and friends, long separated, recognizing one another with astonishment and joy; and several of the Inhabitants having the happiness to receive to their homes a Brother or a Sister, whose face they never again expected to see. The Congregations and Schools were much increased by these new comers: yet more than a fifth of them, chiefly Females, Adults, and Children, were soon removed by death; having been too much reduced by their sufferings on board to encounter the Rains.

In October, the attendance at Daily Morning and Evening Prayer had greatly increased—from 700 to 1000 being usually present: and the Church became so excessively crowded on Sundays, notwithstanding tornadoes and heavy rains, that it was very oppressive, while numbers would stand outside in the heat and rain. Permission having been given to enlarge it, the north side was taken down, and an additional space of nearly 29 feet in width was to be thrown into the area, under the direction of Mr. Norman, with galleries all round the Church, which would then occupy a space of about 80 feet by 64.

The Official Return of the Schools, in January, was—Boys 75, Girls 60, in the Day Schools; Men and Lads 298, Women 40, in the Evening School—total 473. At Midsummer, a large increase had taken place; 68 Boys and 61 Girls, with both Men and Women, having been added from the newly-liberated Slaves, besides little Children born in the first and second year of Mr. Johnson's residence: the total at that time was 668—being 155 Boys, 142 Girls, 308 Men and Lads, and 63 Women: about a fourth of them were, however, detained at home by sickness.

Of the Native Teacher, who has the chief labour of the Schools, Mr. Johnson writes—

No one can be more pleased or more actively engaged than David Noah is: he has now his hands full, but wishes still for more.

Mr. Johnson reports at Michaelmas, that the Schools, both of Adults and Children, afforded the highest gratification. A Meeting for Prayer is held, on Sunday Evenings, among the Elder Youths, under proper direction; which has now been continued for more than three years, and has proved a blessing to many of them: it was begun by the late George Paul, of exemplary memory.

The Missionary Association contributed, during the year, 50*l.* 5*s.* 2*d.*; and 7*l.* 9*s.* 9*d.* was also collected for the British and Foreign Bible Society.

It would scarcely be credited that ill-will could be carried so far, as to lead some persons to endeavour to infuse suspicions into the minds of the Negroes, that the money which they contribute does not reach the Society. There is no other record which the Committee enter in the List with such peculiar feelings, as that of the Contributions from the Negroes and their Teachers and Friends in Sierra Leone. In the last List, the receipt of 120*l.* 10*s.* 2*d.* within the preceding year is acknowledged, and the particulars given. The attempts of the adversary were, happily, fruitless; as more Subscribers were added—the Contributions of the people at Regent's Town, in January, amounting to 6*l.* 2*s.* 6*d.*; and, in February, to 6*l.* 6*s.* 10½*d.*—a total of between 70*l.* and 80*l.* per annum from this single assemblage of Liberated Negroes!

The Third Anniversary of the Association was held on the 10th of April, when several of the Natives feelingly addressed the Meeting. In one of the Resolutions, the Meeting congratulated their American Friends on the establishment of a Society, the influence of which is extended to Africa, and expressed an earnest wish for its abundant usefulness in the conversion of the Natives down the coast. Of the plan for W. Tamba and W. Davis to proceed with the American Agents, mention was made at p. 201 of the last Volume Mr. Johnson writes on this subject—

The idea of an Establishment in the Bassa Country by the American Society, and of W. Davis and W. Tamba accompanying our friends thither for the present, has excited a lively interest among the people here; and continual prayers are offered up for their success.

Mr. Johnson finds the Quarterly Papers of the Society very acceptable to the people.

I wish (he says) that you could witness the distribution of them in the Evening School.

A View of Regent's Town was given at p. 126 of our last Volume, and in the Twenty-first Quarterly Paper of the Society. The mountains, so conspicuous in that View, bear marks of volcanic origin: it was probably owing to the action of this volcanic power, that an Earthquake, which was felt in the Colony on the 17th of May, was no where so severe as at Regent's Town; where it shook all the houses, moved the furniture, and created universal alarm.

Mr. Johnson thinks that Regent's Town has improved in healthiness, by the increase of cleared ground. Most of them had, indeed, suffered; and some severely: but all the Labourers were recovered.

In the Rains of 1820, there were sold to Government 10,178 bushels of Cassada, for which the sum of 636*l.* 2*s.* 6*d.* was received. The Rice Harvest of last year failing, increased still further the demand for Cocoa and Cassada.

It gives us pleasure, to quote authentic testimonies in confirmation of the greatness of the work, which it pleases God to carry on among the Negroes of Regent's Town; because, as in India, we know that there are persons, who, little acquainted with the facts of the case, or not qualified to appreciate the nature and value of that religious influence which those facts substantiate, are yet not backward to disparage the evidence of the facts themselves, or the conclusions which competent judges will assuredly draw from them.

An extract from the Twenty-first Report of the Society speaks strongly on this subject:—

It will be highly satisfactory to the Society, to find that the testimony of various witnesses entirely accords with the representations here given of the state and progress of this Settlement.

Sir Charles MacCarthy assured the Committee, in reference to Mr. Johnson's past labours at this Station, that the effect of them had been under-rated in his communications, rather than too highly coloured, as some might imagine. His Excellency stated that the Foreign Commissioners, now resident at Freetown on the Mixed Commission for the adjudication of Slave Vessels, once attended Public Worship at Regent's Town in his company, and all expressed their surprise and gratification at the state of the Congregation.

Mr. Morgan, who in part supplied Mr. Johnson's absence from Regent's Town during his visit to this country, was requested, on his return home on account of his health, to furnish the Committee with a statement of such facts and circumstances respecting Regent's Town, as might serve to make them better acquainted with the state of the people. He has borne testimony to their Piety, Integrity, Industry, and Docility.

Mr. Morgan's statements, here referred

so, were given at pp. 288—290 of our last Volume.

We add the testimony of two very competent judges:—

On Sunday, March the 18th, Mr. Andrus and Mr. Bacon attended Divine Service at Regent's Town. Mr. Andrus said that he had heard that the reports respecting this Station were much exaggerated; but he regretted that the actual state of things was not more known: he never had seen a Church in America filled with more attentive hearers; nor so large a number of Communicants, who behaved with more devotion at the Lord's Table than those at Regent's Town.

Mr. Norman writes, under date of October 11, 1821—

When I came out to this country, my mind was so biassed by the representations of some with whom I conversed, that I began to think as they did; but, after eight months' residence in this town, I can say with truth, that not only have the accounts been without exaggeration, but that they have scarcely come half way up to the reality.

THE CHRISTIAN INSTITUTION.

The chief features in the character of the 26 Youths, who were first admitted into this Seminary, may be seen in the Fifth Appendix to the Society's Twenty-first Report: they will give some idea of both the difficulties and encouragements which accompany the education of Africans.

Of the Youths from Leicester Mountain, a few did not behave well. Those from Regent's Town and Gloucester were promising Boys, and mostly of religious character. Such only will be admitted in future.

Till Mr. Norman's arrival, the care of these Youths fell chiefly on Mr. Johnson. The sickness of both Mr. Johnson and Mr. Norman, in the early part of the year, prevented them, for some time, from paying attention to the Seminary; during which period, the care of it devolved on John Johnson, the eldest of the Youths, who conducted himself with great propriety. Mr. Norman's indisposition continued for a long time: on his recovery he found great pleasure in his charge.

At an Examination, which took place at Christmas 1820, before the Chaplains and Missionaries, their writing indicated great improvement: they appeared fully to understand the English Grammar; and their answers to the questions put to them on various parts of Scripture afforded great pleasure to all present.

At another Examination, in September, very satisfactory answers were given to questions on Scripture; and improvement manifested in writing and arithmetic, with expertness in spelling and grammar. Eleven have begun the Latin Grammar.

Mr. Johnson's hopes are sanguine concerning these Youths. They are diligent, improving, and grateful for instruction; and anxiety is manifested among them to benefit their countrymen.

One of them, Miles Atkinson, has departed in the faith; after giving the most satisfactory evidences of true humility of spirit, confidence in the Saviour, and consistency of character.

LEICESTER.

A Hamlet of Liberated Negroes, in the Parish of St. Andrew—Inhabitants, 78.

CHURCH MISSIONARY SOCIETY.

1814.

W. Davis has visited this place on Sundays, from Regent's Town, whenever he has been able.

GLOUCESTER.

A Town of Liberated Negroes, in the Parish of St. Andrew—Inhabitants, by the last Official Return, 563; but since increased to 720.

CHURCH MISSIONARY SOCIETY.

1816.

Henry Düring, *Minister.*
Mrs. Düring, *Schoolmistress.*

The communications from the Rev. Henry Düring at this Station, partake much of the character of those sent home from Regent's Town. The influence of Divine Grace, on the minds of the Negroes of Gloucester, displays itself much in the same manner as it does among their countrymen under the care of Mr. Johnson. The Love which they discover to their Teachers and to the Society, their eager Desire of Instruction, their Prayers for the coming of Christ's Kingdom, the simplicity with which they receive the Word—these, among others, are convincing evidences of the blessing of God on the labours of His Servant among this people.

The topics here referred to, with others of a similar nature, are illustrated in extracts from Mr. Düring's communications, given at pp. 318—325 of our last Volume.

From the Anniversary of the Regent's Town Missionary Association, before mentioned, on the 10th of April, Mr. Düring dates a season of much refreshing among them. On the evening of the 7th of May, the Anniversary of the Gloucester Association was held. In both cases, as at Charlotte, the Monthly Prayer Meeting of each Association had been previously held in the morning. Several Natives addressed the Annual Meeting. The Members were increased from 109 to 140. The contributions of the year up to Christmas had been 17*l.* 3*s.* 11*d.*

By these Meetings, the hearts of the Christian Natives are greatly enlarged in love to their countrymen, of whatever tribe or family. This was strikingly displayed here, as at Regent's Town, on the arrival of a body of newly-liberated Slaves. The inhabitants met the enfeebled sufferers, carried them up the hill on their backs, brought them food from all quarters, and clothed them in their own garments; whereas, until this influence of true Religion was felt among them, the Liberated Negro would scarcely notice any stranger, however wretched, if he were not of his own family or tribe.

This addition of inhabitants occasioned a considerable increase in the Schools. In the Official Return of January, the numbers were—Boys 122, Girls 74, Men and Lads 76, and Women 30—Total 302. The last report made the total 448—consisting of 80 Boys and 88 Girls, in the Day Schools; and 180 Men, 40 Women, and 60 Lads, in the Evening Schools: these Lads learn trades, and therefore cannot attend the Day Schools. Hooping-cough in the Spring, and afterwards Dysentery, had hindered the attendance; but there was great desire to improve.

From Midsummer till his removal to Kent, Mr. Beckley assisted Mr. Düring.

The New Church of St. Andrew was opened on the 9th of July, 1820. The Churchwardens, whose duty it is to see that every one attends Church, have no trouble in their Office: when the first bell rings, all are there.

The Communicants have increased, since the last Survey, from 36 to 46. Many are earnestly inquiring what they shall do to be saved.

Mr. Düring writes, in March, that he had suffered much, for three months, from cough and rheumatism, and in the end from cholera. The people were greatly disturbed, by a report that his sickness would oblige him to return to Europe. Their warm attachment to him, for the sake of his labours, greatly encouraged and strengthened him. His continued sufferings seem to have been the means of rousing the people: frequent and earnest applications were made for the Scriptures: no disorder arose among them; the Means of Grace were regularly maintained and attended; and several instances of striking reformation from a profligate course of life occurred.

Some affecting scenes took place, in which the people discovered their anxiety for his apprehended departure from them. Referring to a scene of this nature, he writes—

Such is the general state of the people's minds. Are we not richly rewarded for all our trials and labours, even while we remain in the body? Surely we can expect no more on this side the grave. Could our friends have but one sight of such scenes, they would feel that our labour has not been in vain in the Lord.

WILBERFORCE.

A Town of Liberated Negroes, in the Parish of St. Paul—Inhabitants, 409.

CHURCH MISSIONARY SOCIETY.

1817.

Henry Charles Decker, *Minister.*

Mr. Decker writes, in April, that, in the first two years of his labours, his prospect was gloomy, from the prevalence of country-fashions and superstitions, mingled with a scornful spirit: in the third year, the scene had changed; and many of the people discovered anxiety respecting their salvation. About 70 Adults had been baptized, and there were 35 Communicants, most of whom walked according to the Gospel. A spirit of inquiry seemed generally to prevail.

At Midsummer, the Communicants were 40: two had died, it was hoped, in the faith.

At Michaelmas, the Communicants were 32: several had been excluded: there were 10 Candidates for the Communion.

The sum of *4l.* 17*s.* 6*d.* was contributed in aid of the Society.

The Official Return of the Schools, in January, was—Boys 20, Girls 20, and Men and Lads, 50—Total, 90.

PLANTAINS.

Several Islands, belonging to the Family of the Caulkers, Native Chiefs in the Sherbro—about 40 miles south-east of Sierra Leone, and three miles ——— west of the main land.

CHURCH MISSIONARY SOCIETY.

Stephen Caulker, *Schoolmaster.*

Mr. George Caulker, Chief of these Islands, a younger brother of Mr. Thomas Caulker who transferred the Bananas to the British, was educated in England, and is anxious to introduce Christianity into their native country. He has translated into Sherbro, which is a dialect of the Bullom, the Morning and Evening Services of the United Church; which have been printed by the Society, and sent out to him, for the establishment of Divine Worship in the native tongues. He has also completed the Translation of the Book of Genesis, and is proceeding with the Psalms and New Testament. As he wanted assistance in understanding the Scriptures, a copy of the Commentary of the late venerable Mr. Scott has been put into his hands. He has also translated a Collection of Hymns and Watts's First Catechism.

Mr. Caulker is very desirous that a Missionary should be fixed in the Plantains. He would be safe under the protection of this family, whose influence is great in these parts. The main land offers opportunities for excursions; the elder brother resides there, on the Camaranca River. Mr. Johnson's Journal of a visit to the Banana and Plantain Islands, in October, 1820, printed at pp. 330—334 of our last Volume, will have shewn how much may be expected, under the Divine Blessing, from the protection of these Chiefs. The Society is about to send out a Missionary to occupy this Station.

Stephen Caulker, a younger brother, was brought up in the Society's Schools, and acted as Usher to Mr. Nyländer. He is now established in a School at the Plantains, where he teaches about 20 Boys in Bullom and English; using the Bullom Spelling-Book prepared by Mr. Nyländer, till one shall be published in the Sherbro-Bullom.

W. Tamba, and some Native Youths, accompanied Mr. Johnson in his visit before mentioned. With the sanction of the Chiefs, he spent some time in these parts, in the November and December following: this Journal, printed at pp.363—371 of our last Volume, cannot fail to have interested our Readers. It gives plain indications of the opening of that System of Native Labour, by which Africa, to her very centre, shall be brought at length to resound with Hallelujahs for Redeeming Grace and Mercy.

In this journey, Tamba visited 47 villages. Mr. George Caulker bears a strong testimony to his conduct and usefulness among the people.

In the Spring of last year, W. Tamba renewed his labours. His Journal, from March 22d to June 4th, bears full testimony to his anxiety for the salvation of his countrymen. Having first accompanied the American Agents to Grand Bassa, he was landed by them on the 24th of April at the Plantains, from which islands he revisited most of the places where he had been before, renewing his instructions and scattering the rays of Divine Light on a benighted people.

GRAND BASSA.

AMERICAN COLONIZATION SOCIETY.

The distresses of the First Body of Settlers, in the Sherbro, was stated in the last Survey.

A Second Body arrived at Sierra Leone, in the beginning of last year, under the direction of the Rev. J. R. Andrus and Mr. Christopher Wiltberger on the part of the Society, and that of Mr. J. B. Winn and Mr. Ephraim Bacon on the part of Government. In that Colony, they found the greater part of the survivors of the first expedition. A temporary settlement was obtained for the people, at Foura Bay, not far from Freetown.

In the mean while, the Agents having been advised to form a Settlement further down the coast than the Sherbro, Messrs. Andrus and Bacon, accompanied by William Tamba and William Davis (two Native Christian Teachers, of the Church Missionary Society, who had attended the late Mr. J. B. Cates to Grand Bassa) left the Colony on the 22d of March. On the 12th of April, an agreement was made for land, to be held by an annual tribute of goods, amounting in value to about 300 dollars. The Son of King Ben, who had succeeded King John, accompanied the Agents to Sierra Leone. Details on all these points will be found at pp. 200, 201, 334—341, and 371—375, of our last Volume.

The death of Mr. Andrus and the return of Mr. Bacon to America were also stated, at the close of the passages just referred to.

From an American Publication we quote a few additional particulars, derived from Mr. Bacon, after he reached America.

Mr. Bacon and Mr. Andrus proceeded to the country of Grand Bassa, recommended to them by the English Missionaries, who had visited it some time before, and designed to make it one of their Stations. They took with them two captured Africans from Regent's Town, for interpreters. Arriving about the 1st of April, they went ashore with their presents for the King, Jack Ben, who received them graciously, and called a palaver of the Chiefs. The Meeting was held, with intervals, for five days, from Monday till Friday inclusive, during which time the debates were lively and interesting. On the last day, the King announced to them, that the Chiefs had yielded to the wishes of the Society.

The land obtained is a part of the territory called Grand Bassa, and is supposed to be from 30 to 40 miles square. It is situated on a fine bay, about five miles wide, and three or four deep, between St. John's and Grand Bassa Rivers, which fall into the bay. On the east, it is high and level, and furnishes a good site for a city. The water in the bay is deep enough to take a ship of war within two or three miles, and a vessel of 100 tons within less than half a mile of the shore. The St. John's River, too, is navigable for small vessels for about twenty miles, from its mouth to the Falls, where there is a fine seat for mills. The country back is hilly and mountainous. The whole is well provided with good water, and very fertile. It produces rice of an excellent quality, corn, and all kinds of tropical vegetables and fruits. It yields also camwood, ivory, palm-oil, and wine, in any quantity; and is stocked with sheep, goats, and herds of cattle and swine. The river furnishes the best fish and oysters in great abundance.

The Natives are mild, friendly, and well-disposed. They seem, too, to have good natural parts; are clever at making mats, and other things;

and appear to be quite eloquent in their palavers. Those of Grand Bassa, in particular, are frank and good-natured; and not yet corrupted by the arts of trade. They are all, however, as might be expected, ignorant and superstitious.

Mr. Bacon speaks very favourably of the country. The climate, he says, is much more agreeable than he had hoped to find it, perfectly suited to the Blacks, and by no means so bad for the Whites as he was led to believe.

The Free People of Colour were to be removed to this place of settlement, as soon as the rainy season was over. In the mean time they were well accommodated at Foura Bay. The emigrants who went out in the Nautilus, had been joined by those of the First Colony, more than 50 in number, making about 100 in all. They were all in good health and spirits; and pleased with the country, and their prospects in it.

The Government and People of Sierra Leone are friendly to our Settlers; and well-disposed to favour the plantation.

Mr. and Mrs. Bacon will return to Africa in the first vessel that goes out.

To the death of Mr. Andrus, we have now to add, that of another of the Agents. The following extract of a Notice, by the Rev. Daniel Coker, the surviving Agent for the First Settlers, dated Foura Bay, Aug. 28, 1821, and printed in the Sierra-Leone Gazette, will supply the melancholy particulars:—

With deep regret we inform our friends of the much-lamented death of our esteemed and valuable Agents. The Rev. J. R. Andrus, First Agent of the American Colonization Society, departed this life on the 29th ult. after eight days' illness, and was interred in the burial ground in Freetown: Mr. J. B. Winn, First Agent of the United States of America for Captured Africans, departed this life on the 25th instant, after ten days' illness, and was interred by the side of Mr. Andrus.

The piety, zeal, and judgment of our lamented Agents had made their lives valuable and dear to us. It was the good of Africa and her afflicted children, that called them from their country and friends, who held them dear by a thousand ties. But He, whose ways are past finding out, has seen it best to deprive us of them and their future usefulness: and although, with the Patriarch Jacob, according to our view, we might say, *All these things are against us*; yet we would, in humble submission to the Divine Will, adopt the words of holy Job, *The Lord gave, and the Lord hath taken away—blessed be the Name of the Lord!*

By a Letter from the Rev. W. Johnson, dated Oct. 10, 1821, we learn that these deaths have been followed by others. He writes—

Our prospects of the Mission to the Bassa Country, which were some time ago so very bright, are entirely beclouded again: I stated in my last, the death of Mr. Andrus, and the return of Mr. and Mrs. Bacon to America: I have now to add the death of Mr. and Mrs. Winn, and the Bassa King's Son. Mr. and Mrs. Winn both died of the fever in one week; and the Young Chief with the bowel complaint. What shall we say to these things? Is the time of mercy for the Bassas not yet come? But we will leave this to our God, and wait patiently for Him to remove the gloom. *His hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear.* It is enough that the Lord has said, that Ethiopia shall soon stretch out her hands unto God.

CAPE COAST.

A British Settlement on the Gold Coast.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

1751—renewed in 1756.

South Africa.

The Introductory Remarks to this quarter of the Missionary Field, in the last Survey, were founded chiefly on the authority of Mr. Barrow, in his Travels in Southern Africa. The Rev. George Thom (now D.D.), Minister of the Dutch Church, at Caledon, near the Cape, who is about to return to his Station from a visit to Europe, has favoured us with some observations, corrective or illustrative of our former remarks, the chief of which we here subjoin.

On the extent of the Colony, Dr. Thom says—"Its length is now about 700 English miles, in consequence of Gaika, Chief of the Caffres, ceding part of his territory, after the war of 1819: Gaika did not engage in the war himself; but his people, who revolted: he sought the aid of the Colony; and, for that aid, gave the country between the Great Fish River and the River Keiskamma. The breadth of the Colony remains the same"—from 200 to 315 miles.

The late emigrations from this country were stated, on the authority of a resident in the Colony, at 5000 families. Dr. Thom says—"This should be about 5000 persons. In the Cape Paper, not 4500 men, women, and children, were stated. There are only about 6000 British-born Colonists, including Cape Town, in the whole Colony. The population, according to Official Returns, which are made every year by order of the Colonial Government, consists of 107,516 souls, including the English Settlers of 1820."

On the character given of both the Dutch Colonists and the Natives,

Dr. Thom observes—"Mr. Barrow's Work is very valuable; but he certainly has painted the very worse traits of the Dutch, and represents the Caffres and Hottentots in too favourable a light. Professor Lichenstein's Work (2 vols. 4to. 1802 to 1806), as to the Character of the Colonists, is much more just: but he is not so correct in regard to his account of the Missions. When it is said that great cruelty has been exercised toward the Colonial Hottentots by the Dutch Farmers, it should be, by SOME of the Dutch Farmers: for there have been, and are, many excellent men among the Dutch, and cruelty was never the character of the Dutch at the Cape. A Hottentot in anger, is, in the extreme, inhumane; and when he commits murder, it is generally attended with very aggravating circumstances."

Of the relation in which the Colonial Hottentots stand to the Colonists, Dr. Thom states—"They are not held in 'subjection.' They are a free people; but must be in some employment, or possess land, or hire themselves to others. They cannot be punished, as a Slave; nor ill-used, such as by beating: they cannot, for instance, be punished by the hand or any weapon, without the permission of the Civil Authority. Their engagements as servants are not valid, unless entered into before an Officer of Government. For Civil Debts they must be prosecuted before a Civil Court; and their evidence, in Criminal Cases, is received (baptized or not) to a certain extent: I believe the evidence of a Baptized Hottentot is received as valid in all cases."

Dr. Thom remarks on the Karroo, or desert part of the Colony—"It is, for four or five months, occupied, along its skirts, at the base of the ranges of mountains, by the inhabitants of the higher districts, who come down from them in winter on account of the snow (which I have seen nearly a foot deep), to winter with their flocks and herds, in the warm Karroo Plains, living in tents and wagons until the rigorous season is over."

We observe, with pleasure, the jealousy which is felt in this country, respecting the increase of Slavery in our Colonies, and even respecting its continuance wherever it may be found practicable gradually to abolish it. It was noticed, at p. 300 of our last Volume, that in order to prevent the New Colonists in South Africa, from resorting to Slave Labour, the cultivation of land by Free Labour is to be made a condition of future grants. Measures are also taking, by the Directors of the African Institution, to obtain a Parliamentary Prohibition of the state of Slavery, in the New Settlements; and to procure the voluntary abolition, throughout the Colony, of Slavery itself, by a gradual process; in imitation of Ceylon, Bencoolen, and Malacca.

The eastern part of the Colony, in which the New Settlements are established, from the Bosjesmans River to the Keiskamma, has been formed into a Province, named Albany, of which Bathurst is the capital. John Graham, Esq. has been appointed Landdrost of the District. Measures have been taken, to communicate to the New Settlers the full benefit of the Courts of Justice established in the Colony: a Provincial Court has been opened at Bathurst; and it will be visited annually by the Commission of Circuit from Cape Town.

At the express desire of the Acting Governor, Sir Rufane Shaw Donkin, the Landdrost of Albany had an interview with Gaika, for the purpose of cementing the friendly relations which exist between the Caffres and the Colony. Among other things it was agreed, at this interview, that an Annual Fair shall be held on the banks of the Keiskamma, for supplying the Caffres, in exchange for cattle or produce, with such articles as they had been in the habit of procuring from the Colony, before the late disturbances. Arrangements were formed to secure the peace of the Fair: the Caffres are to attend unarmed; and all sale of liquors, fire-arms, and ammunition is strictly forbidden. A Proclamation to this effect was issued at the Cape on the 20th of July.

The Survey of the Stations will, as before, proceed eastward from Cape Town, and return by the north and west.

Beside these Stations which have more particular reference to the Heathen, the Dutch Ministers, in various instances, consider the Heathen to

be under their charge, as well as Christians. Many Slaves and Hottentots are Members of the Dutch Churches.

An outline of Mr. Campbell's Journey north of the Colony was given in the last Survey; and the chief particulars were stated at pp. 104, 105, and 341—343, in the subsequent parts of the Volume. Mr. Campbell arrived at Portsmouth on the 8th of May.

Mr. Stephen Kay, one of the Wesleyan Missionaries, has visited, with his Wife, the Bootsuanna Country, in order to fix on a Station among that people: they were to be joined in this Mission by Mr. and Mrs. Broadbent, who have arrived at the Cape from this country. Mr. and Mrs. Kay left Cape Town, on their arduous journey, on the 3d of February—in company of Mr. Melville of the Government Service, with Mrs. Melville, who were themselves proceeding to Lattakoo. On the 1st of April, the party reached Graaf Reynet; and, on the 28th, arrived at the Great or Orange River. From the 2d to the 11th of May, they spent at Griqua Town; and were accompanied from that place to New Lattakoo, by Mr. and Mrs. Moffat, of the London Missionary Society: they reached that place on the 17th—left it on the 24th for Old Lattakoo, where they arrived on the 26th, and returned to New Lattakoo on the 14th of June.

Mr. Kay gives the following view of the tribes in the vicinity of this far-distant Station:—

"We have now been travelling upward of three months on this vast and benighted Continent, sowing the seed of life in all places where we have come.

"About two days' journey (or 48 miles) to the westward of this place, there are two large tribes called the Matslaboroos; governed by two Chiefs, of the name of Lahiesee and Moora. About two-and-a-half east of Old Lattakoo, there are two tribes of Bosjesmans; and about a day's journey to the eastward of them, there is a tolerably large but mixed tribe of Bosjesmans and Bootsuannas. About a day's journey to the eastward of them again, are other two large tribes of Corannas and Bootsuannas, separated from the last-mentioned tribe only by the Great River, which runs betwixt them. About two days' journey more to the eastward, there is a tribe of Bootsuannas, amounting in number to near 7000 souls, called the Gokas. To the north-east of the above-mentioned place (about four days' journey), there is a large and populous town, called by the natives Meribohwhey, inhabited by an extensive tribe, called the Tammahas, or Red Caffres: and about five or six hours' journey to the north of them, is another, almost, if not equally extensive, called the Mashows. About five days' eastward of the last-mentioned lie two very large native towns, each containing upward of 7000 inhabitants—one of them consisting wholly of Bootsuannas, who are governed by a Chief of the name of Lebenel; the other likewise inhabited by the same sort of people, in manners and language, but they assume the name of the Moquannas Tribe. About five or six days' north of them is a town, containing about 12,000 souls, of the Marootze Tribe."

He adds—"The further the interior of this long unknown Quarter of the Globe is penetrated, the greater the population appears. We are now only at its gates. And how deplorable is the fact, that not one of the above-mentioned tribes, numerous as they are, has either a Bible or a Missionary! Here is Heathenism indeed! Here, the Prophet's words apply in the strictest sense —*Darkness hath covered the earth, and gross darkness the people.*

"My intention is to remain at this place, a short time: 1. For the purpose of obtaining as much information as possible, from the London Brethren who are here: 2. To learn something of the customs and manners of the Natives; but more especially to acquire a knowledge of their language: 3. Till I can obtain an interpreter, which at present is not to be found; there being but few who understand both the Dutch and Bootsuanna Languages."

Stations within the Colony.

CAPE TOWN.

The Capital of the Colony—Inhabitants, at the end of 1818, were 18,173: consisting of 7460 Whites, 1905 Free Blacks, 810 Apprentices, 536 Hottentots, and 7462 Slaves.

There are, in Cape Town, Churches for English, Reformed, and Lutheran Worship; and Chapels connected with the London, Wesleyan, and South African Missionary Societies; with a Roman-Catholic Chapel.

BIBLE SOCIETY.

The formation of a Bible Society at Cape Town was stated in the last Survey.

From the Seventeenth Report of the British and Foreign Bible Society, it appears that the supplies of the Scriptures, furnished to South Africa by that Society, had been found very acceptable, and had contributed materially to the good effect of the Missions in this quarter. The following testimony of a Missionary is quoted on the subject:—

Here, in Africa, much good has been done. I remember, twenty years ago, when we commenced our labours, our attempts to convert the Hottentots and Bosjesmans were looked on by most of the Colonists with contempt; as they considered the Hottentots so very stupid, that all attempts to communicate instruction to them would be in vain: but the contrary has been fully evinced; and the labours of the Missionaries, both within this Colony and beyond its borders, have been crowned with great success. There are, even at Griqua Town, more than 300 who can read; and many among these have made a great proficiency in reading the Scriptures, and labour to treasure them up in their minds: I mention this, because it is through your instrumentality that they have become the possessors of those Sacred Books.

SOUTH AFRICAN MISSIONARY SOCIETY.

—— Beck, *Missionary.*

This Society is chiefly supported by the Members of the Dutch and Lutheran Churches in Cape Town.

Mr. Beck, who is a Native of Cape Town, and has studied in Europe, has been appointed a Missionary to the Slaves. Many of the Members of the Society take an active share in their instruction.

The Society obtained, from Government, a piece of ground near Cape Town, as a Burial-place for all Slaves who should die in the Profession of the Christian Religion. This was much wanted, and has tended to lessen the prejudices of the Slaves.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

1821.

William Wright, *Missionary.*

The Rev. William Wright has been appointed by the Society as a Missionary to *the Slaves.*

LONDON MISSIONARY SOCIETY.

John Philip, D.D.

Superintendant of the Missions.

In reference to the communications of the Deputation sent out by the Society, it is stated in the last Report—

The Directors have taken into consideration several documents transmitted to them by Messrs. Campbell and Philip, containing the result of their observations and inquiries; together with various suggestions and proposals, designed to promote the future effectiveness of the Society's Missions in South Africa. Having weighed the contents of these papers, the Directors proceeded to adopt a series of Resolutions founded thereon, which Dr. Philip has been authorized to carry into effect; and they trust, that, by the execution of the measures contemplated, under his superintendence, an improvement in the state of those Missions will be gradually accomplished.

The Directors have judged it expedient to form an Establishment at Cape Town; in which provision may be made, both for the maintenance of a stated Ministry, and for the direction and supply of the Missions. They assign the following reasons, among others, for this measure—

The large and rapidly-increasing population of Cape Town—the relation in which it stands to an extensive Colony, on whose inhabitants the prevalent sentiments and habits of that population cannot but exert an important influence—the promotion of the local sanction and support of the Society's Missions in that quarter of the world—the religious advantage of our countrymen and others, occasionally touching at the Cape on their voyages, or visiting it for health from India.

Premises have been purchased with this view. Of these it is said—

It is intended to fit up a part of these premises as a Chapel, to seat about 600 persons. The remaining part will be occupied as a dwelling-house, by the Society's Resident Agent; and as a temporary abode for its Missionaries, who may touch at the Cape, disembark there, or occasionally visit it from the interior. The building will also afford facilities in aid of plans of education, which enter into the measures of the Society for promoting the dissemination of the Gospel in that part of the world.

The expense of this plan, it is calculated, will be at least 3000*l.* Upward of 500*l.* has been contributed at Cape Town: 500*l.* has been voted by the Directors; and an appeal has been made by them for public assistance to this object.

Dr. Philip preaches four times a week. He has four Young Men under his tuition, preparing for Missionary Service.

Mr. J. Monro, appointed as a Catechist, sailed, with his family, from Gravesend, on board the Nautilus, on the 31st of July. He had acquired the British System.

WESLEYAN MISSIONARY SOCIETY.

Thomas L. Hodgson, *Missionary.*

The last Report states—

As soon as this Station was opened to us, Mr. Hodgson was sent from this country to occupy it. He found the work already commenced. Mr. Ed-

wards, during a visit from the interior, had commenced a Sunday and an Evening School for the Children of the Slaves, and such of the ignorant Adults of the same class as could be induced to attend. Mr. Shaw continued this institution in behalf of the long neglected Slave Population; and, in February last, he presented a Memorial to the Lieutenant-Governor, stating that the great increase of Heathen Scholars in these Schools had led him to conclude that a Day School would be peculiarly useful, and asked liberty to use certain premises, purchased in Cape Town, as a Free School for the Heathen, and a place for the expounding of God's Word and Public Worship. This request was granted; and Mr. Shaw is now employed in making subscriptions in Cape Town for the completion of his design, and has met with considerable success; the subscription having amounted, at the date of the last Letters, to 230*l*. Mr. and Mrs. Hodgson will enter on this important work.

When Mr. Shaw, in conjunction with Mr. Hodgson, has placed the Mission in Cape Town in such circumstances that it can be carried on by one Missionary without difficulty, he will resume his labours in the interior.

AFRICAN TRACT SOCIETY.

An Institution, with this designation, was formed on the 23d of August 1820, under the auspices of the Acting Governor and the Naval Commissioner, "for the purpose of procuring and distributing Prayer Books, according to the Church of England, Tracts, Hymns, and other Religious and Moral books, in English, Dutch, and other languages."

STELLENBOSCH.

Twenty-six miles eastward of Cape Town.

LONDON MISSIONARY SOCIETY.

1802.

J. Bakker, *Missionary.*

Mr. Bakker, who is advancing in years, has become infirm; and is assisted by his son-in-law, Mr. Bastian Tromp, formerly a Missionary of the Society. The Congregation is chiefly composed of Slaves. Service is held twice on Sundays, and Meetings for religious edification take place twice in the week.

GROENEKLOOF.

About 40 miles north of Cape Town.

UNITED BRETHREN.

1808.

J. G. Bonatz, J. M. P. Leitner, *Missionaries.*

Br. Stein has removed to Gnadenthal.

Extracts of the Diary for the First Half of 1820, were printed at pp. 413-415 of our last Volume.

Br. Hallbeck, on a visit from Gnadenthal, writes from this Station, July 11, 1821—

The state of this Congregation is, in general, pleasing and encouraging. Since the beginning of this year, 35 New People have obtained leave to live in the Settlement, and the number of inhabitants amounts now to upward of 420. The Congregation is diligent in their attendance at Church. The sum total of Baptised Hottentots living here, is 361. Eighty-six persons lie buried in Groenekloof Burial-Ground.

The Hottentots were suffering much from the failure of the Harvest, throughout the Colony. Mr. Hallbeck adds—

Their distress is here, as everywhere, very great. Yet their Heavenly Father cares for them, and does not put their confidence in Him to shame. Our noble-minded Landdrost, Mr. Stoll, has out of his private purse made us a present of wheat, to be distributed as seed-corn among the poor, of the value of upward of 200 rix-dollars. The wax-berry bushes are this year so abundantly loaded with fruit, that the Hottentot Women and Children have earned several hundred dollars by boiling wax, and are still engaged in that work.

PAARL.

About 45 miles north-east of Cape Town.

LONDON MISSIONARY SOCIETY.

1819.

Evan Evans, *Missionary.*

Mr. Evans labours with success, and is highly esteemed. The Chapel is usually filled, chiefly with Slaves, several of whom manifest the influence of religion.

Mr. Evans has divided a portion of the surrounding country into four parts, and preaches to the Colonists and Slaves in each division weekly, in alternate succession.

The School and the Missionary Society are prosperous.

TULBAGH.

About 100 miles north-east of Cape Town.

LONDON MISSIONARY SOCIETY.

Ariel Vos, *Missionary.*

Mr. Vos's labours are chiefly among the Slaves, and in the surrounding country. Attendance on Public Worship and at the School, in Tulbagh, had rather decreased. Twice every quarter, during the year, Mr. Vos had taken journeys of considerable extent: he was received with much affection, by both Colonists and Slaves; and was gratified by observing their attendance on the means of grace, and many evidences of the power of the Gospel on their hearts.

The Baptized Slaves honour their profession; many of their Masters have, in consequence, expressed a wish that all their Slaves might become Christians.

GNADENTHAL.

About 130 miles eastward-by-north of Cape Town.

UNITED BRETHREN.

1736—renewed 1792.

Beinbrech, Clemens, Fritsch, Hallbeck, Marsveld, Stein, and Thomsen, *Missionaries.*

Extracts of the Diary for the First Half of 1820, with subsequent accounts of the Settlement, were printed at

pp. 147—156 of our last Volume; which will have given our Readers much insight into the Discipline and Government of the Brethren's Missions.

We repeat, from the above extracts, the following summary view of the Settlement, in the Autumn of 1820—

From the renewal of the Mission in 1792, 1054 Adults and 843 Children have been baptized; 112 persons, baptized as Children, received into the Congregation; and 691 admitted as Communicants. At present, we count about 500 Communicants; and the number of Inhabitants, which has increased this year, exceeds 1400.

In the beginning of last year, the Communicants were 512.

In the general failure of the Harvest, Gnadenthal and its vicinity had suffered less than any other part.

Of the work of Divine Grace in the Congregation, Mr. Hallbeck writes, Jan. 23, 1821—

When in a Congregation hunger and thirst after the Word of God remain unabated; when the members of it value the blessing of Christian Fellowship; when, in many, an increasing zeal to possess and bring into action those virtues that adorn the truly Christian Character, is perceived—then I think we may say, that such a Congregation is in a state of improvement. Our assemblies in the House of God are well attended; and that, not by compulsion or persuasion, but because the People feel true hunger after the Word of God, and experience the fulfilment of our Saviour's promise, that He will be in the midst of those who meet in His Name. They dread nothing more than, for any transgression, to be excluded from the classes to which they belong; and consider themselves, in that case, the most wretched of beings, until, after repentance, they are re-admitted. Nor can it be denied, that a gradual improvement in diligence and industry appears, in various ways; and that most of the Baptized and Communicants, when tried by affliction, are patterns of Christian patience, and resignation to the will of the Lord.

He writes, April 20, 1821—

We are now celebrating the Passion-Week; and both we and our Congregation experience much blessing, in the contemplation of the sufferings of our Redeemer, and in hearing His last Discourses to His followers before His Passion. Fifty-nine persons were appointed for advancement in the privileges of the Church: 25 were yesterday present as Candidates for the Lord's Supper: on Easter Monday, 14 will be baptized, and 6 received into the Congregation.

CALEDON INSTITUTION.

In the Vale of Zurrbrak, near Zwellendam—about 120 miles east of Cape Town.

LONDON MISSIONARY SOCIETY.

1811.

W. Anderson, *Missionary.*

Mr. Anderson removed hither, on account of his declining health, from Griqua Town; where he had laboured with considerable success, for nearly 20 years. He preaches to the Hottentots, and superintends the School.

The Hottentots at this Station are very *numerous*; there were 70 Communicants.

ZOAR.

In the District of Zwellendam—about 250 miles east of Cape Town.

SOUTH AFRICAN MISSIONARY SOCIETY.

1816.

—— Joubert, *Missionary.*

There are about 250 Hottentots, living in 82 huts, at this Station. Some instances of good have appeared.

PACALTSDORP.

About 300 miles east of Cape Town, three miles from the Town of George, and two from the sea.

LONDON MISSIONARY SOCIETY.

1813.

J. G. Messer, *Missionary.*

At this Station, the cottages, or small dwelling-houses, of which it consists, are placed with regularity, and have gardens attached to them: between the respective gardens, are rows of fruit-trees. A view of this Settlement, as it appeared in March 1816, is given in No. 5. of the Society's "Missionary Sketches."

The Directors state, in their last Report—

This Settlement suffered severely, in its external circumstances, during the last year. More wheat had been sown than in any former season: the flourishing appearance of the fields promised a plentiful crop: a destructive blight, however, came upon the corn, and suddenly extinguished the hopes of a plentiful harvest. Nor was this all: the produce of the gardens had also been destroyed, by a long drought—the fruit-trees stripped by a hurricane—and a considerable loss sustained by the dying of many of the cattle and sheep. In consequence of these disasters, the Hottentots had been reduced to a state of severe distress.

Such is the dark side of the picture. On the other, the Directors are happy to state, that the interior concerns of the Mission were highly promising. The Children in the School had made an encouraging progress. Since the institution of the Sabbath School, the Slaves, anxious for learning, come to the Settlement from every quarter; and having no money to buy books, Mr. Messer gratuitously supplies them out of the Mission stock.

On the subject of his Ministry, Mr. Messer remarks—"It seems as if all the poor Hottentots were resolved to obtain the blessings of the Gospel. Such as have appeared for many years to possess hearts as hard as a stone, now come and bow their knees at the feet of Jesus."

Mr. Messer speaks in very favourable terms as to the persevering diligence and exertions of the Hottentots belonging to the Institution, particularly in respect to the erection of a wall, which encloses and protects the whole Settlement.

The following Notices are given of the state of the Settlement during 1820:—

Baptized, Adults 36, Children 29—marriages 4—births 7—deaths 10—excluded from the Church 7—readmitted 3.

The Congregation consists of between 200 and 300 persons. In the School, there are from 50 to 60 Children. Thirteen Boys have been apprenticed to useful trades.

BETHELSDORP.

About 600 miles east of Cape Town, in the District of Uitenhage, and near Algoa Bay.

LONDON MISSIONARY SOCIETY.

1802.

James Kitchingman, *Missionary*; with *Native Teachers.*

Mr. Barker having returned to Theopolis (where he had previously laboured), in consequence of the death of Mr. Ullbricht at that Station, Mr. Kitchingman came hither from Steinkopff.

The Congregation usually consists of from 200 to 300 Hottentots. Many of them adorn the Christian Profession, but some dishonour it.

It is stated in the last Report of the Society—

The appearance of Bethelsdorp is much improved. A New Chapel has been recently erected, which is a neat building. At the end of the Chapel there is a small Repository of Bibles and Testaments, which are sold to such as apply for them: farmers and others, from a considerable distance, make purchases here.

More land belonging to the Settlement was cultivated during the last year, than in any one of several preceding years.

The natural disadvantages of Bethelsdorp have long presented a powerful motive for removing the Institution to a more eligible spot. Algoa Bay, now called Port Elizabeth, having been made a regular Military Station, it has become still more desirable that the Institution should not remain where it now is. The Directors, however, are concerned to state, that there is no immediate prospect of effecting the wished-for removal; while the difficulty of obtaining a suitable spot has been greatly increased by the location, in this part of the Colony, of emigrants from Great Britain, and the consequent advance in the value of arable land.

THEOPOLIS.

In the District of Albany—about 60 miles north-east of Bethelsdorp—Inhabitants, 500.

LONDON MISSIONARY SOCIETY.

1814.

G. Barker, *Missionary.*

Jan Tzatzoe *(Caffre), Native Teacher.*

Mr. Ullbricht, late Missionary at this Station, died early in January. The Directors state, in reference to his death—

The concern which they feel in reporting this event, is increased by the circumstance of its having been preceded by a long and painful illness, that incapacitated him, during several months, for properly superintending the affairs of the Institution. The want of an adequate inspection and control had afforded occasion for irregularities, on the part of several of the people belonging to the Settlement, which it is hoped would be effectually checked on the arrival of Mr. Barker.

Mr. Barker says of Mr. Ullbricht—

The Society has lost a faithful servant. He was universally respected.

Jan Tzatzoe, Son of a Caffre Chief, is a carpenter; and teaches several young Hottentots. He has also charge of the School.

A View of this Station is given in No. 16. of the "Missionary Sketches," with a brief history of the Settlement, which is thus described:—

Theopolis stands in a valley. The hills on each side are crowned with trees. The lands granted to the Society extend about three miles down the valley, to the sea; and afford abundance of pasturage. There are also ample supplies of water for the cattle, and the surrounding country abounds with game. The advantages for comfortable subsistence at Theopolis are numerous.

ENON.

On the Witte Revier, north of Algoa Bay.

UNITED BRETHREN.

1818.

Schmitt, Hoffman, Hornig, Lemmers, *Missionaries.*

The Proceedings and Prospects of the Brethren, during the first few months after the resumption of the Settlement, were reported at pp. 100—103 of our last Volume.

Br. Lemmers, with his Wife and three Children, and the Sisters Richter and Bryer from Germany, arrived, from Gnadenthal, on the 26th of April.

The foundation-stone of a New Church was laid on the 12th of March. So well was the building got on with, though there was much sickness in the Settlement, that, on the 12th of May, it was opened for Divine Worship.

The number of Scholars was 58, who shew a great desire to be instructed. There are 34 Hottentot dwellings.

Br. Schmitt gives the following view of the Settlement, under date of June 29, 1821:—

Br. Lemmers has been appointed to take charge of the School, the Garden, and the Vineyard. Brother Hoffman undertakes the management of the corn-land, in the mountains, where he has already sown three sacks of corn: though the distance and other circumstances render it a troublesome concern, especially in winter, yet we are driven to it by necessity: at present, there is scarcely any corn in the whole country. Br. Hornig attends the smithy: he has made all the iron-work for our Church and other buildings.

We have had here many days of blessing, through the mercy and enlivening presence of our God and Saviour—at Christmas, New-Year, Epiphany, on the 12th of March, and Easter—for the building up of this little Congregation in the Faith. The dedication of our temporary Place of Worship was distinguished by a very particular spirit of joy and thanksgiving for the mercies of God shewn unto us. Nine Adults were baptised.

Besides the nine above-mentioned persons, eight Adults and eleven Children have been baptised since the beginning of the year, and eleven admitted to partake of the Lord's Supper. Well may we say, that the Lord is fulfilling the gracious promise given, Jer. xxxiii. 12, which, as you know, proved so great an encouragement to us, when we first chose this wild place for the formation of a Third Settlement, in 1816. That word we shall never forget.

After stating other circumstances, Mr. Schmitt adds—

This account is as true as it is encouraging: but as you yourself have spent nearly a year among

the Heathen at the Cape, I need not inform you that those who have so lately escaped from the snares of Satan, are yet poor, weak creatures. I have had many opportunities of observing that the Devil, when he fears that the formation of such a City of the Lord will eventually prove the ruin of his kingdom, places himself in the way, and creates darkness wheresoever he can; and did not our All-powerful Saviour himself thrust him out, he would soon darken all our path and prevent our proceeding.

Whoever goes as a Missionary among the Heathen, without carrying with him the banner of the Cross, may seem to do very well: it is easily understood, that they who love darkness rather than light, love such as do not disturb them. But, whoever would go into Satan's quarters, and rescue some of his lawless prey, or even labour to overthrow his strong holds, must know on what foundation he stands, and that he has the Strong and Mighty One at his right hand. The enemy has no objection to setting up a Nominal Christianity, if only those who adhere to it do not learn to know the Saviour as *their* Saviour.

SALEM.

A Settlement of New Colonists, in the District of Albany, 16 miles from Graham's Town, about 30 from Bathurst, and 100 from Algoa Bay.

WESLEYAN MISSIONARY SOCIETY.

1820.

William Shaw, *Missionary.*

In reference to his more immediate duties among the English Settlers, Mr. Shaw writes, on the 19th of May—

This is the Anniversary of our landing at Algoa Bay. The review fills me with astonishment. Within one year, desert and solitary places have been peopled by a multitude of men; to make room for whom, the beasts of the field have retreated from their ancient haunts—houses have arisen, and villages sprung into existence, as if by magic—hundreds of acres of land, which had hitherto lain untilled, have been disturbed by the plough, and the clods torn to pieces by the harrow—but, what is better than all, many of those hills and dales, which echoed with no other music than the dreary screams of the jackall, the harsh croaking of the frog, or the dissonant notes of the raven, now resound with the praises of the Saviour!

But, while I view these things with delight, those feelings are mingled with regret and sorrow, that so little actual spiritual good has been done. The leaven of preaching, prayer-meetings, and Sunday-schools has been introduced among a considerable number of the Settlers: but the trials, cares, and vicissitudes, which always attend the first adventurers in a New Colony, have hitherto counteracted its influence; and too generally produced worldly-mindedness, violation of the Sabbath, and an awful disrelish for the solemnities of religion.

Mr. Shaw was desired by the Committee, to report any openings to the Heathen, which might present themselves in his neighbourhood; in order that a Missionary might be appointed, under his direction, to carry out the light and influence of Christianity in that quarter. On this subject, he writes—

In addition to the prospects among the Colonists and Hottentots, I do think, that the time is rapidly advancing, when your Missionaries shall be called to lay the axe to the root of Caffrarian Ignorance and Cruelty. The clouds begin to disperse. the Caffres are at present disposed to be peaceable; and I am confident that two or three prudent Missionaries will render them even friendly to the English. If there were two of us here, we might occasionally make a tour of observation; and gain the most valuable information as to the proper time, the proper place, and the proper manner of forming a Missionary Establishment among them.

Should we succeed (and why should we not?) in forming a chain of Mission Stations among the numerous Heathen Nations who inhabit the Eastern Coast of this Continent, then the importance of a good Mission-Establishment in this district will be fully acknowledged.

Mr. Threlfall has been appointed to assist Mr. Shaw, and has recently sailed.

Mr. Shaw states as a proof of the healthiness of the climate, that two or three Medical Gentlemen were about to return, not having adequate employment in their profession.

Stations beyond the Colony.

CAFFRARIA.

The appointment of a Mission to this country by the Colonial Government, and the assistance rendered to this object by the Glasgow Missionary Society, were stated at pp. 140, 141, and 156 of our last Volume.

Dr. Thom has furnished us with the following additional information on this subject:—

This is one of the most important fields for Missionary Exertion in South Africa. Since the year 1765, there have been always misunderstandings between the Colonists and the Caffres. Since the year 1795, the English have been obliged to send four Commandoes, or troops, to oppose them: the greatest was in 1819, when there were about 8000 Colonists and regular troops sent at the request of Gaika, the legitimate Chief, or King of the country, which proved effectual. How the war originated, it is difficult to say. The hatred was great, on the part of the Caffres, against the Colonists.

Of late, the Colonial Government, with the sanction of the Government at home, have commenced a Mission to them, on the special request of Gaika: and one Missionary, Mr. John Brownlee, has resided about two years with Gaika, which has had a very beneficial effect.

The population of Caffraria is uncertain. The Caffres inhabit the Coast of South-East Africa, to nearly the confines of Delagoa Bay; but are divided into three tribes, and differ somewhat in colour. The Caffres nearest to the Colony brought 10,000 fighting men into the field, in 1819. Some writers have estimated the Caffres at 100,000; but the term "Caffre" is undefined, and we know, as yet, but very little of the country or the population.

GLASGOW MISSIONARY SOCIETY.

1821.

W. R. Thomson, *Missionary.*
John Bennie, *Assistant.*

The Colonial Government pay the salary of Mr. Thomson, as well as that of Mr. Brownlee: the Society supports Mr. Bennie.

Mr. Thomson was appointed by Earl Bathurst, last year; and, on his arrival in the Colony, was furnished, by the Local Government, with agricultural and mechanical implements to the value of 300*l.*, and seeds of all kinds.

The chief seat of the Mission is on the River Chumie, where Gaika resides. The last intelligence is very encouraging. Mr. Brownlee says—

Numbers are flocking for instruction; and many of the Neighbouring Chiefs are crying earnestly for Christian Teachers.

Several Students at the University of Glasgow are preparing for this Mission.

GRIQUA TOWN.

North of the Orange River—about 700 miles north-east of Cape Town.

LONDON MISSIONARY SOCIETY.

1802.

Henry Helm, Robert Moffat, *Missionaries;* Andrew Waterboer, *Native Teacher,* with others.

Mr. Moffat, after accompanying Mr. Campbell to Lattakoo, stopped, on their return, at this Station, where he was to remain till his future destination should be fixed. Mr. Kay and his party, on their way to Lattakoo, were received here, at the beginning of May, with cordial hospitality; and were accompanied to Lattakoo, as before stated, by Mr. and Mrs. Moffat.

In the beginning of last year, there were 103 Scholars, *55* of whom could read, and a few write and cipher. Andrew Waterboer assists in the superintendence of the School.

The state of many of the people has long been such, as to occasion grief to the Society. The Directors remark, in the last Report—

The difficulties with which the Missionaries have to contend, from the irregular habits of many of the people, require the greatest wisdom and firmness, as well as the most persevering efforts.

The Church at Griqua Town consists of 200 Members, of whom it would be gratifying to the Directors to speak in language of unmixed commendation. Fidelity, however, requires them to declare, that, among many, a Laodicean Spirit lamentably prevails. Others, however, evince the reality of their Christian Principles, by a correspondent temper and conduct. Much of the evil which has crept into the Church at Griqua Town, is ascribed to a frequent and long absence from the means of religious edification, occasioned by hunting expeditions.

Of the external circumstances of the Mission, the Directors report—

In consequence of the predilection of the Natives for hunting, and their success in such expeditions, the cultivation of the ground has advanced slowly: as, however, it is now much more difficult than formerly for the people to obtain gunpowder, it is probable that they will be compelled, in future, to pay greater attention to agriculture. Should this be the case, an improvement in their moral and social habits may reasonably be expected.

In the course of the last year, the people at Griqua Town built several stone houses; also four extensive stone enclosures, for the protection of their cattle. The number of wagons, belonging to the Settlement, had been increased; eight having been purchased by the Griquas, from the Colonists, during the above-mentioned period.

A greater number of gardens had been cultivated, the people having begun to shew a partiality for vegetable food.

The population of Griqualand has been considerably increased; Cornelius Kok, the elder, from Silver Fountain, and Cornelius Kok, the younger, from Bethesda, with part of their people, having taken up their residence in this country.

Mr. Helm, under date of July 22, 1820, in his Journal, gives the following affecting instances of the cruelty of the Heathen in these parts toward their Aged Relatives:—

Andrew Waterboer told me, that some Bosjesmans, who lately removed from Griqua Town, had left their aged Mother, who was very ill, in the following manner. She being unable to move, remained lying on the ground in her hut; when her Children, intending to take the materials of it with them, took it to pieces over her head, and left her in this condition to the mercy of others. She remained in this state till next morning, when A. Waterboer hearing of it, took her to his own house; and charged her Daughter, who is in his service, to take care of her Mother; but she refused, saying, that her Mother, being too old to get her living by labour, did not deserve to be taken care of, or to have any more victuals. Andrew provided for her till the 25th of this month, when she died.

It is customary among the Namaquas, Corannas, and Bosjesmans, to put an end to the lives of old and infirm persons, in a manner equally cruel. The Namaquas, when removing to another place, put them into a small kraal of bushes, leaving nothing with them but a little water. The Corannas place such a person on a wild ox, which is driven into the woods on the banks of the Great River: the ox, having discharged his rider, returns to the kraal of his master, who does not trouble himself to inquire what is become of the poor person. The Bosjesmans, beside the above method, will drag them into the fields, far from their kraal, and leave them there a prey for wolves: a few weeks ago, at Jan Kaar's place, two days' journey from hence, some of the Bosjesmans dragged an old woman into the fields in the afternoon: Jan Kaar heard of it, but not till next morning, when he went in search of her, and found her destroyed by the wolves!

What a comment is this on the Apostle Paul's character of the Heathen—*without natural affection!*

The three following Stations are under the inspection of the Missionaries at Griqua Town.

HARDCASTLE.

P. David, *Native Teacher.*

This Native Teacher, who is well acquainted with the Coranna Language, labours among the Griquas at this place, and among the Corannas in the vicinity.

The people were building a stone house at Hardcastle; where several houses, which the Natives call round houses, consisting of stone, had been already erected.

KONNAH.

On the Cradock River.

Kruisman, David, *Native Teachers.*

There are at this place two kraals; one of Corannas, and the other of Bosjesmans.

BAMA.

On the Cradock River, higher up than Konnah.

Piet Sabba, Andrew Pretorius,
Native Teachers.

These Native Teachers have laboured, for some time, among the Bosjesmans at this place. The people have built a neat row of houses, in the European manner. They cultivate a considerable piece of land, and have a small stock of cattle.

Bosjesmans residing at a distance frequently visit Bama, and obtain religious instruction by means of this occasional intercourse.

CAMPBELL.

About 40 miles eastward of Griqua Town.

LONDON MISSIONARY SOCIETY.

Christopher Sass, *Missionary.*

Mr. Sass, whose constitution is unable, during the summer months, to bear the excessive heat on the Orange River, has removed from Bethesda to this Station. His labours are divided between the Griquaas, and several kraals of Corannas on the Great River.

The Mission at Bethesda is closed: the Griquaas who resided there have followed Mr. Sass to Campbell.

NEW LATTAKOO.

About 900 miles north-east of Cape Town, near the Krooman River—among the Matchappees, one of the principal tribes of the Bootsuannas—Inhabitants, about 4000.

LONDON MISSIONARY SOCIETY.

1817.

Robert Hamilton, *Missionary.*
Jan Hendrick, *Native Teacher.*

The Natives are instructed at Morning and Evening Prayer. Many of them attend Public Service. A Chapel has been built. The neighbouring villages, and the towns lower down the river, are visited.

A School has been established. Irregularity of attendance hinders the progress of the Children.

Much indifference on religion prevails among the Natives. Valuable effects have, notwithstanding, arisen from the Mission: many of the people have acquired more just ideas on religious subjects, and no longer confide in their pretended "Rain-makers:" a degree of respect is shewn, very generally, to the Sabbath: pernicious amusements have been abandoned by some, and many seem to practise them with hesitation and reluctance.

The King and Chiefs have formally renounced "Commandoes," or expeditions, *which went out for plunder.* Mr. Hamilton *gives an instance of this*:—

The King of the Mashows sent to Matsebe (King of the Matchappees) to assist him in making a Commando against a nation to the eastward; but Matsebe and his Captains all replied, that they had done with Commandoes now—that God's Word said it was not good!

On success with individuals, the Report states—

Many have confessed their ignorance, and solicited further instruction. Some have appeared to be seriously impressed by what they have heard, and many have acknowledged their conviction of the necessity for a change of heart. Some are known to pray in private; and some, when on journeys, to keep up social worship. A native female, who lived in the habit of prayer, appears to have died happily, in the hope of the Gospel.

The Missionaries endeavour to conciliate the Natives, by all acts of kindness, in assisting their labours, and healing their diseases.

Mr. Kay and his companions arrived, as before stated, on the 17th of May, and were cordially welcomed.

MOBATEE.

The most northerly Coranna Town in the Bootsuanna Country—about five days' journey north-east of New Lattakoo.

LONDON MISSIONARY SOCIETY.

Cupido Kakkalah, *Native Teacher.*

The inhabitants of Malapeetzee, mentioned in the last Survey, being compelled to remove by a scarcity of grass, part of them were accompanied to Mobatee by Cupido, the Hottentot Teacher: the others settled about 20 miles from that place, and are still considered as attached to the Mission, and are frequently visited by him. He assembles the people, at Mobatee, morning and evening, for instruction and prayer, and three times on Sundays.

Of the effect of his labours, the Directors say—

Cupido has not sufficient evidence, that any of the people here are subjects of a real conversion to God. He has not, however, laboured in vain. Many of them appear more thoughtful than formerly, and have relinquished their hurtful amusements: such has been the impression of this step on others, that they assemble, for these purposes, much less frequently. Another important effect of the labours of Cupido is, that, like the Matchappees at New Lattakoo, the people of Mobatee have abandoned all expeditions for plunder.

From this distant Station, in the north-east, returning to the Cape by the westward coast, we came to *Gammap* and *Bethany*, among the Great Namaquas, north of the Orange River; and thence completed the Survey by *Steinkopff*, *Lele Fontein*, and *Rede Fontein*, among the Little Namaquas, south of the Orange River, and *Clan William* within the Colony.

GAMMAP.

The Village of a Chief of that name, in Great Na-

maqualand, about 18 days' journey northward of the Orange River.

WESLEYAN MISSIONARY SOCIETY.

1821.

James Archbell, *Missionary.*

James Links (Hottentot), *Assistant.*

This Mission has been entered on, in consequence of the visit of Mr. Barnabas Shaw and his companions to this place, some account of which was given at p. 24 of the last Survey. The latest accounts left Mr. Archbell on his journey: he had crossed the Orange River, and had learnt that the Natives were earnestly looking out for his arrival.

In addition to this Station, it has been determined to establish one further eastward, in the vicinity of the Great Fish River, which runs from the north-east into the Orange River. Mr. Edward Edwards has been appointed to begin this Mission, as soon as he can be relieved from his present Station. Mr. Shaw's account of the country promises well, as to external advantages. He visited it on their return from Gammap. Of this visit he says in his Journal—

On the 25th of May we changed our course; and, in company with two of our people, went to visit the Great Fish River. Before noon, we reached the river: on each side are large trees of the camel-thorn species, which extend to a considerable distance, and give the whole vicinity a park-like appearance. Plenty of land, possessing every appearance of fruitfulness, was seen on both sides of the river; and from the various small gardens in which the tobacco plants were evidently in a very flourishing state, we judged the soil to be of excellent quality. At present the river does not flow; but the large pools or reservoirs which are constantly found therein, afford a sufficiency of water for thousands of cattle. In times of great drought, this is the general rendezvous of the various tribes of Namaquas, who never fail in finding abundant supplies. The majestic trees, clothed with a beautiful foliage, afforded a delightful shade; and formed a striking contrast to the many sandy deserts and scorched wastes through which we had toiled: and, while regaling ourselves with the cooling draughts, we almost supposed that we were sitting on enchanted ground.

BETHANY.

In Great Namaqualand—about eight days' travel, or 250 miles, northward of the Orange River; as stated by Mr. Shaw, in his Journal.

LONDON MISSIONARY SOCIETY.

H. Schmelen, *Missionary.*

Despatches from this Station have been forwarded, but had not arrived.

In the last Survey, we quoted Mr. Shaw's testimony to Mr. Schmelen's labours: from his Journal, which has since appeared, we extract a few passages in reference to this Mission:—

May 5, 1820.—At eight this morning, we beheld the Institution called Bethany.

When two or three furlongs off, our people fired a salute, which put all the people at the Settlement in motion. On hearing the first report of our muskets, Br. Schmelen and his people were in the Church, offering their morning sacrifice of prayer and praise. No Christian Missionary having before visited him, he was almost overcome with joy at our arrival; and when we came to bow at his family altar, he seemed indeed lost in love and praise. It is now thirty [not forty, as printed, by mistake, in the Journal] days since we left Steinkopff: during which we have not seen a single dwelling-house of any description, nor even so much as one inhabited hovel. The country over which we have travelled is a complete wilderness, in every sense of the word: and, with the exception of a few Bosjesmans and Namaquas by the Orange River, is entirely destitute of inhabitants. None but he who has travelled through such a desert can form a correct idea of our joy, on arriving at this Station; which led to reflections on that *better country*, where the followers of Jesus, from *every nation, and kindred, and tongue, and people*, shall meet together;

> "Where all their toils are o'er,
> Their suffering and their pain:
> Who meet on that eternal shore,
> Shall never part again."

May 6.—About seven, this morning, the trumpet (a beast's horn) was sounded, and the people assembled in the Church. Mr. Schmelen having read a few verses from the New Testament, proceeded to ask questions on each subject contained therein: when any seemed at a loss to give an appropriate answer, he assisted them, lest they should be discouraged.

The place in which religious worship is held, is spacious, but in a state of decay; in consequence of which a new one has been proposed, the walls of which are already about two feet in height. The new dwelling-house lately completed is built of stone: and is a very strong, substantial building. The fountain is by far the strongest which we have seen either in Great or Little Namaqualand; and its streams are led over a considerable piece of ground, which has been cultivated for gardens. Around the place, and in its vicinity, there is plenty of grass; and the people are possessed of numerous herds of cattle, on which they chiefly subsist. Two solid masses of iron were brought to the Institution, by one of the old Namaquas: the least of the pieces might be reckoned at six or eight hundred weight; the other almost twice as heavy: the Namaquas cut off such pieces as they need with chissels; and it being perfectly malleable they work it up according to their proficiency in the smith's business, of which most of them are remarkably fond.

The Station among the Great Namaquas, called *Africaner's Kraal*, and sometimes *Jerusalem* or *Peace Mountain*, occupied by the London Missionary Society, is, at present, vacant.

STEINKOPFF.

In Little Namaqualand—eleven or twelve days' journey south of the Orange River.

LONDON MISSIONARY SOCIETY.

1817.

A *Catechist.*

Mr. Kitchingman having removed from this Station, a Catechist has been sent from the Colony to take charge of the School.

LELE FONTEIN.

In Little Namaqualand—six or seven days' journey southward of Steinkopff, near the Khamies Berg.

REDE FONTEIN.

In Little Namaqualand—about two days' journey from Lele Fontein.

WESLEYAN MISSIONARY SOCIETY.

Edward Edwards, *Missionary.*

In reference to these two Stations, which are both, at present, under the charge of the same Missionary, the Committee state—

The long drought, with which Southern Africa has been afflicted, has not been favourable to the improvement of the people on these Stations: as it obliged them to disperse, in search of grass and water for their cattle; and the regular services, and instruction of children, have both suffered considerable interruption. With a part of the people, Mr. Edwards has travelled from place to place, and among them the ordinances of religion have been kept up. He speaks favourably of the progress of religious principles in their minds, and of the religious experience of those who have been admitted Members. The number thus rescued from Hottentot Degradation and Pagan Vices, was, at the last account, 67; while an improvement in the morals of the Tribe generally was manifest. Nor have the arts of civilized life been introduced among them in vain. As far as their peculiar circumstances and that of the country would allow, they have been benefited thereby in their outward condition.

CLAN WILLIAM.

About 250 miles north of Cape Town.

NETHERLANDS' MISSIONARY SOCIETY.

L. Marquard, *Missionary.*

Mr. Marquard preaches to both Colonists and Slaves.

African Islands.

THOUGH the chief seat of that Traffic, which is the bane of Africa, is on the Western Coast of the Continent, it has prevailed, in no small degree, on the Eastern Coast, and among the Islands in these Seas. Governor Farquhar has successfully exerted himself against this Trade, both at Mauritius and at Madagascar; and has been cordially supported in his endeavours by General Mylius, Governor of Bourbon. Our Readers will have seen, with pleasure, the account of the Abolition of the Slave Trade in Madagascar, given at pp. 343 & 344 of the last Volume; with the measures adopted for its suppression at the Island of Zanzebar, reported at pp. 415—420.

MAURITIUS,

Or, Isle of France—east of Madagascar—Inhabitants 70,000; chiefly French Colonists and Blacks, but belonging to Great Britain.

1814.

LONDON MISSIONARY SOCIETY.

John Le Brun, *Missionary.*

By Letters from Port Louis, dated in June, it appears that Mr. Le Brun's Congregation, at that place, was large and attentive — the Communicants were 40 — there were three Schools, one for Boys and two for Girls, containing 202 Scholars. A commodious Place of Worship was much wanted. An Auxiliary Missionary Society has been formed, in support, more particularly, of the Madagascar Mission.

While Mr. Jones was staying at Belle Ombre, as stated in the last Survey, he instructed the Slaves and superintended a School of 60 Children. His Scholars made good progress, particularly in the knowledge of religion. Mr. Telfair, under whose patronage he acted, reports that he never witnessed, even in Europe, such rapid progress; and that Mr. Jones so won the attention of his Scholars, that they preferred School to indolence. Of the collateral effects of this instruction, Mr. Telfair writes—

The example has extended from the Children to their Parents and elder relations; so that a general spirit of religious feeling pervades all classes of the numerous population employed on my plantations; and the improvement of their conduct and industry has been in proportion. Some of my Slaves, who had absconded during my absence in England, and have been away for three years, have returned to their duty, and become quiet and well behaved. I trust these palpable good consequences will have their effect, in inducing others to follow the example of educating their Slaves.

MADAGASCAR.

A very large Island, off the Eastern Coast of Africa, in the Indian Ocean, about 800 miles by 120 to 200; in a partial state of civilization, and said to contain 4,000,000 of inhabitants.

The wide opening for Christian Teachers, in consequence of the Treaty for the Abolition of the Slave Trade, entered into between Governor Farquhar on the part of this country, and Radama King of Madagascar, was stated at pp. 344 and 345 of our last Volume.

Of this Treaty, it was a special condition, that twenty Natives should be instructed in the most useful arts; half of them at Mauritius, and the other half in England. Nine Youths accordingly accompanied Prince Rataffe, brother-in-law of the King, on a visit paid by him to this country. The expense of these Youths devolving on Government, a proposal was made to the Church Missionary Society to take the charge of them. The Committee expressed their readiness to accept the charge; and to avail themselves of the facilities thereby offered, of prosecuting

their purpose of establishing a Mission in Madagascar, which had been for some time in contemplation: but it being understood by them that the Directors of the London Missionary Society were willing to take on them this charge, and that these Youths had a natural connection with the Mission of that Society already begun in Madagascar, it was judged preferable, on these grounds, that they should be committed to the care of that body; and this arrangement was accordingly adopted.

These Youths are under instruction, in the House of the British and Foreign School Society, in the Borough Road, for the purpose of learning to read and write English; after which they will be placed under proper Masters for instruction in various trades.

The attention of the public has been lately called to this great Island, by the "Narrative of the Loss of the Winterton East Indiaman: by a Passenger in the Ship." The Winterton was wrecked on the south-west coast of Madagascar, in the year 1792, near St. Augustine's Bay. The survivors were treated with great kindness by the Natives. The Author has given some interesting information respecting them. He afterward resumed his voyage to India, and arrived at Madras in the beginning of 1794. After spending many years, and rising high, in the service of the Company, he has returned to his native country. Having himself felt the power of the Gospel of the Grace of God, he is anxious to make the best possible return to the Natives of Madagascar for their former kindness to him and his companions, by sending to them Ministers of that Gospel.

LONDON MISSIONARY SOCIETY.

1818—renewed 1820.

David Jones, David Griffiths, John Jeffreys, *Missionaries.*

T. Brookes, John Canham, G. Chick, T. Rowlands, *Artisans.*

Mr. Jones, having accompanied from Mauritius Mr. Hastie the Commissioner to Radama from Governor Farquhar, arrived with him at Tananarive, the residence of the King, nearly 300 miles inland from Tamatave, on the 3d of October, 1820; as was stated in the pages of our last Volume above referred to. It was Mr. Jones's intention to return with Mr. Hastie to Mauritius; but, in compliance with an invitation from the King, he remained at Tananarive; where he had a house assigned to him, with good teachers of the language. He had availed himself, while at Mauritius, of the information afforded by the manuscripts of the Catholic Missionaries and agents of the Government in former times, respecting the manners, language, rites, and customs of the Natives of Madagascar.

The Rev. David Griffiths, with Mrs. Griffiths, sailed from the Downs on the 30th of April, 1820—arrived at Mauritius on the 23d of January last—and embarked for Madagascar on the 23d of April. Reaching Tamatave on the 27th, he set forward for the capital on the 15th of May. Mrs. Griffiths was to follow from Mauritius, in September.

The Rev. John Jeffreys, with Mrs. Jeffreys and the Four Artisans, embarked, on the 6th of August, at Gravesend, on board the Colombo, Captain Richardson; in company of Prince Rataffe, on his return to Madagascar. They were heard of from Madeira; where they arrived, on the 8th of September, after a tedious passage of thirty-three days.

The general prospects of the Mission, the visit of Prince Rataffe to this country, and the Letter of King Radama, were noticed at pp. 193 and 194 of our last Volume.

In a Letter from Mr. Jones, of May 3, 1821, he states, that he has 16 Children committed to his care by the King, to receive an English Education; three of whom are the Children of his Sisters, and one of them Heir to the Crown; the others are Children of the Chiefs: they possess good talents, and are of quick understanding. Some of them had learned, since the November preceding, to read portions of Scripture with considerable fluency. They can answer many questions on topics of religion: but it is very difficult to convey to their minds ideas on spiritual subjects; and this difficulty is increased by the want of suitable words for this end, which prevails, more or less, in all the languages of the Heathen.

On the arrival of more Missionaries, he proposed to establish a School, in a different part of the town, on a more extensive scale, for children of all classes.

In a Postscript, Mr. Jones says—

Since I began to write this Letter, I have seen the greatest assembly that I ever beheld. On one day, nearly 30,000 people were convened, though the greatest part of the women were absent; and in about a week afterward, about 50,000 assembled together on the same spot; a great part of whom were the King's Generals, Captains, and Heads of Villages under his dominion in Ova, not including more distant provinces which are subject to him. He intends, in about two months, to take the field against the Sakalaves, in the south-west, with an army of 100,000 men, to reduce them to subjection; and, at the same time, to leave an immense number at home to defend his territories from invasion.

JOHANNA.

One of the Comoro Islands, in the northern part of the Mozambique Channel.

William Elliott, *Teacher.*

Of this Island, the Author of the Narrative lately referred to says —

This delightful place was visited by Sir William Jones, in his way to India. Those who have read his interesting description of the Island, know nearly as much as any one could say regarding it, and a great deal more than most would be able to say; for he had the talent of analizing every subject with skill peculiarly his own. He travelled into the interior, on a visit to the King; and he compares the scenery to any thing that he had seen in Wales or Switzerland.

The inhabitants, who are of Arabic Stock and zealous Mahomedans, are lively and intelligent; having among them some share of literary acquirement.

Sir W. Jones's account of the Island will be found in the Fourth Volume of the Octavo Edition of his Works.

A way has been lately opened, in an unexpected manner, for the advantageous establishment of an English Teacher in the Island. The eldest Son of the King left Johanna, with his attendants, in order to perform that pilgrimage to the tomb of the prophet at Mecca, which all zealous Mahomedans are anxious to accomplish once in their lives. Being shipwrecked near the mouth of the Red Sea, they reached Muscat, where they found a vessel bound to Penang: thence they proceeded to the Cape of Good Hope in an Indiaman, which touched at Penang in her way from Calcutta. At the Cape, they were treated in the most hospitable manner, by the Government and inhabitants; and a vessel was appointed to carry them home to Johanna. In the mean time, the Prince and his chief attendants manifested much anxiety to become acquainted with the English Language. They were introduced to Dr. Philip, and Mr. Campbell, who was then at the Cape, when the Acting Governor said—"The Prince and his suite have been prevented from visiting Mecca, by shipwreck and the loss of their property. I hope the next pilgrimage which they undertake, after receiving instruction from you, will be to Jerusalem"—intending, no doubt, to express his hope that they would abandon the False Prophet, and become Christians.

They applied very diligently to the study of English; and were ready to suffer any privations, that they might make good progress in it before their return. The Prince has talents, and much public spirit.

Mr. Elliott came out from England, with a view of settling near Algoa Bay; but altered his intention, and was establishing himself as a Schoolmaster in Cape Town. He assisted Dr. Philip in the instruction of the Prince and his attendants, and had expressed his desire to become a Missionary. It had become a general wish, among the principal persons in the Colony, that a suitable Teacher might be found to accompany them to Johanna. Mr. Elliott accepted this office; and sailed with them, on the 18th of May. He was furnished, by Dr. Philip, with a number of Books, chiefly relative to the Arabic Language, and among which were some of considerable value. The late Rev. Benedict La Roche, of the Church Missionary Society, was then at the Cape, on his return to Europe; and supplied these Books out of such as he had with him.

Abyssinia.

The preparation of the Scriptures for this country was stated, in the last Survey, to be in progress. Instead of printing the Gospel of St. John, both in Ethiopic and Amharic, which was first proposed by the British and Foreign Bible Society, the Four Gospels, in those languages, are on the point of being put to press, the types having been all prepared.

Into the Tigrè Dialect, the late Mr. Pearce had translated, at the time of his death, the Gospels of St. Mark and St. John.

In the preparation of the Amharic Gospels for the press, progress is making towards a New Grammar and Dictionary of that language; all words and idioms not found in Ludolf being carefully noticed.

By the dispersion of these Books among the Scholars of France, Germany, Switzerland, Italy, and Greece, a general interest, it may be hoped, will be excited in behalf of the Ancient Church of Abyssinia: and it is by the union of feeling, and talent, and piety, that we may expect the Christians of Europe to contribute, under the Divine Blessing, to the revival of the full influence of the Gospel on the Eastern Coast of Africa.

Mediterranean and Black Seas.

The disturbed state of Turkey and Greece has given a peculiar degree of interest to this quarter of the Missionary sphere. That the convulsions which still agitate the Turkish Empire will issue in the increase of facilities for promoting the Kingdom of God, the Christian can feel no doubt. His efforts in this great cause may, indeed, for the present be retarded, and his movements kept in suspense: but he will, in the mean while, be on the watch to improve every opportunity which may open before him; and will *cast his bread upon the waters, assured that he shall find it after many days.*

Some remarks, in the Twenty-first Report of the Church Missionary Society, in reference to the Eastern Churches, may lead us to pray that the present sufferings of the Greek Church, in particular, may be blessed of God to her restoration:—

"The revival of the Christian Churches bordering on these great internal Seas, is an object most important in its probable influence on the extension of Christianity throughout the Continents of Africa and Asia. They have long ceased to be instrumental in the propagation of the pure Faith of the Gospel, and have presented a distorted picture of that Faith to the Unchristianized Nations: yet every Christian Church was a designed instrument for the maintenance and propagation of the Gospel in the world. Had every Church, as planted in the gracious Providence of God, done her duty in promoting the glory of her Lord, the World would, doubtless, at this moment, have yielded, from all its kindreds and tongues, the honour due unto His Name: and it is by the revival of Truth, and Purity, and Zeal, in the Christian Churches that this great work must be accomplished. The Western Churches of the Protestant World, whether in Europe or America, are fast rousing from their slumbers: and while they direct their efforts, as opportunities offer, immediately toward the Heathen, they are anxious that the more ancient Churches of the Eastern World should gird themselves for that service, in reference to the surrounding Mahomedans and Heathens, which has been long expected at their hands."

On another topic the Committee remark—

"Before they quit this Mission, the Committee would remark that this scene of Christian Labour allures many visitors. Some of these, anxious to render their journeyings and voyages subservient to the Cause of Religion, have proffered such co-operation to the Committee as they might have it in their power to render. The Committee will always gladly avail themselves of assistance of this nature; and they beg to suggest to Gentlemen who may visit these shores, in pursuit of health or knowledge, that, by the circulation of the Scriptures and other suitable Books, by conversation with the various classes of Natives, and by maintaining everywhere the devout and affectionate spirit of true Christians, their Travels will be consecrated to a purpose far higher and nobler than that of any gratification or improvement merely personal."

This subject deserves attention. From travellers who are but little interested in the moral and religious state of the countries which they visit, the Societies which are aiming to meliorate the condition of such countries can expect little aid; and it will be well, if their plans, and the agents who are carrying them into execution, escape misrepresentation at their hands. The Traveller will be satisfied with a superficial knowledge of that which interests him but little; and, in the matter of religion, if this be not a concern of the first importance to himself, he will conclude that his readers will be as indifferent on the subject as himself: and, in this way, much time and money are sacrificed, and many invaluable opportunities of acquiring and communicating important information lost, which might have been productive of the most salutary consequences.

BIBLE SOCIETIES.

The statements of the Seventeenth Report of the British and Foreign Bible Society relative to the Bible Societies in this quarter, with some communications from its representative at Constantinople, the Rev. Henry Leeves, were printed at pp. 253—255 and 421—423 of our last Volume.

Mr. Leeves arrived at his destination in the early part of January. Having been driven from his house in Pera, by a fire which broke out in the beginning of March, he and Mrs. Leeves were received, for some weeks, into the Palace of the British Embassy, by His Excellency Lord Strangford. In the latter part of March, they removed to Therapia on the Bosphorus. Under the protection of Lord Strangford, they continued here, in comparative security, though distressed by every day's intelligence of the sufferings of the Greeks, and the degradation and death of the most eminent of their Laity and Clergy. A total stop was put to the Editions of the Scriptures carrying on at the Patriarchal Press; the Patriarch himself having been put to death and the Office closed. Through the kind intervention of Lord Strangford, the Manuscript of Hilarion, so far as it had been revised, was placed in Mr. Leeves's hands. In the beginning of September, Mr. and Mrs. Leeves reached Odessa in safety. Hilarion, who had been appointed to a Bishopric, had retired to his See: he had nearly finished the revision of the New Testament, and proposed to meet Mr. Leeves at Bucharest, who would pass on his way to Paris, whither it has been determined that he shall proceed from Odessa, in order to carry the work through the press in that city.

A delay was occasioned, in the first instance, in the printing of this work, by the scrupulous revision which it underwent; and the delay has been continued by the events just mentioned. It is expected with eagerness throughout Greece; and will *come down* on that afflicted people, it may be hoped, *like rain upon the mown grass; as showers that water the earth.*

Malta Bible Society.

From the Third Report of the Society, which was printed at the Government Press, we learn that there had been received into the Depository, during the year, 2261 Testaments and 1000 separate Books of Scripture, in Greek, Syriac, Turkish, or Arabic: the number distributed, in Sicily, Italy, Greece, Syria, Palestine, Egypt, the North of Africa, and various Islands, had been 134 Bibles, *1689 Testaments,* and 1011 separate Books: there remained in the Depository 143 Bibles, 4348 Testaments, and 605 separate Books.

From Russia, 500 copies of the Septuagint were expected; and Martini's Italian Bible was eagerly looked for from London.

Pocket Editions of Martini's Italian Testament, of Hilarion's Modern Greek Testament, and of the Psalter in Italian and Latin, have been suggested to the British and Foreign Bible Society, and will be printed.

The Committee had been in the practice, for a considerable time, of circulating among their Correspondents round the Mediterranean, extracts, in English and Italian, of the Letters received from England and the Continent. In order to relieve them from the labour of this plan and to extend its benefits, it has been resolved to issue a Printed Circular, every two months; as they are aware that the operations of the Society have been successful, in proportion as its object has been understood.

Ionian Bible Society.

The formation of this Society in the Island of *Corfu*, on the 20th of July, 1819, and of its Auxiliaries, in those of *Cephalonia* and *Zante*, took place while Dr. Pinkerton was present. *Ithaca* and *Paxos* followed, some time afterward. One was formed at *Cerigo*, in May last; and another, which would complete the Circle of the Seven Islands, was about to be established in *Santa Maura*.

A Quarterly Circular, containing local and general information, is printed, in Modern Greek and Italian. It is entitled "Periodical Accounts of the Ionian Bible Society." The first appeared at Midsummer. It is remarked, in this Paper—

> We are induced to hope, that the establishment of the Bible Society at Cerigo will not fail to diffuse a propitious influence on Candia.

This anxiety of the Greeks of the Ionian Islands to diffuse, among the Members of the same Church who are groaning under oppression, the blessings of the Scriptures, will be witnessed with pleasure.

Nor are they negligent of the wants of those nearer their doors. It is remarked, in the First Report of the Society—

> It appearing that the individuals most desirous of profitting by the Divine Word were of the poorer classes, the Committee did not fail to publish a Circular, in which is given to every Ionian, in a necessitous condition, the right of receiving a copy of the Divine Scriptures gratuitously, in the language most familiar to him. This measure has proved the fertile source of the happiest consequences. Widowed Mothers, Fathers in declining age, Young People, solitary Heads of Families, who have not the means of covering their nakedness, and dwell under miserable roofs—now read the Gospel, or hear it read to them, in their native language;

which is to them like healing balm to a festering wound.

Athens Bible Society.

Of this Society, the Archbishop Dionysius is President.

There is an eager desire for the Scriptures among many of the inhabitants of Attica, the Peloponnesus, Bœotia, and the neighbouring countries.

Smyrna Bible Society.

The death of the Rev. Charles Williamson, the late Chaplain, left the concerns of this Society in a confused state. The Rev. Pliny Fisk, American Missionary, was requested by Mr. Leeves to take charge of the stock, which he found to amount to 2700 Bibles and Testaments.

GERMAN MISSIONARY SOCIETY.

The attention of this Society, as we stated in the last Survey, has been directed to this quarter.

Its operations at home are proceeding with vigour. On the 20th of June, a very satisfactory Examination of the Students took place at Bâsle. A Sermon was afterward preached and a Meeting held, which were numerously attended. Deputies, who had arrived from various quarters, assembled, the next morning, for business; and, in the afternoon of that day, Four Missionaries were dismissed to their labours, with suitable Instructions.

Messrs. Dieterich and Zaremba, two of these Missionaries, were appointed to the vicinity of the Black Sea; in order to attempt the projected Mission among the Armenians. They were to proceed, in the first instance, to St. Petersburg.

JEWS' SOCIETY.

No intelligence has been received from the Rev. Melchior Tschoudy, since he left Alexandria, to which place he sailed from Malta. From Alexandria he proceeded to Beirout.

Mr. Wolfe, who had studied under the Society, sailed for the Mediterranean, under the patronage of a liberal individual. He passed, by way of Gibraltar, to Malta; which place he left, on the 25th of August, for Alexandria. Letters from him, at Caïro, had reached Dr. Naudi, at Malta; with a Journal of his proceedings. He had been well received at both Alexandria and Caïro; and was about to set forward for Jerusalem.

MALTA.

A celebrated Island in the Mediterranean, under British Authority—Inhabitants, with those of the neighbouring Island of Gozo, 110,000—Religion, Roman Catholic.

CHURCH MISSIONARY SOCIETY.

1815.

William Jowett,

Representative of the Society.

Dr. Cleardo Naudi, *Compiler of Tracts.*

The health of Mr. Jowett, during his residence in England, has continued to be such as to restrain those exertions, which he was anxious to make for the benefit of the Society. Part of his time has been passed in London, and part at Cambridge and in Norfolk. He visited as many Associations as his strength would allow; attending, in March, the Anniversary of that at Bristol—in May, those of Cambridge, Lincoln, Hull, York, Leeds, Sheffield, and Huddersfield—in the beginning of June, that of the Manchester and East Lancashire, where he could only preach—and, in October, that of Norfolk and Norwich.

Our notice of his Sermon before the Society, at its Twenty-first Anniversary, will be found at p. 181 of our last Volume; and at pp. 187, 188, 190, and 191, the substance of Addresses by him at the Annual Meetings of several Societies.

Mr. Jowett had sent home, during his residence abroad, and brought with him, a large stock of materials for communicating to the Christian World a view of the moral and religious state of the Mediterranean. These he has been employed in arranging and digesting. A Volume of Christian Researches will, in consequence, appear, probably by the ensuing Anniversary of the Society.

The Gospel of St. John, in Maltese, is proceeding at the press.

Dr. Naudi has pursued his usual labours, in the preparation of Tracts in Italian. Mr. Jowett brought with him a Tract on Redemption, which had received the benefit of revision by an accomplished Italian Scholar: he has carried this Tract through the press, since his return; and an edition of 2000 copies has been forwarded to Malta: there is every reason to hope, that, with the Divine blessing, this Tract will prove very serviceable in the Mediterranean, in giving Christians just views of that great subject. Mr. Jowett has begun to revise the Tract on the Scriptures, for a new edition. By the series of Tracts which has been long meditated, and which are now in a course of preparation, "we shall become," he says, "Preachers of the Truth to many hundreds of thousands who read the Italian Language."

Mr. and Mrs. Jowett, with their three Children, will set forward, in a short

time, by way of Paris, for Marseilles. If on their arrival at that port, it shall be found that the departure of the next vessel for Malta will allow him time to visit the Bible Societies in that part of France, he will gladly comply with the request of the Committee of the British and Foreign Bible Society, to communicate to those Bodies that intelligence which could not fail to interest them. Personal intercourse will be likely to lead to a correspondence mutually advantageous.

It has been the earnest wish of both Mr. Jowett and the Committee of the Society, that he might be accompanied or speedily followed by some fellow-labourers; and there is reason to hope that this will be accomplished.

The return of the Rev. James Connor to England was reported at pp. 357 and 358 of our last Volume. There is little prospect of the resumption, for the present, of any proceedings at Constantinople.

LONDON MISSIONARY SOCIETY,

1811—resumed 1816.

Samuel S. Wilson, *Missionary.*

The chief object of the Missionary at this Station, is to prepare himself for ultimate measures, which will have in view the diffusion of true religion in Greece.

Mr. Wilson has compiled a Grammar of the Modern Greek; and pursues his study of that language and of the Italian, with the compilation and translation of Tracts.

EDUCATION SOCIETIES.

The state of this Society, and of Padre Luigi Camilleri's School at Casel-Zeitun, was reported at pp. 436—438 of our last Volume.

The School Society has prospered beyond what could be expected at its commencement. Government granted a place capable of containing 400 Children. The Second Annual Meeting was held on the 13th of November last: the attendance was more numerous than before: 300 Boys and Girls were introduced, who manifested satisfactory proficiency. Major-General Sir Manley Power, the Lieutenant Governor, is become President; and Lady Power Patroness of the Female School.

Don Luigi Camilleri's School, which had been held in a private house, was removed, towards the end of November, into the public building erected for the purpose. He has persevered through much opposition and many difficulties.

TRACT SOCIETY.

1817.

The Society has circulated, since its formation, 10,786 Tracts, in various languages.

ZANTE.

The most southern and most fertile of the Ionian Islands; and, for its size, the most populous—Inhabitants. 40,000, chiefly of the Greek Church: the town of Zante, which is the largest in the Seven Islands, contains 16,000 of this number.

LONDON MISSIONARY SOCIETY.

1819.

Isaac Lowndes, *Missionary.*

The awakening of the Members of the Greek Church to religious inquiry, and the promoting among them of the circulation of the Scriptures, are the chief objects of this Mission.

The School which it was proposed to establish in Zante, under the superintendence of Mr. Lowndes and the patronage of the Resident Sir Patrick Ross, has not yet been carried into effect; nor are the obstacles to its establishment likely to be soon surmounted.

The Government at Corfu, on the application of Sir Patrick, has granted Mr. Lowndes permission to deliver a Sermon, whenever he chooses, at the Garrison Chapel in Zante. Mr. Lowndes frequently avails himself of this permission; on which occasions he reads the Liturgy of the Church of England, and is attended by about 300 of the military.

The Lexicon in Modern Greek and English compiled by Mr. Lowndes, is nearly completed. A translation, by him, into Modern Greek, of Mason on Self-Knowledge, is ready for the press.

Mr. Lowndes, and his three young Children, had a great loss in the death of Mrs. Lowndes, on the 15th of January of last year. Mr. Lowndes says of his deceased partner—

Christ was her only hope. During her illness, she read, and much admired, the Obituary of Mrs. Milne; and I could not but be struck with the great similarity between the dying experience of both.

She had few opportunities of being actively employed as a Missionary: yet her heart and her hands were ever ready; and I had begun to hope, that, through the interference of Sir Patrick Ross, she might hereafter be employed in the superintendence of a School.

Her ability in conducting domestic affairs, rendered my attention to them altogether unnecessary; and her counsels and suggestions were often of much importance to me and the Mission.

*** *The remainder of the Survey, and the List of the Contributions to the Church Missionary Society, will be given in the Number for February.*

Missionary Register.

FEBRUARY, 1822.

SURVEY
OF THE PROTESTANT
MISSIONARY STATIONS THROUGHOUT THE WORLD.

(Concluded from the January Number.)

SMYRNA.

AMERICAN BOARD OF MISSIONS.

1820.

Levi Parsons, Pliny Fisk, *Missionaries.*

The object of this Mission was stated in the last Survey.

Having passed several months in Smyrna, from the time of their arrival on the 15th of January 1820, the Missionaries proceeded to Scio, where they spent the summer. Returning to Smyrna toward the end of October, the greater part of November was occupied by them in a journey, of 300 miles, among the Seven Apocalyptic Churches; the sites of four of which they visited—Pergamos, Thyatira, Sardis, and Philadelphia. On their return to Smyrna, it was thought expedient that Mr. Fisk should remain in that city, in order to labour there and in the neighbouring villages, as opportunities might offer; while Mr. Parsons should proceed to Jerusalem. Mr. Parsons embarked, for this purpose, on the 5th of December; visiting, in his way, Scio, Rhodes, Castello Rosso, Cyprus, and Jaffa. In the various places, both on the continent and in the islands, which the Missionaries visited, they prosecuted the objects of their Mission, in investigating the state of the people, distributing the Scriptures and Tracts, and in communicating information as they had opportunity. The importance of a Printing Establishment was so strongly urged by them, that a Fund has been opened in America for this express object.

Various details on these topics will be found at pp. 201—209, 214, 215, and 423—455 of our last Volume.

On the acceptableness of Tracts, Mr. Fisk writes, from Smyrna, in February last—

> We have found it very easy and very pleasant, and, I trust, not altogether unprofitable, to distribute Tracts among the Greeks. They have been uniformly received with joy, especially those printed at the Greek Presses. Wherever we find a School, a Monastery, or a company of Priests, we supply them. As they are not generally a reading people, perhaps many of them will read a Tract of a few pages, who would never undertake to read a larger Book. During the season, we have distributed about 5000; and Mr. Parsons took 4000 or 5000 with him. One reason among several for my remaining here was, that I might get more Tracts printed.

During the absence of Mr. Parsons, his associate pursued his objects in and near Smyrna; and, in April of last year, visited Ephesus, another of the Seven Churches, about forty miles south of Smyrna. He found this once celebrated place entirely deserted. On his return to Smyrna, the city was in confusion, from the beginning of those troubles which still so deeply engage public attention.

In a Letter from Mr. Fisk, of October the 12th, it is stated, that Mr. Parsons had spent a very interesting winter at Jerusalem — distributing the Scriptures and Tracts; and reading, with Priests and Monks, the Word of God.

ODESSA.

EDINBURGH JEWS' SOCIETY.

Frederick Lewis Beaner, Bernhard Saltet, *Missionaries.*

The Directors of the Basle Institution having been requested to send out Two Missionaries, on behalf of this Society, to the Jews in the vicinity of the Black Sea, Messrs. Beaner and Saltet were appointed to this labour. They left Basle in July 1820, after receiving the Instructions of the Committee; and proceeded, by way of Marseilles and Constantinople, to Odessa, the central point of their operations.

They did not reach Odessa till the middle of October. The Rev. Mr. Bottiger, Superintendant General of the Churches near the Black Sea, received them with

great kindness. He is warmly interested in the welfare of the Jews; and has addressed to the Imperial Government a Memoir on the deplorable state of the numerous families of them in those countries. He proposes to render the Missionaries instruments of carrying into execution various plans, for their spiritual and temporal benefit.

Dr. Paterson, who was at Odessa at Midsummer last, states, that the Missionaries had been occupied in qualifying themselves for their labours, especially in the acquisition of the jargon spoken by the Polish Jews. They were to visit the Crimea, and then direct their course up the Dnieper. Every town on this route, Dr. Paterson says, is full of Jews, and they are to be met with in every village.

CRIMEA.

A Peninsula, of European Russia, on the Black Sea—208 miles long, and 124 broad—the northern part, open pastures; and the southern, highly romantic—the Native Inhabitants are Tartars, who are Mahomedans—ceded to Russia at the peace of 1791.

SCOTTISH MISSIONARY SOCIETY.

1821.

Rev. Dr. Ross, Rev. J. J. Carruthers, *Missionaries.*

Mr. and Mrs. Carruthers, accompanied by James Peddie, one of the Ransomed Youths, arrived on the 9th of May, in three weeks, from Astrachan. His coadjutor, Dr. Ross, from Orenburg, with Mr. Glen of Astrachan, joined him on the 15th of June; having delayed their departure, as they could travel quicker than Mr. and Mrs. Carruthers, and it was desirable that Mr. Glen's absence from Astrachan should be shortened as much as possible.

The Missionaries assembled at Bakcheserai, which is in a highly romantic situation, and is regarded by the Tartars of the Crimea as the seat of learning. From this place, which they made their head-quarters, they entered on a series of excursions through the Crimea, the purpose of which will be understood from the following extract of the last Report:—

Their first object, as judiciously suggested by the Emperor himself, through Prince Galitzin, will be to select a suitable station for commencing their labours; inquiring into the condition of the people as to education; ascertaining the practicability of opening a School for the instruction of their Children; and obtaining every information in their power for enabling them to judge both of the expediency and the practicability of such an Institution, as that which the Sultan proposed to the Emperor, and which received his gracious sanction, with the promise of all requisite pecuniary assistance in carrying it into effect. Should they succeed in the plan of the Experimental School which they may attempt, and find the Mahomedan Parents consent to allow their Children to reside with the Missionaries and receive instruction from them, the expense of which trial, in so far as the rent of a house and the board of the Children are concerned, his Imperial Majesty has pledged himself to defray, the projected Seminary will be proceeded in without any avoidable delay.

They had appointed the latter end of May for the commencement of these journeys; but prolonged the period that they might have the advantage of the Sultan Kategerry's advice in choosing a place for the intended Seminary: finding, however, that he was detained at St. Petersburg, waiting the determination of the Emperor on some of its arrangements, they made two of these journeys, in the month of July, of about a week each; in the last of which they had the benefit of being accompanied by Drs. Paterson and Henderson. They met with much encouragement from the Tartars, both in the towns and villages, in reference to the proposed Seminary. They apprehend difficulties, however, from the prejudices of the Natives against the doctrines of the Cross, and the implicit obedience which they are accustomed to pay to their Mahomedan Teachers.

In reference to the Sultan, Mr. Knill writes from St. Petersburg—

His Imperial Majesty has lately had an interview with Sultan Kategerry; and, with all the kindness and affection of a genuine Christian, encouraged him to press on in the ways of the Lord, assuring him of his support and protection; and concluded by saying something like this—"You must expect trials in your work. Every man who opposes errors will have trials; but if you should be so happy as to bring one Tartar to the faith of Christ, you will be well repaid for all your toil."

Mr. Knill adds—

Was not this delightful, from an Emperor, and the Emperor of such amazing dominions as Russia! I always feel much pleasure in praying for this good Emperor—he does indeed let his light shine. May the Lord long spare him, for in his days the righteous flourish—and many tribes will call him blessed.

SOME ACCOUNT OF THE TARTARS.

As the Tartars are the chief objects of Missionary Labour throughout the vast regions of Northern and Middle Asia, it will render our present and future statements respecting these divisions of the Survey more intelligible to the Reader, if a concise account be given of the chief

distinctions which prevail among these different and widely-scattered people, with some notices of the character of their religious system.

There are three great races of men in Asia who go by the common name of Tartars, but they are quite distinct from one another.

The HUNS, or Proper Tartars; with their Tribes of Teluts, Kirghisians, &c. form the first family: the MANDSHURS, or Tunguses, form the second: and the MONGULS, with their Tribes of Calmucs, Buriats, &c. form the third.

These Families or Nations of Tartars, have spread themselves in various quarters; and are intermingled, particularly in the northern part of Asia, with other aboriginal families—as the *Techucks*, the *Yukagirs*, the *Samoieds*, and the *Kamchadals*. Monguls and Mandshurs not only prevail in Asiatic Russia, but occupy, as independent people, the whole country bordering on it to the south. They acknowledge, indeed, the supremacy of China, and consider themselves as under its protection; having, in fact, a family connection with that Empire, as it was one of the southern tribes of the Mandshurs, ruled by a Khan, that conquered China in the Seventeenth Century, and still governs there.

These Three Families of Tartars have distinct languages. In the other aboriginal families of Asiatic Russia, there are four other distinct languages; and, in addition to these seven tongues, there are many dialects and intermixtures.

The Creed of the Greek Church, which is the Established Religion of the Russian Empire, has made but little progress in Asiatic Russia. Many of the Tartar Tribes in the south-west are Mahomedans: others of them, with the great body of the other Tartars throughout Asia, whether Huns, Monguls, or Mandshurs, are Pagans. Their system has been denominated BUDDHISM, or the religion of Buddhu, in contradistinction to BRAHMENISM, or the religion of Brahme.

We extract a short account of the rise and prevalence of these two Systems, from Faber's Origin of Pagan Idolatry, (Book IV. Chap. 3.) It will enable the Reader better to apprehend the actual state of Asia, in respect of its Pagan Superstitions:—

Though all the Gentiles, in every quarter of the Globe, worshipped the Great Father [Adam transmigrating into Noah] as their principal divinity; and though all their various gods resolve themselves into that ancient compound and transmigrating personage, viewed as multiplying himself by a mysterious act of triplication: yet we may distinctly trace the existence of TWO PRINCIPAL SECTS; who agreed, indeed, to venerate the same being, but who differed in the peculiar mode of venerating him.

Throughout India (I use the word India in the large sense of the ancients) they yet exist in a separate state; and their adherents view each other with sentiments of the most malignant bigotry: yet, from the palpable similarity of the two religions in essentials, there can be no doubt, either that the one is the child of the other, or that the two have branched off from a common original. The more finished and elaborate system is usually posterior to that which is less so: but Buddhism is, in many respects, crude, and simple, and unformed; while Brahmenism is the very reverse: the presumption, therefore, is, that the latter is only a more finished exhibition of the former; and, consequently, that Buddhism is more ancient than Brahmenism.

By the destruction of Idolatry throughout Europe and the West of Asia, Buddhism reigns, at present, over a larger portion of the Globe than Brahmenism. Brahmenism is confined to India; while Buddhism not only shares that country with it, but prevails from the very north of Tartary to the Island of Ceylon, and from the Indus to Siam and China and Japan. Its principal seat is Thibet, Bootan, and Cashgar .... When a branch of the warlike Cuthim migrated from the plains of Shinar to the lofty regions of the Indian Caucasus, they brought with them that Buddhic Superstition which was so immediately founded on the history of Paradise and the Deluge; and to that peculiar form of old mythology their house seems to have pertinaciously ad-

reception of Scripturall Truth. Here, a spot presents itself, where the man, whose soul is deeply imbued with the spirit of the Gospel of Christ, and whose intellectual habits and pursuits have enabled him to relish the associations of classical beauty which have ever given interest to the land of the gazelle and the nightingale, may find room for the full exercise of all his powers, in the highest service of his Divine Master, and in teaching the disciples of oriental refinement a more excellent way.

The kingdom of Persia is daily becoming a field of greater and more interesting promise to the adventurous Missionary. Like all other Mahomedan Countries, it has, through the warlike character of the people and the despotic authority of their sovereigns, been too long believed to be inaccessible to the efforts of Christian Enterprise. But the reasons which were powerful in other spheres of Mahomedan influence, never existed with the same force in Persia; and the force which they did possess is already weakened. The Persians were the disciples of Ali, and have long prided themselves in throwing off many of the superstitious shackles of the False Prophet: they are accounted heretics by the Turks and Arabs. The sound sense, with which they are endowed, has led them to renounce many absurdities for which other Mahomedans had a superstitious veneration: and the high degree of polish to which they have always aspired, has led them to contest the points of faith, in questions between them and their opponents, by the powers of reason, rather than with the sword.

Other circumstances also have had an effect, in preparing the way for the introduction of the Gospel into Persia. The same refined species of sensual infidelity, which is now generally found to have prevailed even in Christendom, where the Christian Religion has been held more as a form than a reality, has spread to a great extent among the worshippers of Ali. This is the natural result of any system of religion, which, either false in its origin, or formal and merely formal in its practice, is found practically insufficient to meet the real wants of the human soul. Whether the religion of a country be the delusions of Mahomed, or the Popish adulteration of the true faith, or the lukewarm formalities of Pelagian error, it will be found equally inadequate to repress the growth of infidelity; because, however great the profession of hope which such systems make—as a purifying fountain to the guilty conscience, or a well-spring of hope to dying man, they are found practically defective. Infidelity, therefore, among the Mahomedans, is spreading as the result of farther experience. Man, whatever be his original prejudices—wearied, disconsolate, perishing man—feels that he wants something more, and that Islamism is a sandy foundation beneath him.

Persia also possesses its peculiar class of Infidel Mahomedans. They are called Sooffees, or Freethinkers; and they combine, with an absolute unbelief of the system of Islamism, a mysticism of the most latitudinarian description. Their numbers in that country are already computed at 80,000. Every instance of this kind is important towards sapping the foundations of a system of superstition and falsehood. And manifestly these circumstances, combining with the natural tendency of all human institutions to decay, are daily producing in Persia a greater liberality of sentiment upon the subject of the Mahomedan Faith, and extending both the disposition and the privilege to inquire and to reason publickly on the subject. Of this, the narration of the late revered Mr. Martyn's residence in Persia is a sufficient proof. His own incomparable labours as a Missionary and a linguist, have contributed materially to smooth the way for future Missionaries.

Mr Galloway and Mr. Dickson, in the Journal of their tour before mentioned, bear testimony to the willingness of the Persians, at least in the Russian-Persian Provinces, to accept the Scriptures without scruple. They say—

This is generally the case among the Persians, unless there be some bigotted scorner in the company, to ridicule his neighbours for their credulity, in supposing for a moment, that the true Gospel of Jesus Christ is to be obtained from Infidels, whose ancestors they allege corrupted it to such a degree, as to call for a new revelation from heaven. The shafts of ridicule are found to be as keenly pointed here, as in the more civilized countries of Europe.

KARASS.

A large Village in Asiatic Russia, between the Black and Caspian Seas, near Georghievsk.

SCOTTISH MISSIONARY SOCIETY.

1802.

Rev. John Jack,
Alexander Paterson, James Galloway.

Favourable prospects continue to open at this Station. Itineracies among the Natives in the surrounding districts have been repeated.

In June, Mr. Jack returned from Astrachan, where he and his family had passed the winter; and accompanied Mr. Galloway in a journey among the Tartars. Of this journey, the Report states—

Passing from one district to another, and from village to village in each district, they enjoyed the most favourable opportunities of conversing with many of the Natives, of reading and explaining to them portions of the Scriptures and Tracts, and endeavouring to awaken their attention to the concerns of Salvation.

During the whole of this tour, they were received in the most friendly manner; the Scriptures and Tracts were readily accepted; and the doctrine of Salvation by the Son of God listened to in general with attention, and frequently with no small appearance of interest.

On the general influence of the Mission on the Natives the Committee ask, after giving various particulars—

When to these more detailed statements, it is added that many of the inhabitants around Karass are become indifferent to the duties of their former religion, and even neglectful of their observance; that some of them have given up their attendance on the stated prayers when called to them by their Mollahs; that some even of the Mollahs do not call them together to prayer, while others of them admit that the people must be driven to the performance of their wonted ceremonies, there being nothing in Mahomedanism to lay hold of the heart; that others have discontinued the observance of the appointed fasts, and others doubt whether prayers for the dead can be of any benefit, and grudge the fees that are required from them on such occasions; and that the Scriptures and Tracts have long been circulating among them, while additional copies are constantly distributing—may not the Committee cherish the hope, that the little leaven is beginning to work which shall ere long leaven the whole mass of moral corruption on the lines of Caucasus; that the hand of the Lord is setting the seal of his Spirit to the truth of his Word and the efficacy of his Gospel; and that the time is not far distant, when the song of salvation shall be raised from many voices and many hearts, in that distant and still dreary land?

In Karass itself, the Missionaries receive

frequent visits from the Tartars of the vicinity. A considerable number of Mahomedan Students, some from a distance, come to converse with them: Mr. Paterson attends to these visitors, as his health will not permit of his itinerating with his brethren. The care of their own children and of the Ransomed occupies also their attention: two of the Ransomed, John Mortlock and Thomas Steel, have been admitted to baptism, on satisfactory evidence of due preparation.

The Missionaries thus speak of the general result of the Mission in the more immediate neighbourhood of the Station:—

There are none near us who can read, and who have shewn any desire to peruse our books, who have not been supplied with the Word of God. Many, from having often heard the Gospel, can give some account of its doctrines; and it is to be hoped that many of those prejudices, which they once entertained against Christianity and its adherents, are greatly weakened. Instead of nothing but the false delusive doctrines of the Lying Prophet being known among them, the pure Word of Truth is now frequently read and heard in their villages; and there are many, who, although they have not yet laid hold on Christ as *an anchor of the soul, both sure and stedfast*, have evidently their faith, as to help from the Arabian Impostor, considerably shaken.

ASTRACHAN.

A City in Asiatic Russia, and Capital of the Province—built on an Island in the Wolga, about 52 miles from its mouth, on the north-west of the Caspian—Inhabitants, 70,000; of many nations—a place of great trade.

SCOTTISH MISSIONARY SOCIETY.

1815.

Rev. William Glen,
Messrs. Dickson, Mitchell, M^c^Pherson, and Selby.

Mr. Selby removed hither from Orenburg.

Dr. Ross and Mr. Carruthers, in their way to the Crimea, and Mr. Blyth, on his road to the Ossatinians, met at Astrachan, in order to prosecute their preparatory studies during the winter. Mr. Carruthers first arrived from St. Petersburg; and was joined by Dr. Ross from Orenburg, and afterward by Mr. Blyth from St. Petersburg. Of their proceedings at Astrachan, the Committee state—

In the history of this Mission a new era has commenced. Till the arrival of Mr. Carruthers, in his way from St. Petersburg to the Crimea, Astrachan had been chiefly, if not exclusively, a station for printing and circulating the Scriptures and Tracts, but has now assumed an aspect still more important and interesting as really a Missionary Station, from which itineracies have been undertaken for statedly publishing the glad tidings of salvation to the Natives in the vicinity. No sooner had Mr. Carruthers reached this station, where he intended to winter with his family, than, anxious to enter on Missionary work, while he at the same time continued his studies in the Russ and Tartar, he began, with James Peddie, one of the ransomed, as his companion and assistant-interpreter, to itinerate through the Tartar Villages in the suburbs and neighbourhood of the city. On being joined by Mr. Blyth on his way to the Ossatinians, and afterwards by Dr. Ross on his journey towards the Crimea, they also entered on the same field of labour.

Mr. Glen and Mr. M^c^Pherson also took their share in this work; and after Mr. Glen's departure on his visit to the Crimea, Mr. Dickson and Mr. Selby continued to prosecute it.

A wide field is opening before the Missionaries; as it appears that there are within a short distance round Astrachan about 25,000 Tartars, among whom they may pursue this course of labour.

The active measures which have been thus adopted, have produced considerable agitation among the Tartars. The Missionaries have not seldom met with contempt. Sometimes the people will disperse when addressed, as if afraid of contagion; and at others the Missionaries have been hooted out of the villages, with a vociferation which at length ceased to be strange to their ears—"Away! Away!" They had frequently to grieve over a repulsive indifference to the Scriptures, and blind confidence in the Koran and the Mollahs. The doctrines of the Cross awakened opposition, sometimes attended with hardihood:—

If the Mollahs (said one) are leading us wrong, they will go into Hell, and we will go after them!

At other times, the people will have recourse to superstitious and frivolous notions:—

See, here is a Book (said one, holding up a small collection of Arabic Prayers) which when I carry about me, neither bad man nor devil can hurt me!

Another man, taking hold of his beard, said—

Angels dwell in our beards, if we only keep them clean; and they will protect us.

In the midst however of these difficulties, there is abundant encouragement to proceed. The Missionaries meet the opposition of these deluded people with patience and faith, and they find their reward. Not a few of the Natives willingly receive the New Testament and Tracts; and others will accept them in secret, who are afraid of their friends or neighbours.

The state of the Females may be judged of by the following passage in one of the Journals:—

A small group of women were sitting at no great distance, under the shade of some trees; but the customs of the Asiatics do not permit us to address them, unless they should happen at any time to be in the crowd. Only Female Missionaries can have access to them; and as they seldom come out of their houses, it would be difficult to get access to them even by females.

Owing to particular circumstances, less has been done at the press than during the preceding year. The 5000 copies of the Orenburg Tartar Testament have been completed—with 500 copies of a Tartar

Translation of the Assembly's Shorter Catechism, 500 of a similar Translation of Brown's Short Catechism for Children, 500 of a Turkish Tract on the Messiahship and Divinity of Christ prepared by Mr. Jack, and 1000 of a Tract in Tartar entitled "The Way of Truth and Life." Of this Tract, 500 copies were printing in Persian; and a Translation of it into Turkish was ready for the press: it was originally drawn up by a Clergyman, a Member of the Church Missionary Society, and translated into Persian by Professor Lee: a number of copies, with a set of stereotype plates, have been given by that Society for the use of the Mission, as the Tract is highly esteemed.

There have been printed, since the above, 2000 of Ostervald's Short History of the Bible, and 2000 of his Principles of the Christian Religion, both in Turkish; and both Tracts were printing in Tartar: 2000 copies also of another Tract, in Turkish, containing Three Letters, had been printed.

Books and Tracts were issued in 1820, amounting to 8755 copies, being more than double of the issue in 1819. Of those distributed gratis, there were 1329 of the Book of Genesis, 709 of the Psalms in Jagatai Tartar, 450 Orenburg-Tartar Testaments, 409 Turkish-Tartar Testaments, 218 of St. Luke's and 20 of St. Matthew's Gospel, 181 Persian Testaments, 56 Gospels in Calmuc, 19 Hebrew Testaments, and 4 Hebrew Bibles; with 5312 copies of various Tracts, in Tartar, Turkish and Persian. The sale amounted only to 48 Bibles and Testaments in various languages.

Mr. Dickson, who has become well acquainted with Turkish, has proceeded with the Version of the Old Testament in Tartar-Turkish; and has been engaged in a revision of Hali Bey's Turkish Testament, to render it into Tartar-Turkish. He visited Kazan, at the desire of the Russian Bible Society, to procure the assistance of some learned Natives, but without success: he has, however, obtained the aid of a learned Native in the suburbs of Astrachan.

Drs. Paterson and Henderson visited Astrachan, at the close of August. It was agreed that the Version preparing by Mr. Dickson, and to be printed at the Missionary Press, should be denominated the "Tartar-Turkish;" being chiefly designed for the Tartars in the south of Russia: 2000 copies are to be printed in large quarto.

The progress of the Scholars, in the School for the ransomed and the children of the Missionaries, has been gratifying. The plan of a General Seminary, mentioned in the last Survey, is in some forwardness.

One of the Ransomed Girls has been baptised.

LONDON MISSIONARY SOCIETY.

1819.

Cornelius Rahmn, *Missionary.*

In conformity with the plan stated in the last Survey, Mr. Rahmn removed, with Mrs. Rahmn, from Sarepta to Astrachan; but was compelled, by the illness of his wife, to abandon, after a short residence there, the intention of making that city the centre of the Calmuc Mission.

Returning, therefore, to Sarepta, Mr. Rahmn pursued his labours among the Calmucs in its vicinity, during a considerable part of the summer of 1820, and resumed them in the beginning of 1821. He availed himself of these opportunities, to distribute copies of the Gospels and Tracts in Calmuc; and to improve his knowledge of the language, and of the character and habits of the people.

Mr. Rahmn purposed to devote himself during last summer, exclusively to the Dorbât Horde; which is extremely numerous, and nomadizes between the Kuma and the chain of mountains which divides the Great Steppe on the western side of the Wolga, up to the vicinity of Sarepta. It was his intention to pursue the plan of the Moravian Brethren: which is, either constantly to accompany one of the principal divisions of the horde; or to visit each division thereof, successively, in the course of the season.

The health of Mrs. Rahmn, which rapidly declined while she breathed the air of Astrachan, that city lying in a low and swampy situation, was speedily restored, after her return to Sarepta.

Mr. Rahmn gives the following explanation of names among the Calmucs, which it may be serviceable to bear in mind:—

A Lama is the Chief Priest in a horde, and always a representative of Dalai Lama; a Gällung is a priest; a Gazul is a priest of an inferior order; and a Mantahi is a student or disciple of a Gällung.

Mr. Carruthers spent a few days at Sarepta, on his way from Astrachan to the Crimea. He bears an affectionate testimony to the character and labours of Mr. Rahmn. He had acquired the Calmuc sufficiently to enable him to declare the message of Salvation to the perishing tribes around him.

An extract or two from Mr. Rahmn's Journal will shew the state of the Calmuc Tribes:—

Visited three Calmuc tents. Poor Calmucs! They are unconscious of their own misery, and have their eyes shut against the light of the Gospel. I found several of them, in their way, skilful and

thinking men, but despising the Word of Life, and endeavouring to silence the demands of their souls for happiness by means of a *lie!*

Visiting a Chouroul, or Temple, he says—

I had another opportunity of witnessing the vanities of the Heathen. In the Choroul, twelve Gallungs and twenty Mantshi were assembled, all sitting on the ground, singing. One of the Gallungs had a bell, with which he regularly led the song: one blowed a shell, and another beat a drum. On the altar was an image, in bronze, resembling a lion, seven small vials, and a lamp burning. I asked if they understood what they were singing, as it was something in the Torgutsk language. They replied, they did not understand, but that it was, nevertheless, a great prayer for themselves and for all living beings.

Mr. Rahmn's previous residence at Selinginsk, among the Buriats, facilitates his access to the Calmucs, who consider the Buriats as their brethren.

ORENBURG.

A town in Asiatic Russia, north-by-east of the Caspian, and about 600 miles from Astrachan—till 1702, the seat of Government of the Province, which was then transferred to Oufa—situated in a vast plain—contains 2000 houses—the great thoroughfare, by Caravans, between Siberia and European Russia.

SCOTTISH MISSIONARY SOCIETY.

1815.

C. Fraser, G. M'Alpine, John Gray. Walter Buchanan, *a Cabardian.*

Mr. M'Alpine, on his return from Scotland, accompanied Mr. Carruthers from St. Petersburg, as far as Kazan, where they separated. On their passage down the Wolga, they distributed the Scriptures and Tracts; regretting that they had not a supply adequate to the opportunities of circulating them which every where offered.

The removal of the great body of the Kirghisians from the near vicinity of Orenburg, by an order of the Governor, which it was hoped would have been recalled, but is still continued, has operated as a most serious obstacle to Missionary Exertions among them. In the summer, indeed, their tents at a distance have been visited: and the Missionaries have been instructed to make every practicable attempt, not only to visit them occasionally, but to settle among them for a time; though there is reason to doubt whether, during winter, this can be at all effected. A plan has likewise been suggested for endeavouring to procure the settlement of some of them on the lands belonging to the Mission, when a School might be opened for the instruction of their children; but this also has hitherto failed of success. It is still, however, expected as well as hoped, that greater facilities will be enjoyed, for bringing them more statedly and generally within the reach of Christian Instruction. Under these circumstances, several of the Missionaries removed to more promising spheres of labour—Dr. Ross, to the Crimea; and Mr. Selby, to Astrachan.

Messrs. M'Alpine and Gray, with Walter Buchanan, undertook a journey into the Bashkurt Country, to the north of Orenburg, with the view particularly of examining the state of Oufa, about 230 miles distant—of ascertaining the probable number of Bashkurts and Tartars, in and near that place—of distributing among them the Scriptures and Tracts—of conversing with them on the subject of religion—and of judging of the practicability and expediency of afterward attempting a more permanent settlement among them.

The Governor of Orenburg furnished them with a special Letter; under the authority of which they can travel throughout the Government, both with safety and economy.

Oufa appeared twice as large as Orenburg, with about 14,000 inhabitants. The Missionaries had with them 150 copies of the Orenburg Testament, and nearly the same number of separate Gospels and Tracts. Of their reception, the Report states—

Oufa is not, as they expected, the centre of the Bashkurt Country, which in fact does not reach so far north by fully a hundred miles; and is not even the stated residence of Tartars at all, with the exception of their Mufti and a few merchants. It is so constantly resorted to by numbers of them for the purposes of trade, from the surrounding villages and districts, that, to a stranger, more than half of its inhabitants would appear to be Tartars.

And here the scene that was presented, when the Missionaries began to distribute the books which they had taken with them, was peculiarly encouraging. Instead of having any difficulty of disposing of them, they could not nearly supply the demand that was excited for the Word of Life. Multitudes pressed on them for copies; and some who received them had come thither on business from the distance of 1000 versts. None but a single individual hesitated, far less discovered any aversion, to accept of them: many were greatly disappointed when the supply was exhausted; and others expressed the utmost anxiety to be furnished with them as soon as possible from Orenburg.

The case of the individual here alluded to strikingly shews the power of a worthless superstition over the human mind. The Missionaries say of him—

One poor man, who came with others that were cheerfully receiving the New Testament, stood hesitating; and, at last, refused to receive the Blessed Book. In a short time, however, he returned, in company with some others, who begged copies of the Scriptures; but *his* mind, poor man, not only hesitated, but appeared to be in a state of great agitation. He was apparently anxious for a copy of the New Testament, but evidently afraid to take it, because it was an "infidel" book.

Such was the effect of this agitation on his mind, that he perspired profusely though the weather was severely cold.

Encouraging, however, as the reception of the Missionaries was, they do not entertain sanguine expectations that their instructions would be listened to by the Tartars of Oufa, with such interest as the Kirghisians have uniformly discovered; for, though most of them can read, they are much more firmly attached to the religion of the False Prophet.

Mrs. Gray died on the 11th of September, longing to be with her Saviour, that she might behold His glory.

Mr. M'Alpine, with Walter Buchanan, continued to visit the Kirghisians, at the date of the last advices.

NAZRAN.

A Russian Station, among the Inguish, on the River Soundje, near Vladikavkas.

SCOTTISH MISSIONARY SOCIETY.

1821.

Rev. George Blyth.

It was stated in the last Survey, that a Mission among the Ossatinians, in the vicinity of Vladikavkas, had been determined on. Mr. Glen and Mr. Galloway, in their visit to these people, at several Stations on the River Terek, had met with a cordial reception.

Mr. Blyth accordingly proceeded, in company of Mr. Galloway, to establish a Mission among this people, and the more fierce tribe of the Inguish on the River Soundje. They left Karass on the 29th of May; and reached Mosdock on the 1st of June, and Vladikavkas on the 4th. Prince Galitzin had furnished Mr. Blyth with a Letter to the Governor of Caucasus; who, in consequence, recommended the Missionaries to the Commanders at Mosdock and Vladikavkas.

On their arrival at Vladikavkas, they found that an event had occurred, which would preclude them from labouring among the Ossatinians. Since the visit of Mr. Glen and Mr. Galloway, this tribe, originally Christian, had received baptism from the Greek Church; and, according to the regulations which govern the Missionaries of the Society, they are not to interfere with the proceedings of that Church. The Inguish, however, rejected its endeavours; and it is to this Tribe, the far less inviting of the two, that the exertions of the Missionaries are to be directed.

Of this people, the Report gives the following account, from the first visit of the Missionaries:—

The Inguish consider the valleys on the east of the Terek as "the land of their fathers' sepulchres;" and a detachment of about 100 families is settled in the immediate neighbourhood of Vladikavkas: but the main body had lately pitched their tents at Nazran, twenty-five versts distant, on the banks of the Soundje, and under the protection of the Russians, while the number still residing in the mountains to the south-east of the fort is considerable. On visiting these villages, the Missionaries found that they had renounced the Mussulman Creed, to the profession of which their ancestors had been forced by the Mahomedans. There were no Mollahs or Effendis among them; and they stated that they wished to retain the religion of their fathers. This, in all probability, was Christianity in some form or other, but scarcely a vestige of it now remains.

Mr. Blyth and Mr. Galloway left Vladikavkas on the 21st of June, the Commandant recommending them to the protection of the Commandant at Nazran, where they arrived in the afternoon.

The Station is convenient for Missionary Labours. Within a short distance, there are 30 villages, containing about 10,000 inhabitants, while an equal number dwell in the mountains. A considerable part of them still say, it appears, that they are Mahomedans; but by far the greater portion of the nation pretend to no religion at all. They are a warlike and turbulent people.

The Missionaries were about to build a house within the protection of the Fort. They went almost daily among the people; who were much conciliated by the assistance which Mr. Blyth's knowledge of medicine enabled him to afford them.

Siberia.

SELINGINSK.

A Military Station south-east of Irkutsk and Lake Baikal—about 160 miles from Irkutsk—Inhabitants, about 3000, exclusive of those of several villages—in the midst of 10,000 or 12,000 Buriat Tartars, the most learned tribes of that people; and in the centre of all the Buriats, on the east side of the Baikal: having, on the north, the numerous tribe of Chorinsk Buriats, computed at 30,000; and, on the south, the Mongols of Chinese Tartary.

LONDON MISSIONARY SOCIETY.

1819.

Edw. Stallybrass, W. Swan, Rob. Yuille, *Missionaries.*

On the arrival of Mr. Swan and Mr. Yuille at this Station, it was found necessary to increase the Mission Buildings. This had occupied much attention; and had, for a time, interrupted the labours of the Missionaries among the Buriats. The Mission Buildings, for the more easy access to them of the Buriats, are placed on the opposite bank of the Selinga; as Missionaries, surrounded as they would be in Selinginsk by Russians of the Greek Church, might occasionally find their situation irksome, from the restriction under which they are laid, to confine themselves exclusively to the Heathen of the Empire.

Mr. Stallybrass is preparing a Vocabulary and a Grammar, in Mongolian.

The Governor General of Siberia, Count Speransky, has visited the Missionaries, and repeated his assurances to do all that lies in his power toward promoting their designs.

The Buriat Tartars, to whose benefit this Mission is directed, have no particular form of government among themselves, except that every tribe has its chief, called the Taischi; whose power is extremely limited, and who possesses influence only as he is beloved. The Dzaisangs are a kind of nobility, consisting of the most opulent of the family-heads, who exercise a powerful influence over the people in general. The several tribes have their temples, which are called Koomirnas; the Chorinsk Buriats being distinguished for their riches, have theirs built of stone: all the rest are of wood.

Some idea of the state of this people may be formed from the following extract of the communications of the Missionaries:—

They are, in general, very ignorant; even of the tenets of their own superstition: nor is it requisite, according to their ideas, that they *should* know them; their duty consisting merely in reading prayers in an unknown tongue, and performing other bodily exercises, so that they are saved completely the *trouble of thinking*. On this account, their religion is more suited to their indolence of mind, as well as depravity of nature, than one which addresses the understanding and the heart. Conversing one day with a Lama, in whose house we were residing, on the character of the True God, as omnipotent, omnipresent, invisible, &c. he expressed an idea that we had not before heard from any of the Buriats: It was, that a man's *shadow* is God, who goes with him every where, and is always present, but only visible when the sun shines!

But the deplorable condition of this people, in respect of religion, will be most strikingly seen in their strange notions of Prayer. An extract from the Journal of Captain Gordon, whom we mentioned in the last Survey, will explain this matter. Of a Buriat Temple, near Selinginsk, he says—

The Place of Worship consists of about a dozen wooden buildings, of different sizes, placed near to one another. Their ideas of matter and motion have led to cheap modes of praying. The Buriat procures a prayer, written on a long slip of paper; and suspends it where it will be moved by the wind or passengers, or rolls it round the barrel of a small wind-mill such as is frequently placed in gardens to frighten birds: one stage contained about a hundred of these Praying Mills; and so many prayers were pendant from the roofs of the Chapels, that no one could move a step therein without also moving petitions.

This mechanical system is practised also in private prayer. The Missionaries write, on visiting the Chief Lama of the Selinginsk Buriats—

On the outside of the door, stood a pole, to which was fastened a piece of coarse rag, upon which was written a prayer. This rag, being agitated by the air, is kept constantly in motion, and thus ascending to the god, spares the Lama, whose duty it is to pray always, the trouble of so doing.

He was employed counting his beads, and turning an instrument, of which a short description is necessary. It was a sort of slightly constructed barrel, placed within a stand supported by four legs. This barrel, we were given to understand, contained prayers. On the outside of it was fastened a string, which being pulled by the Lama turned the barrel, and thus he offered the prayers which it contained!

Of a visit to a Temple, probably the largest of the buildings mentioned by Captain Gordon, they say—

At the entrance of the temple was a machine, such as we have already described, with bells affixed to it. The Chief Lama turned it, as he passed, and the inferior Lamas followed his example. We proceeded through the body of the temple, which was hung round with ribands and pieces of cloth, on which were written prayers; with an immense number of ugly looking "Burchans," or gods. ...

They refer to the same subject, in speaking of other Places of Worship:—

We saw Lamas here, as well as at the other temples, who cut the wooden blocks for printing their prayers. The board is usually about fifteen inches long and four broad. The letters are cut very neatly, and on both sides of the board. The lines are lengthwise, six on each side: a man can finish such a block in five or six days.

There was a similar board, but of larger dimensions and used for a particular purpose, hung up in our room. It measured 18 inches by 13, and was filled with repetitions of the words "*Om-ma-mi-had-me-hom*," which signify something like "Lord, have mercy upon us!" It is used for printing on pieces of a particular sort of their white cloth, called *hadak*; and a number of these pieces, so printed, are suspended on ropes and poles round the graves of deceased Lamas, or other persons of consequence. We visited the grave of an old Lama, who died here last summer. There were, perhaps, a hundred of such printed cloths waving in the wind, upon the poles erected beside the grave; and, as each cloth contains 600 repetitions of the prayer, 60,000 were thus offered for the Lama every moment!

The power assumed and exercised by the Lamas will be seen from the following extract:—

Mr. Stallybrass, one day going into one of the smaller temples, was met at the door by a Lama, who told him that he could not then be admitted, because the Great Lama within was casting out an evil spirit: they were making a strange noise, beating their drums, &c. This restriction was not confined to Mr. Stallybrass, for some Lamas, who came immediately after him, were in like manner kept out.

By pretensions to power over evil spirits, knowledge of future events, and such like mysterious endowments, the Great Lamas command the wonder and reverence of the deluded people. The Lamas draw up, at the beginning of the year, a kind of Kalendar, in which they point out all the fortunate and unfortunate days that will occur in the course of it. This they consult, when they are about to undertake a journey, make a bargain, begin any piece of work, or attend to any thing of importance.

On another occasion, the Missionaries write—

There were shown to us several bones of calves, which had been formerly offered in sacrifice to their gods, upon which were written prayers in the Mongolian and Thibetan languages. We were told, that these prayers were a kind of soul-mass, or "requiem" for the dead. Such prayers [illegible]

with the performance of other ceremonies at the burial of a Taischi, or other rich Buriat, are usually purchased by a third part of the cattle formerly possessed by the deceased. The burial of a Taischi, lately deceased, cost about 200,000 rubles, or 10,000*l.* sterling — a handsome legacy for the Lamas!

Among these Heathen Tribes, the Missionaries frequently travel. The Buriats lead a nomadic, or wandering life: their wealth consisting in their flocks and herds, they are compelled, for the sake of pasture, to live in detached bodies: there being seldom more than ten or twelve tents together, and generally not more than three or four. They are mild and hospitable. The Missionaries remain in the midst of them for several days together, in order to converse with the Lamas, or Priests, and others, who resort to the Temples: they enter readily into conversation: select passages of the Gospels and Tracts are read, on these occasions; which suggest important topics of inquiry.

On visits of this nature, numerous copies of the Gospels of St. Matthew and St. John, with Tracts, in Mongolian, have been distributed. In one instance, they were presented to an assembly of about 200 Lamas, in one of the Temples, with the Chamba, or High Priest at their head. They are also dispersed widely among the distant Buriats, by such of them as visit the Mission-House for Medicines and Medical advice: the charity of the Missionaries, in this respect, has diffused a good report of them through all the surrounding country.

Mr. Stallybrass and Mr. Rahmn had, in 1818, before the Mission was removed from Irkutsk to Selinginsk, visited Kiachta, the frontier town between Russia and China. Mr. Stallybrass renewed this visit, in company with Mr. Swan, in order to obtain an interview with the Archimandrite Komenskoe, who, with three Monks, was at that place, on his way from St. Petersburg to Pekin, where he is authorized to establish a Mission, under the patronage of the Greek Church. They endeavoured to engage the Archimandrite in the work of translating the Scriptures into Mandshur, with which language he is familiarly acquainted; but were unsuccessful. He excused himself by observing, that it formed no part of the object of his Mission.

Thibet.

TITALYA.

In the northern part of Rungpore, on the borders, toward Nepaul.

CHURCH MISSIONARY SOCIETY.

1816.

The death of the Rev. F.C.G. Schroeter, at this Station, was recorded in the last Survey. Major Latter, under date of July 15, 1820, bears an honourable and affectionate testimony to his memory, of which we extract the close:—

He was a zealous and indefatigable Missionary; of an uniformly humble and devout frame of mind; laborious in the extreme: and though he applied himself with unremitting attention to the task which he had undertaken, and for which his talents peculiarly fitted him, he lost no opportunity of instructing the Heathen around him. He was remarkably averse to making a public display of his labours as a Missionary, and therefore the printed accounts of the Society do not abound with reports from him: in my opinion he carried his reserve to an extreme, and did not do justice to himself in the eyes of the world.

He seems to have brought his labours in the Thibetian, as it were, to a resting-place; though his loss will not easily be supplied. It was a great satisfaction to him throughout, that the Lord evidently blessed and prospered the work, so far as he was permitted to carry it on. He has now rested from his labours, and we know that his works will follow him.

Major Latter transmitted Mr. Schroeter's Papers to Government. His description of them, which is printed in the Ninth Appendix to the Twenty-first Report of the Society, sufficiently attests the diligence and ability with which Mr. Schroeter had laboured in the difficult work assigned to him.

Mr. Schroeter's place was not supplied, at the date of the most recent advices. At pp. 309 and 310 of our last Volume, we gave some particulars of the death of the Rev. Benedict La Roche, who had been appointed to succeed him in his labours.

China.

CANTON.

LONDON MISSIONARY SOCIETY.

1807.

Robert Morrison, D.D. *Missionary.*

Some remarks, by Dr. Morrison, on the *Chinese* Language, with reference to the Translation of the Scriptures, were quoted at pp. 105—107 of our last Volume; and, by a singular oversight, were repeated at pp. 455—457.

The return of Mrs. Morrison from Europe was mentioned in the last Survey. She arrived on the 23d of August; not, as

there stated by mistake, on the 23d of April. She did not long survive her return, having died at Macao, on the 10th of June 1821, after an illness of only fourteen hours, in her 30th year. Her disease was Cholera Morbus; and her sufferings were so great, as scarcely to admit of any expression of her views and feelings in the prospect of Eternity: but Dr. Morrison writes—

I bless God for the assured hope, that her departed spirit has reached the haven of eternal rest.

Dr. Morrison's residence at Macao, for the restoration of his health, was mentioned in the last Survey. He now makes periodical visits to that place; and, during the seasons of his residence there, gives a regular course of Christian Instruction to a few Natives. In the summer of 1820, he opened there a Dispensary for the Chinese Sick Poor, and continued it till the close of what is called the "Macao Season:" it became very popular; but his time and his funds were inadequate to its support, after the arrival of his family.

A School has been opened in Canton, by Kosien Sang, formerly Chinese Assistant to Dr. Morrison; who has placed, at his own charge, six orphan Boys under his tuition.

A considerable portion of his time is still devoted, by Dr. Morrison, to his Chinese Dictionary.

He writes from Canton, at the close of 1820—

These thirteen years, I have been studying lines and words, and often occupied on merely mercantile and political papers; which pursuits have done any thing but enrich my mind.

We have had, in these countries, *signs of the times* which are seriously regarded by the Heathen; viz. a most destructive overflowing of the Yellow River, once and again; an earthquake in the middle of the Empire, that overthrew hundreds of houses, and crushed many of the inhabitants to death; and, finally, the sudden demise of the late Monarch. There is not, however, any appearance of their being less attached to their idols.

On the sudden death of the Emperor Kea-King, in September 1820, in the 61st year of his age, Dr. Morrison remarks—

Whether he died a natural or violent death is not certainly known, in this part of the Empire: reports are various and contradictory. His second son, the eldest living, has ascended the throne under the title of Taow-Kwang, that is "Reason's Glory;" by which he would have it understood, that his reign will be a glorious Age of Reason in China.

In the hope expressed by the Directors, in reference to this subject, we heartily join:—

Considering the preparations which have been made, and the exertions which are now prosecuting, with a view to introduce Divine Revelation into that Empire, we may be allowed to express an earnest hope, that the Emperor's wish may receive its accomplishment in the wide success of those exertions; inasmuch as that Revelation, wherever it is truly embraced, becomes, in the highest sense possible, the Restorer and Glory of Reason.

India beyond the Ganges.

Dr. Milne has printed at Malacca, in an Octavo Volume of nearly 400 pages, "A Retrospect of the First Ten Years of the Protestant Mission to China (now in connection with the Malay, denominated the Ultra-Ganges Missions); accompanied with Miscellaneous Remarks on the Literature, History, and Mythology of China, &c." The statements relative to the earlier years of the Mission were supplied by Dr. Morrison. Some circumstances occasioning a delay of the work at press for nearly two years, an opportunity was afforded of noticing the progress of the Missions during that time: the Retrospect embraces, therefore, a period of Twelve Years; from the arrival of Dr. Morrison in China, on the 4th of September, 1807, to the close of 1819. The work is designedly miscellaneous; and is intended chiefly for the information of those who either are or may be connected with the Missions, and of such also as feel a particular interest therein. The Appendix contains some excellent papers on Missionary Subjects.

Dr. Milne apprises those who expect to find in his Volume "long and interesting conversations with the Heathen," that they "will be disappointed. For," he adds, "the wisdom of attaching the high importance that some do, to what the Heathen say, or to what well-disposed persons among them may bring forward in an occasional conversation, may be justly questioned; and the total absence of such conversations here may be attributed, in some measure, to this." We regret that Dr. Milne was led to withhold information of this nature, from the apprehension which he expresses. Sound judgment should, doubtless, be exercised in the selection for the public eye of conversations of this nature; but, by no other means can Christians be so

effectually brought to realize to themselves the actual condition of the Heathen, and the progress of the Work of God among them, as by the lively exhibition of the views and feelings of those individuals of their number who may best serve to represent the various classes of the people: and these views and feelings should be ascertained, not only as conversations may casually arise, but, by a steady attention to this object as an important part of Missionary Duty; for it is manifest that those Missions have the firmest hold on the public mind, and excite most to liberality and to prayer, which awaken, by the means just mentioned, the sympathies of the Christian—placing him, as it were, by the side of the Missionary—and giving him a deep interest, both in the difficulties and the success of the Labourer.

MALACCA.

The chief Town in the Peninsula of Malacca—restored to the Dutch in 1818.

LONDON MISSIONARY SOCIETY.

1815.

W. Milne, D.D., C. H. Thomsen,
Rob. Fleming, *Missionaries.*
G. H. Huttmann, *Printer.*
James Humphreys, David Collie, *sailed.*

Mr. Huttmann arrived from Batavia, Sept. 25, 1820; and succeeded Mr. Medhurst, who has removed to Penang, in the charge of the Printing Establishment.

Mr. Humphreys sailed from Gravesend, in the Lonach, on the 9th of March; and Mr. and Mrs. Collie, from Portsmouth, on the 8th of November.

Mr. Medhurst had continued in charge of the Chinese Schools, three in number; and containing, during the summer season, from 80 to 100 Boys. Mr. Thomsen superintends three Malay Schools; a Malay and English Evening School, of about 50, chiefly Young Men; and a Malabar or Tamul School, of about 30 Boys. In the Evening School, about half attend at a time: a plan of Mutual Instruction has been gradually established among the pupils, which effectually obviates the prejudices of the Mahomedans.

Our readers will have seen, at pp. 502 and 503 of the last Volume, that measures have been taken at Malacca, not only for the Abolition of Slavery, but of the pernicious system whereby Debtors bound themselves and their children to their Creditors, which often led to interminable slavery. His Honour Governor Thyssen has annulled many of these bonds. Of a family, lately under these circumstances, but now brought into a promising connection with the Mission, the Directors say—

> Attached to the Malay Department of the Mission are twelve or fourteen Young Persons, who were rescued from Slavery by the interposition of Mr. Thomsen, who generously devotes to their maintenance the stipend which he receives for his services at the Dutch Settlement Church. They are regularly instructed, and are trained to habits of useful *and profitable industry, under the direction of Mr. Thomsen; who has already received an ample re*compense for his kindness, in the emancipation of some of them from the still more cruel slavery of sin. The Boys are taught reading, writing, and arithmetic; and the Girls reading, writing, and needle-work. Some of the Boys are learning printing and book-binding: and two of them act as teachers in the Malay Schools.

In reference to this circumstance, Mr. Thomsen observes—

> There appears to me nothing of such importance, in the whole compass of a Missionary's subordinate labours, as that of attaching some Native Heathen Youth to himself. He has thus an opportunity of exploring the awful effects of superstition and error; and, if he can convince them that he is sincere, that his motives are pure, that his design is their present and eternal happiness, and can thus obtain their confidence, he will not labour in vain. By these means attention will be arrested, conscience awakened, and inquiry excited.

In this family have appeared the first-fruits of the Malay Mission. The Elder Brother and Sister have formally renounced Mahomedanism, and two Younger Sisters appear promising. Several other Malays are Candidates for Baptism.

In the Printing Office, the Chinese Old Testament is advancing toward a close. Twelve Short Sermons, in Chinese, by Dr. Milne, printed in 1818, having been found very useful, he had Twelve more in the press, and purposed to carry the number to fifty-two. Several other pieces were printing. Of the Monthly Chinese Magazine, by Dr. Milne, Dr. Morrison says, that it always contains papers well calculated to instruct the Heathen.

Other works are in preparation. Dr. Milne was about to put to press, in one Volume 8vo. an "Essay on the Nature, Immortality, and Salvation of the Soul;" a subject which appeared to him peculiarly needful for the Chinese; and treated, in Dr. Morrison's opinion, in a manner adapted to the case of that people. In the Malay Department, a Magazine had been projected, the first Number of which was to appear on the 1st of January of last year. Various Tracts were in hand.

Dr. Milne thus speaks of the principle on which his Tracts are written—

> It is an invariable rule with me, in whatever I write in Chinese, in the form of a Tract, to introduce the great doctrines of Sin, Salvation, and Eternal Retribution. In Moral Tracts these cannot be

largely insisted on; but, being the life and soul of every thing, a portion of them is indispensable.

Dr. Milne preaches in Chinese, in the Mandarin Dialect, on Sunday Mornings and Evenings, and on Thursday Evenings. Mr. Thomsen preaches every Sunday, in Malay; and officiates, in Dutch, at the Settlement Church. Mr. Medhurst, until his removal to Penang, preached in the Fokien Dialect of the Chinese, on Tuesday, Wednesday, and Friday Evenings; and, once a month, at a village about six miles distant. The number who attend the Chinese and Malay Services is still but small. The most useful intercourse with the Heathen in this quarter, has been obtained by conversing with them at their own habitations.

The Anglo-Chinese College was finished in the autumn of 1820, when the work of tuition commenced. Seven persons were studying Chinese: of whom, however, five only were considered as regular Students: of these, one is a Missionary belonging to this Society: of the remaining six, at least two are designed to act as Native Teachers or Schoolmasters, in subserviency to the great object of the Mission: of the ultimate destination of the rest, no definite opinion could be formed. Nearly 1000*l.* had been contributed, during the Year, to the establishment of the College: of this sum the Directors had voted 500*l.*

CHINESE SAMARITAN SOCIETY.

A Society, under this name, has been formed at Malacca, for the relief of the Chinese Poor. We notice this circumstance, as showing the influence which Christianity is producing, even on those who may not at present embrace it: for it is remarked in the Indo-Chinese Gleaner, published by the Missionaries at this Settlement—

This method of assisting the Poor is quite new in these parts. Considerable sums of money are, indeed, distributed monthly in various Indian Colonies, both English and Dutch; but these generally flow from the liberality of rich individuals, or from large legacies left on purpose, or from the interest of unappropriated funds.

In an Address in behalf of the Society, written by a Chinese, he thus presses this Charity on his countrymen—

It is usually said, that, by united help, weighty things are easily raised; and that a number of fox-skins, sewed together, will form a garment. He who has a disposition to aid men, and wishes to relieve them in their difficulties, must associate himself with others of a similar disposition, that, with united strength, they may complete the affair. We observe, that, among the Chinese in Malacca, there are few in affluent and easy circumstances, and very many poor and miserable: our hearts feel for them. Among the poor, also, there are many who are rich and afflicted; and who cannot, with all their exertion, manage to provide sufficient for every day's wants: for these we feel still more; for they are so reduced, that if some benevolent persons do not contribute of their substance to relieve them, they must inevitably perish. We very much desire to contribute a little to their help, but our strength is not sufficient to manage the affair alone: we have, therefore, formed ourselves into a Society for the relief of the poor and afflicted; engaging willingly to contribute, according to our ability, every month. The monthly payments will be collected into one place; and, in the beginning of every month, calculating the money in hand, we will consider the cases of the applicants, and relieve them or not accordingly.

The monthly subscriptions to the Society vary, from about two-pence English to one Spanish Dollar—the lowest amounting to about half-a-crown a year, and the highest to about three pounds.

SINCAPORE.

A small Island, at the southern extremity of the Peninsula of Malacca—taken possession of, by the English, in February 1819—rapidly increased since, both in commerce and population—Inhabitants, 10,000.

LONDON MISSIONARY SOCIETY.

1819.

Samuel Milton, *Missionary.*

A temporary building has been erected; which serves as a Dwelling-house, a School-room, and a Chapel.

Mr. Milton preaches, every Sunday, both in the Mandarin and in the Fokien Dialect of the Chinese; and also, in English, to the Europeans. He is studying Malay.

Two Schools, a Chinese and Malay, have been established. The number of Scholars was small, but they had made great progress. Some of the Boys, belonging to the Malay School, were able to read in the New Testament.

Sir Stamford Raffles and Colonel Farquhar continue their kindness to the Society's Missionaries.

From a Document laid before the House of Lords, it appears that this Settlement, in consequence of being opened as a Free Port, has risen with a rapidity scarcely to be paralleled. When the British Flag was first hoisted, the population scarcely amounted to 200 souls—in three months, the number was not less than 3000—and in April 1820, the date of the Document in question, it exceeded 10,000, who are principally Chinese. No less than 175 vessels of different descriptions, but chiefly native, arrived and sailed in the course of the first two months, and it has already become a commercial port of consequence.

PULO PENANG,

Or, Prince of Wales Island, lying off the coast of the Malay Peninsula—contains about 160 square miles—Inhabitants, according to a late census,

35,000; of whom, 14,000 are Malays, and 7000 or 8000 Chinese—transferred, in 1786, to the East-India Company, and has a regular Government, subordinate only to the Governor General.

LONDON MISSIONARY SOCIETY.

1819.

GEORGE TOWN.

T. Beighton, John Ince, *Missionaries.*

JAMES TOWN.

W. H. Medhurst, *Missionary.*

Mr. Beighton and Mr. Ince continue to prosecute the objects of the Mission, in George Town. Mr. Medhurst who removed hither from Malacca, was to labour in James Town, which is in the southern part of the Island, and has a considerable Chinese Population.

The Missionaries continue to enjoy the sanction of the Government, who have granted to the Society a piece of land, and also permission to erect a Printing Office, in order to diffuse religious and useful knowledge in the island.

Five Schools have been opened—one Chinese, three Malay, and one Female Malay; which last is superintended by one of the Females of the Mission who has made good progress in Malay. Many favourable opportunities present themselves for increasing the number of Schools; but the Missionaries fear to incur an excessive expenditure in this department of the Mission. The Scriptures and Tracts have been introduced into all the Malay Schools.

A small Printing Press has been established, in pursuance of the permission of Government. Elementary Books, in English and Malay, and in English and Chinese, were about to be printed; many persons in the Island being solicitous to acquire English. The Order of Morning and Evening Prayer, already translated into Chinese by Dr. Morrison, was about to be translated into Malay also.

Daily Worship is performed at the Mission House, both in Malay and Chinese. A Sermon is preached there, every Sunday, in Malay; and another, once a week, in Chinese, in a room in the centre of the town: during the absence of the Chaplain, on account of his health, the Missionaries officiated in English also, every Sunday. They likewise hold conversations with the Natives, many of whom will not sit to hear a regular discourse; but conceive that they should always be at full liberty to ask questions: conversations, therefore, of this kind, the Missionaries observe, are indispensably necessary, at the commencement of Missions to the Heathen in these parts.

Mr. Beighton and Mr. Ince visited the opposite coast of Queda, and were listened to with much attention by the Chinese and Malays, among whom they excited great curiosity. The Rajah gave them permission to visit his territories.

Of some useful plans of the Missionaries, the Directors give the following account:—

Immediately attached to the Mission, are twelve persons; consisting of eight Malays, three Chinese, and one Siamese; all of whom enjoy the benefit of religious instruction: some of these persons are employed in the Printing-office, some in other useful occupations, and all are supported without expense to the Society. In the peculiar circumstances of the Chinese and Malay Missions, the Brethren, at this Station, agree in opinion with Mr. Thomsen, as to the importance of identifying a number of Natives with Missionary Establishments in the East. With this view, among others, they have instituted a "Christian Asylum for Orphans," who, they trust, "at some future day, will form the bones and sinews of the Mission." They contemplate, likewise, a "Samaritan Society," a "Native Dispensary," and a "Dorcas Society." The extraordinary influence which the Roman Catholics have acquired in Heathen Countries, by their benevolent offices and institutions, forms, in the opinion of the Missionaries, an additional motive to attempt the carrying of these humane designs into effect.

The field of labour is large. The people are zealous in the cause of their Idols or of their False Prophet; and look, with a jealous eye, on the labours of the Missionaries.

RANGOON.

The chief Sea-port of the Burman Empire—about 670 miles south-east of Calcutta.

AMERICAN BAPTIST MISSIONS.

1815.

Adoniram Judson, *Missionary.*

Details were given, at pp. 108—111 of our last Volume, of the dangerous crisis at which the Mission had arrived, and of the unsuccessful result of the audience which the Missionaries had obtained of the Emperor at Ava. Toleration to foreigners to retain their own religion, but death to every Burman who leaves the religion of his fathers—this seems to be the standing policy of the new Emperor.

The Missionaries reached Rangoon, on their return from Ava, on the 18th of February 1820. They found the three baptized converts unmoved by any sense of danger, and were earnestly entreated by them to make further trial of the Mission; expressing their persuasion that other Natives would inquire, and would embrace the Gospel though proscribed by the Emperor. They were urged at least to stay till eight or ten disciples could be collected, and one be appointed a Teacher of the rest. A spirit of inquiry actually manifesting itself

in several, the Missionaries determined that one of them should remain at Rangoon.

They had, on various grounds, considered Chittagong as their place of retreat: it had long wanted aid—its language had a great affinity to the Burman—its proximity to that Empire, though under the British Government, offered an asylum to the Rangoon Missionaries and Converts, in case persecution should drive them from their Station—and the same circumstance would also afford facilities to the Missionaries, for taking advantage of every favourable appearance which might offer in the Burman Empire.

Under these circumstances, it was agreed that Mr. Judson should remain at Rangoon and Mr. Colman proceed to Chittagong. Mr. and Mrs. Colman accordingly set sail toward the end of March.

Soon after their departure, Mrs. Judson discovered symptoms of an affection of the liver; which increased so much, that, about the middle of July, Mr. Judson set sail with her for Bengal, to place her under medical care. It was a trying duty to them to leave their Station; for it had pleased God, in the course of the few latter months, to fulfil the wishes of their Native Converts. Six Men and one Woman had been baptized, and had thus increased the number of professed Christians to ten, all of whom gave satisfactory evidence of real conversion to God; while others manifested the most hopeful signs, and numbers lamented their departure.

After some stay at Serampore, Mrs. Judson's health was so far restored that she was about to return with Mr. Judson to Rangoon.

If it shall appear that Mr. Judson can maintain his station at Rangoon, provision has been made by the Board to send a Printer thither.

Dr. Price, a Young Physician, has sailed for Calcutta, with a view of settling at Rangoon or Chittagong, as circumstances may open the way.

India within the Ganges.

BEFORE we proceed to a survey of the state of the Missions in this immense portion of the Heathen World, we wish to call the attention of our Readers to some statements which throw much light on the present condition of India.

That confidence of the Natives in the British Character, which cannot but furnish great facilities to the labours of Missionaries among them, is strongly attested by the highest authority in the country. The Governor General, in his Addresses to the Students of the College of Fort William on occasion of the Public Examinations, has repeatedly urged this fact on the Gentlemen about to proceed, in official capacities, to different parts of the country, as a powerful stimulus to them to uphold everywhere, by their personal conduct, the honour of the British Name. We extract a few passages on this subject.

In the Address delivered at the Examination held in July 1820, the Noble Marquis observes—

> The annals of the world do not furnish another instance so flattering for the reflection of a people, as the influence enjoyed by the British Character in India. Contemplate the manifestation of that influence throughout this vast Empire, and ask yourselves in what the secret of such a sway consists. Observe the reliance so generally placed on our intervention—the confident recurrence to our advice, to our instruction, to our kindness—the universal profession of the comforts (a new word for Central India) reaped through our fostering care—and say whether so remarkable an effect could exist, but from the experienced probity and fair intention of our Civil and Military Functionaries. In this, they are the Representatives of our Country. A glorious conception; for it is not on our individual disposition that the Natives so repose themselves, but on our sense of the conduct which they know to be held obligatory by us as Britons.

At the Examination held in July of last year, His Excellency, after stating that the extension of the British Possessions in India had been

forced on his more immediate predecessors by the peculiarity of public circumstances, adds—

I have indulged myself in this detail, to shew how incorrect are the notions so generally entertained, of our country's having achieved dominion in India through projects of conquest. No, we are not conquerors! Those dignified personages, to whom I adverted, never prosecuted a measure, or harboured a wish, for the subjugation of India. They studied to give a form and fashion to the structure of our power: such as, by discouraging assault, and not by imposing an odious thraldom, might produce a quiet, as distinctly beneficial for the Native States, as it was desirable for the advantage of our own concerns.

I repeat, that the pre-eminent authority which we enjoy is not the fruit of ambition. Force could never have effected the establishment of our paramountship, though it was necessarily the subsidiary means through which those Native States who wished to admit our influence, were enabled to surmount the obstacles that checked their inclination.

On what foundation, then, does our supremacy rest? On that opinion of the British Character, which induced the several States, now leagued under us, to place implicit reliance on our good faith, our justice, and our honourable purpose of fostering their interests. I have stated it on former occasions, but I repeat it now with augmented proof and triumph: never before was there so glorious a testimony borne to the principles of a people—British Sway in India is upheld by the cordial concurrence and active ministry of the Indian Population.

Where have we reared the olive branch, that multitudes have not flocked, and renewed their suspended industry with all the glow of conscious security? Man does not flee from our rule: he seeks it at the expense of breaking through all the habits and prepossessions which attach him to his native spot.

The Magistrate of Bareilly has reported, that, within the last twelve months, there was an addition of above two thousand two hundred and seventy houses to that city. In one district, which the ravages of predatory bands had caused to be left wholly uncultivated, and which indeed had become nearly uninhabited, before the expiration of one year, after we had provided for its safety, there were more than two thousand ploughs at work; and, before the completion of the second year, the number employed exceeded five thousand! An eye-witness, from our newly-acquired possessions in the vicinity of the Nerbuddah, has told me that he saw, at some of the small towns, the people busied in levelling the fortifications, which had, perhaps for generations, been the protection of the place: on asking the motive, he was answered that they should now want space for an expected increase of inhabitants; besides which, the place would be more healthy from the free current of air, and ramparts were no longer necessary for their security since they had come under the British Government.

I have chosen these instances from parts of the country widely separated. The facts, singly, are not very material; but, when taken as samples of an aggregate, they furnish matter of heartfelt reflection.

From the part of the country last spoken of by His Excellency, Lieutenant Tomkyns, in a Letter to the Secretary of the Calcutta Diocesan Committee of the Christian Knowledge Society, bears a strong testimony to the benefits which India is deriving from a just and powerful Government:—

May the day be speedily witnessed, when the exertions of your Society shall reach this land of darkness, misery, and crime! We are evident blessings to the country; and the protection afforded to the poor from the tyranny and extortion of avaricious land-holders, and from the rapacity of lawless freebooters, is impressing the minds of the population with the value of British Influence, through which they enjoy unmolested nights and days, and see the fruit of their labour secured to them in unpillaged stacks of corn, which are abundant round every village. I trust that, while we preserve to them their property, we win their hearts to ourselves; and thus, when the Blessed Gospel shall be sounded here, through Him, who in His good time shall send it, His Ministers shall speak to a people ready and prepared to hear.

Lieutenant Tomkyns having added some account of the influence of the Regimental Schools, and of his own exertions, the Secretary, the *Rev. J. Hawtayne, replies* in the name of the Committee—

It should seem, indeed, that light is, at length, about to visit this land of ignorance and darkness; and we must not doubt that Providence will, in its own good time, give an abundant harvest to the labours of those, who zealously and with patience are setting forth the truths of the Gospel. Such labours are yours, my Dear Sir: they will not be without their fruit: they will be viewed with thankfulness and will be encouraged by the prayers of all who love our Lord Jesus Christ in sincerity.

The Calcutta Corresponding Committee of the Church Missionary Society, bear the following testimony to the effect of Missionary Labours:—

The wearing away of ancient prejudices, and increasing favourable disposition towards Christianity among the Natives, in every place where Missionaries are in habits of intercourse with them, is a preparing of the way for the reception of the Gospel generally, at some future, perhaps not distant, period.

A Clergyman in the Southern part of the Peninsula, confirms this representation:—

The minds of men are beginning to be enlightened. They see the folly of their own superstition; and, so far as they have the means of knowledge, they perceive the excellency of Christianity.

All that I have seen leads me to conclude, that the time is not far distant, when the Plant of the Gospel will flourish throughout all India. In this respect, however, time must be counted, not as man counts it, but as God. We ought not to expect the progress to be more rapid than in the Primitive times of Christianity.

We add, on this subject, the testimony of Mr. Ward:—

A moral revolution, more grand and important, has taken place in British India, within the last twenty years, than is, perhaps, to be found in all the annals of the Church, the Apostolic Times excepted. "And still it spreads:" the Translations are daily advancing—Education is extending its operations in the most rapid manner—and Converts from these Heathens are almost daily added to the Christian Church—and these Converts bring their books and their gods, and cast them to the moles and to the bats, and renounce their *covenant with death*. Christian Villages, composed wholly of Native Converts, have been contemplated; and every thing indicates the approach of a vast change in the appearance of this spiritual desert—a change full of promise to all the teeming millions of Asia.

The Letters of Mr. Ward, from which this passage has been extracted, were noticed in our last Volume. They should be read by every one, who wishes to understand the actual condition of India—the vanity of its Philosophy—the folly, cruelties, and impurities of its Superstition—the degradation of its Females—the difficulties in the way of Christianity—its actual progress, and reasonable prospects—with the necessity for the abundant influences of the Holy Spirit.

The Formation of the British-India Society, and the Grounds and Objects of that Institution, were reported in our last Volume. It is a hopeful sign for India, that men of all classes now concur in the duty and policy of meliorating the Moral and Intellectual State of that Empire.

We shall close these introductory remarks, with the statements of the Diocesan Committee of the Christian Knowledge Society, in reference to the state and prospects of Native Education:—

That the System, which at first seemed in some cases to be regarded with shyness by the Natives, has gained in their estimation, may be inferred from the increased attendance of Children in the Schools. In the Lessons which are set before them, they have considerable difficulties to encounter, the idiom being necessarily of a higher order than that used among themselves, and the sentiment and manner being entirely new to their minds: hence, they are able to retain much more than they can really understand; and much patience and labour are required to render intelligible what is embraced with little difficulty by the minds of European Children. As the mind, however, imbibes a new train of sentiment and habit of reflection, and becomes familiar with ideas hitherto strange, the work of instruction will be proportionally rapid and easy, and will open a way to great and important results.

Entering Bengal, as in the former Surveys, at its South-eastern extremity, we arrive, first, at the Stations which are most intimately connected with that which was last mentioned.

CHITTAGONG,

Is a district, 120 miles by an average of 25—the capital is Islamabad, but it is frequently called by the name of the district—it is 8 miles from the sea, and 317 miles travelling distance from Calcutta.

BAPTIST MISSIONARY SOCIETY.

1812.

Johannes, *Schoolmaster.*

A Christian Society of 100 Natives has continued regularly to assemble, though there has been no stated Pastor for three years, since the death of Mr. De Bruyn. Mr. Peacock, who had resided some time among them, chiefly as Superintendant of the Schools, visited Calcutta; and died there, when on the point of returning. A young man, named Johannes, educated in the Benevolent Institution at Calcutta, sailed, a few days after Mr. Peacock's death, to supply his place.

AMERICAN BAPTIST MISSIONS.

James Colman, *Missionary.*

Under the circumstances just mentioned, the arrival of Mr. Colman, who proceeded hither from Rangoon, as we before stated, would be highly seasonable. He writes, near the close of 1820—

My prospects here are, upon the whole, enlivening. Not the least opposition from the Government; but all appears pleasant and conciliating. I have recently had two long conversations with a Priest of Boodh: they may be termed my first conversations in the Burman Language. Of course I made out but poorly, but had the satisfaction of finding that he understood me, and felt in some degree that the Word of the Spirit is a powerful weapon. He gave me some encouragement; but time will determine his case.

NOACOLLY.

In the District of Tiperah, north of that of Chittagong, and bordering on the Burman Dominions.

CHRISTIAN KNOWLEDGE SOCIETY.

1821.

To this remote and obscure Station, the Diocesan Committee have had their attention drawn by T. C. Plowden, Esq. resident at Noacolly. A School has been established, for the instruction of the Children of Native Christians, in Bengalee; and for the further instruction, in English, of the best proficients in their Native Tongue. After some difficulty, Mr. Plowden procured the names of 70 *Boys, from* five to twelve years of age, whose Parents reside at or near Noacolly, and agreed that they should attend.

Of these Native Christians, Mr. Plowden communicates some particulars, which sufficiently shew that it is truly a work of charity to undertake the instruction of their Children:—

The Christian Population, who reside in the vicinity of this place, are descendants of the Portuguese, who settled at Chittagong about a century ago. Many families of them have dwelt, a considerable number of years, in different Villages: and are now so entirely incorporated with the Natives of the country, as hardly to bear a distinguishing mark, except in the name of Feringees or Christians. They are of the lowest class of people, and extremely poor. A few can read and write Bengalee. In their manners, habits, and conditions, there is no difference between them and the lower order of Natives: though they profess the Roman Catholic Religion, they are entirely ignorant of its tenets; and, from their long residence among Hindoos and Mahomedans, are much inclined to their opinions.

A Roman-Catholic Priest, who resides at Chittagong (a distance of 80 miles from this place) visits this Christian Community once a year; I believe more with a view to collect money from them (for he contrives to carry away between 200 and 300 Rupees annually) than to afford them any Spiritual instruction. One of the body is appointed by him as their Head, who performs the rites of Baptism, Marriage, and Burial. They marry among themselves; but I learn from this person, that it is with the utmost difficulty that he can prevent their forming matrimonial connections with the Hindoos and Mahomedans.

DACCA.

A large City in Bengal, the Capital of the Eastern division of that Province—Inhabitants, 150,000; of whom more than half are Mahomedans—travelling distance north-east, from Calcutta, 170 miles.

BAPTIST MISSIONARY SOCIETY.

Revived in 1816.

O. Leonard, *Missionary:*
Ramprusad, *Native.*

The Native Schools prosper under Mr. Leonard. Several Converts have been added to the Church.

SAHEBGUNJ.

The principal Town in the District of Jessore—nearly 80 miles east-north-east of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1807.

William Thomas, *Portuguese;*
with *Native Assistants.*

Itinerant labours are continued with assiduity: Sermons are preached to Mussulmans and Hindoos of various descriptions, and conversations held with them.—The inhabitants of a whole Village, in this District, have expressed their desire to renounce Idolatry, and to become Christians.

BARRIPORE.

About 16 miles south-east of Caclutta.

CHRISTIAN KNOWLEDGE SOCIETY.

1820.

With the assistance of R. C. Plowden, Esq. Salt Agent at this Station, the Diocesan Committee are reviving some Schools which had been maintained under a former Agent.

CALCUTTA.

The Chief of the British Presidencies in India—Inhabitants, including 20 miles round, calculated, in 1822, at 2,225,000: those of Calcutta itself very variously estimated.

AUXILIARY BIBLE SOCIETY.

An abstract of the Ninth Report of this Society was printed at pp. 255 and 256 of our last Volume.

The Tenth Annual Meeting was held, on the 21st of February, in the Town Hall. Sir Edward Hyde East, Chief Justice, in moving the adoption of the Report, enlarged on the vigorous extension which the efforts for the circulation of the Scriptures would receive, by the establishment of the Bible Society at Madras; and took a view of the progress of the Calcutta Society—from its commencement, when the subject was new, the friends of the cause comparatively few, and the objects contemplated were at a great distance—to the present auspicious era, when it finds itself surrounded in every quarter by efficient Auxiliaries, and sees the fruits of its own labours and example, in the wide and increasing circulation of the Holy Scriptures throughout the country.

All those departments of labour, which embrace the Versions required in the Peninsula, have been transferred to the Madras Society.

SOCIETY FOR PROPAGATING THE GOSPEL.

The foundation-stone of the Mission College was laid on the 15th of December, 1820; when Prayer and Thanksgiving were solemnly offered, by the Bishop, to Almighty God.

The inadequacy of the Society's means, and the want of Episcopal Jurisdiction in the East, which precluded it from entering on this plan at an earlier period, have been happily removed.

In the establishment of the College, the chief objects in view, are the reception of Missionaries sent by the Society from this country, and the instruction of such Natives as may be willing to avail themselves of its advantages.

Details have been given on these several topics, at pp. 301, 302, 354, 355, 375, and 376 of our last Volume; with the Proceedings and Views of the Bishop, as reported to the Society, at pp. 376—379.

In the Notes to his Lordship's Sermon, preached on Advent Sunday 1820, and quoted at pp. 457—460 of the same Volume, there is a further developement of the Plans and Objects of the College. It is proposed to connect with it—Missionary Stations, Scholarships, a Library, and Christian and Native Schools.

The Principal of the College, the Rev. W. H. Mill, with the Rev. J. H. Alt, one of the Professors, arrived at Calcutta in February.

From the Report of the Christian Knowledge Society for 1821, we quote part of the abstract of a Letter from the Bishop relative to the College:—

In the interval which has elapsed, since he first proposed the College, all the reflection, which he has been able to give to the subject, tends to confirm him in the belief that the outline which he had offered was generally correct, and in the hope that the Divine Providence will further the design, and bring it to a happy issue.

In saying this, however, he does not mean that the work of conversion may be expected to proceed with great rapidity. This would be too sanguine a view of the case, when we know what impediments stand in the way; but means must still be employed to attain an end, which is also known to be among the gracious purposes of the Almighty.

In the College, all human means, so far as they have hitherto suggested themselves, will be combined; while it will furnish the means of acting upon system, and of being ready to take advantage of any honourable circumstances which may arise.

Great good, indeed, in the ordinary course of Providence, may be expected from an Institution, which, in such a country as India, is directed to the diffusion of Christianity in its purest form, and to the advancement of all subsidiary knowledge, though it be impossible to ascertain the precise measure of the benefit, or the moment when it shall first be felt.

The following Letter, addressed by the Lord Bishop of Calcutta to the Noble President of the British and Foreign Bible Society, may be very properly introduced here:—

Colombo, 15th May, 1821.

My Lord; I have been honoured with your Lordship's Letter of the 10th July, 1820, which has been sent after me on my Visitation, inclosing a Vote of the Committee of the British and Foreign Bible Society, of the sum of 5000*l.* to be appropriated to that department of labour, in the Mission College near Calcutta, which relates to Versions of the Holy Scriptures in the Native Languages of India, and to be drawn for as I may require it. I beg leave to acknowledge the distinguished liberality of this proceeding: at the same time it may be proper to apprize your Lordship, that a considerable period may yet elapse before the College will be enabled to avail itself of the Committee's grant: the building, though in progress, will not probably be completed till the next year is far advanced; and the work of translation, of the Holy Scriptures at least, will not, I conceive, be undertaken until the persons connected with the establishment shall have attained an intimate acquaintance with some of the Native Languages, and even then will not proceed with very great rapidity.

I would further be permitted to thank your Lordship for the obliging manner in which your Lordship has done me the honour to make the communication, and for the good wishes which attend it.

I have the honour, my Lord, to be,
With the highest respect,
Your Lordship's most obedient Servant,
T. F. CALCUTTA.

Our Readers have been before informed, that the Church Missionary Society has followed up its former vote of 5000*l.* toward the erection of the College, by a Vote of an Annual Sum of 1000*l.* in furtherance of its objects.

CHRISTIAN KNOWLEDGE SOCIETY.

Mr. Van Gricken,
Superintendant of Schools.

Within these very few last years, copies of the English Scriptures were not commonly to be purchased, and the Prayer-Book was with difficulty to be obtained. The Diocesan Committee, since its establishment in 1815, has contributed to supply these wants; and has distributed, in large quantities, School Books and Religious Tracts. The Committee remark, in their Fourth Report—

The readiness with which they have been purchased, where they might have been received gratuitously, and where prices even above those in the Committee's list would cheerfully have been given, serves to evince the benefit already derived, more especially by the lower orders of the Christian Community.

Prayer Books, Tracts, and Elementary Books, have been supplied to Schools and Charitable Institutions, and wherever else occasions have been offered for distributing them to advantage. A Circular was addressed to Heads of Departments, informing the Christians, employed as Writers in the Public Offices, of the existence of these publications; and a great number of persons thankfully availed themselves of the offer, and purchased a large quantity of Books and Tracts.

At Dinapore, Meerut, Dacca, Chittagong, and Benares, Depôts of Books and Tracts have been established. The accounts are highly satisfactory.

The First Circle of the Society's Schools, which is to the southward of Calcutta, is completed, and consists of Five Bengalee Schools and an English Central School. The best proficients in the Bengalee Schools, after attending the regular duties of the morning in their own School, assemble in the afternoon in the Central School of Beltollah, to receive instruction in English.

The Second Circle, in the District of Cossipore to the northward of Calcutta, was begun, and two Schools nearly completed.

The erection of a Christian School, mentioned in the last Survey, which is to be attached to the New Church of St. James, has been aided by the Committee with the sum of 2000 rupees.

Of the usefulness of Tracts in India, the Committee remark—

It is to the circumstances of the poor and ignorant, that Tracts are peculiarly adapted: they will sometimes be read, when the Bible itself, or any bulky volume, would probably be disregarded; and, while their size invites a careless reader, their pregnant compendiousness conveys a fund of instruction to the mind. Inculcating, in an easy and familiar manner, the lessons of Holy Writ, they will cause the Bible to be sought and to be loved. Instances are by no means rare, in which their effect has been to alarm and to melt the sinner; and to turn him from the error of his way, to seek after God in prayer, and in the study of His Holy Word.

The Committee are desirous of turning their attention to the preparation of Tracts in the Native Language; but the supplies of English Books which are called for exhaust their present means. The Right Reverend the President has, however, appropriated part of the sum of 1000*l.*, again placed at his Lordship's disposal by the Society, to an edition, in Hindoostanee, of Sellon's "Abridgment of the Holy Scriptures," which was proceeding under the revision of the Rev. Daniel Corrie.

BAPTIST MISSIONARY SOCIETY,
1801.

John Lawson, Eustace Carey, W. Yates, James Penney, W. H. Pearce, W. Adam,
Missionaries.
John Peter, *Armenian:*
with *Native Assistants.*

Toward a New Chapel, for English Worship, two-thirds of the cost, or about 1500*l.*, had been subscribed. The Missionaries occupy seven places of Worship for Natives, including that at Doorgapore. In reference to the fruit of their exertions, the Report states—

Many instances occur in their Journals, of persons of various descriptions, who appear, for a time, to listen with serious concern to the doctrines of the Gospel—who profess their intention to renounce idolatry, and embrace the religion of Jesus—but who soon go back, and walk no more with them. Events of this description must be peculiarly afflictive to those whose hearts' desire and prayer to God for these poor idolaters is, that they may be saved; and who have full in their view all the delusive abominations by which they are enslaved. And surely the apparent suspension of those gracious influences which are indispensable to the success of Missionary Efforts, should operate with all the friends of religion in this country, as an inducement to greater importunity at a Throne of Grace for the supply of the Spirit of Christ Jesus.

The Missionaries are, however, much encouraged, by the growth of religion in the Army, and by the manifest progress of useful knowledge among the Young. Into the Schools for Boys under their own more immediate care, Religious Instruction has been introduced: no reduction of num-

bers had, in consequence, taken place, as had been apprehended.

Progress is making in Female Education. Schoolmasters are allowed a small gratuity monthly, for every Girl under their instruction. There is a growing feeling of friendliness toward the object, which bids fair to lead to favourable results. As the number in any neighbourhood, who may be, on the present plan, excited to a desire to be taught shall warrant the expense, School-rooms and Female Teachers may be provided.

During the year 1820, there were printed 16,000 Tracts, in Bengalee, Hindoostanee, and Sanscrit. These have been widely circulated.

In our last Volume, pp. 156—159, extracts were given from Mr. Adam's Journal at Doorgapore, disclosing the State and Feelings of the Natives.

CHURCH MISSIONARY SOCIETY.

1816.

Deocar Schmid, *Missionary.*
Mr. Sandys, *Superintendant of Schools.*
Mr. Parker, *Schoolmaster.*

Of the Missionaries who arrived in India in 1820, as reported in the last Survey, Mr. and Mrs. Perowne were appointed to Burdwan, Mr. and Mrs. Morris to Benares, and Mr. La Roche to Titalya; while Mr. Brown entered, without delay, on his duties, as Printer, at Calcutta. The provisional destination of all had been different; but the Corresponding Committee availed themselves of the discretionary power vested in them, and changed their appointments.

Mr. Schmid, by an arrangement with the Managers of the European Female Orphan Asylum, has ceased to draw any salary from the Society; but continues to supply such assistance, in the department of Translations, as circumstances will allow. The Morning and Evening Prayer, with the Litany, and part of the Collects, had been translated by him into Bengalee. Of the Summary of Christian Doctrine and Practice, in the words of Scripture, in Bengalee and English, mentioned in the last Survey, the first part, containing 294 pages, has appeared. He has translated from the Bengalee a work against the present system of Hindoo Polytheism, which was written by a Native, and has excited great attention: Mr. Schmid says of this work—

It contains a very faithful and striking picture of the present System of Hindoo Idolatry, and a very able collection of the strongest arguments which can be brought against it from the Books which they account sacred.

The translation of this piece was revised by Rammohun Roy, and would be printed at his expense. Of his voyage to Europe, nothing further is said. Mr. Schmid had drawn up some Strictures on a work of Rammohun's, entitled "The Precepts of Jesus the Guide to Happiness and Peace," against which Rammohun has printed an "Appeal to the Christian Public." There is an able treatise on this subject—that is, the inseparable union between the Doctrines and the Precepts of Scripture—in the First Number of the Quarterly Series of the "Friend of India."

To the Printing Presses and Types sent out by the Society, founts of Native characters were adding at Calcutta. The whole of the late Mr. Ellerton's Dialogues on the Book of Genesis have been published, with an English Translation annexed: 1000 copies of each Dialogue have been printed, in Bengalee; with the following select parts of these Dialogues, 500 on the Creation, 200 on the History of Abraham, and 1500 on the History of Joseph. To these have been added, in Bengalee, 2000 of the History of Joseph, from the Sacred Text, and 1200 of Mr. Schmid's Morning and Evening Prayer and Litany; with 2000 of Mr. Bowley's Hindoostanee Catechism in the Persian character, and 2000 in the Nagree.

Some Tracts and a Commentary on the Epistle to the Romans were about to be printed in Hindoostanee. A translation, in Bengalee, of Mr. Simeon's "Helps to Composition" was about to be begun, for the use of the Native Teachers and Converts: Genesis was first to be prepared. In English, a small Volume of Sermons from the Manuscripts of the late Rev. Henry Martyn, and an Abridgment of Ancient History for the use of the Native Schools, were in the press. The Quarterly Circulars are continued, and are found to be very useful in exciting attention to the Society.

Three Schools, which the Calcutta School Society were about to give up, were offered to the Committee; the School Houses and other property being presented by that Society: this offer was accepted; and Mr. Jetter being then on a visit at Calcutta on account of his health, the Committee were enabled, by his assistance, to enter at once on an efficient superintendence of them: the number of Scholars was about 180. These Schools, which are situated in the thickest of the population, are bringing the Natives acquainted with the Mission. Their number is increasing.

The Corresponding Committee have cordially concurred in the suggestion of the Parent Committee, on the expediency of

establishing in Calcutta a Christian Institution, similar to that which is in progress at Madras; to comprise a Mission House, a Mission Church, a Seminary, and a Printing and Book-binding Establishment —the Seminary to be so conducted, as not to interfere with the Bishop's College, but to be rendered subservient to it. The Corresponding Committee have, in pursuance of this plan, purchased, for 20,400 rupees, an estate in a part of the Native Town, suited to the object: the buildings and premises occupy about three acres. The situation is convenient for superintending the New Schools of the Society. Missionaries will here be at once fixed, on their arrival, in the very midst of the work in which they are to be engaged.

In the Seminary of Hindoostanee Youths under Mr. Corrie, the elder three were learning Hebrew: of these, one died in October 1820, after a long illness, during which he gave satisfactory evidence of the effect of Christian Education on his mind. Another Youth returned to Agra with Abdool Messeeh, to assist in the Society's Schools there. The remaining Youths will accompany Mr. Adlington, who had visited Calcutta for the restoration of his health, on his return to Benares, where they may be useful in the enlarged sphere of operations contemplated at that Station.

At Kidderpore, the Scholars have increased in number, and in respectability as to station in life. About 40 are learning English. The Scriptures are read by them without hesitation. Mr. Jetter hopes, by particular attention, that many a very useful Boy may be procured, as a Teacher, from this School. It has, during the past year, been supported chiefly by the Baboo Colly Shunker Ghossaul; but his family being about to remove to Benares, the expense will now devolve on the Society.

If Mr. Jetter remained in Calcutta, he proposed to begin Bengalee Worship at Kidderpore. He remarks—

> You can scarcely believe what good opportunities the Schools afford for preaching, and making known the Word of God to the Heathen: they serve, at once, for Churches and Schools.

A Young Man, who had received instruction in the Hindoostanee Seminary, in order to baptism, was admitted to that Ordinance, on the Evening of Whit Sunday of last year, in the Old Church; the Annual Sermon having been preached, in the Morning of that day, by the Rev. Joseph Parson. That of 1820 had been preached by the Rev. Thomas Robertson; some extracts of which were given at pp. 379—381 of our last Volume.

The arrival of Abdool Messeeh in Calcutta was stated in the last Survey. He received Lutheran Ordination on the 3d of October 1820; on which occasion an Address was delivered to him by the Rev. Deocar Schmid, and he himself wrote a Sermon as an exercise previous to his Ordination, an extract of which is printed in the Appendix to the Fourth Report of the Corresponding Committee, together with their Address on his departure for the scene of his former labours. He left Calcutta, on the third of November, in company with Mr. and Mrs. Morris proceeding to Benares; but was obliged to leave them, and push forward, his boat having received some injury. He appears to have been nearly four months on the voyage, as he staid some time at different places. Mr. Corrie writes of him—

> The old man, Abdool, is still alive; and seems to gather inward strength day by day. His Ordination appears to have been attended with happy effects, in respect of his former friends, who now consider him as an accredited character, and seem to think that the English do indeed regard him as a brother.

Some particulars respecting Abdool were printed at pp. 381—383 of our last Volume. A very excellent Portrait of him, presented by some friends at Calcutta, is placed in the House of the Society in London.

The expenditure of the whole North-India Mission, for the year ending June 30, 1820, amounted to about 31,890 rupees, or 3986*l.*; and consisted of the following particulars:—

Calcutta and Kidderpore, 330*l.*—Burdwan, 979*l.*—Benares and Chunar (including 217*l.* on account of Chunar Church, &c. not charged in the preceding year) 1246*l.*—Agra and Lucknow, 211*l.*—Hindoostanee Youths, under the Rev. Daniel Corrie, 266*l.*—Printing of Tracts and Purchase of Printing Materials, 772*l.*—Books, Stationary, Pundits, Writers, and Incidentals, 182*l.*

More than a fourth of the amount of this Expenditure was raised on the spot; the Subscriptions and Benefactions there received, with the Annual Collection at the Old Church in Calcutta, and the sale of some copies of Martyn's Life sent to India, having produced 9125 Rupees, or about 1140*l.*

The accounts are kept in the current money of the country; but, in the preceding statement, the nearest respective sums in pounds sterling are given.

The Expenditure above stated is independent of the charges for the outfit and passage of Missionaries, which are defrayed at home.

Burdwan, Benares, and Agra, Mr. Corrie remarks, must be supported with

efficiency; and the Infant Institution in Calcutta will be the nurse of them all.

The Corresponding Committee congratulate the Society on the general aspect of its affairs in the Presidency, and testify that the Word of God does evidently not go forth in vain. Mr. Corrie adds, in July of last year—

Such are now the openings of Providence, that it seems not difficult to establish Missions in any direction.

LONDON MISSIONARY SOCIETY.

1816.

James Keith, S. Trawen, *Missionaries.*
John Harle, Edward Ray, *Assistants.*
George Gogerly, *Printer.*

This Mission suffered much loss in the death of Mr. Hampson, Sept. 21, 1820. Mr. Townley bears a high testimony to his deceased friend:—

He lived beneath my roof, and so sweet was his conversation, such an excellent spirit was in him, so sound was his judgment, so zealous was he, so humble, so cheerful, so holy, so much did he breathe the spirit of his Divine Master, that, did not the thought savour of unbelief and mistrust, I should say his like (to supply his place) will not easily be found.

Mr. Townley's health requiring his removal from Calcutta, he settled at Chinsurah, in the early part of last year.

Mr. Harle from Chinsurah, and Mr. Edward Ray of Calcutta, are become Assistants to this Mission.

Mr. W. Hugh Bankhead sailed for Calcutta in the Lonach, on the 9th of March; and, on the 10th of October, Messrs. Micaiah Hill, James Hill, and Joseph Bradley Warden, with their wives, on board the Ganges.

"Union Chapel," the new Place of Worship, was opened on the 18th of April. Mr. Townley preached from Zech. iv. 7; when about 150*l.* was collected. The Chapel is 70 feet by 52; and will admit of a gallery, if requisite. About 3750*l.* has been raised in India for its erection.

Twenty-one Stations are now occupied, within and without the city, at which there is weekly preaching in Bengalee; besides preaching out-of-doors, in different districts, where the Native Population is largest.

The Natives at Calcutta are, to a considerable degree, both competent and inclined to impart, at their own expense, to their Children elementary knowledge; and the Calcutta School Society is exerting itself in this work. The Missionaries have, in consequence, suspended their operations in this department; but are watching for opportunities of opening Christian Schools. The Directors contribute to the Calcutta School Book and School Societies, and to the encouragement of Native Female Education.

Tracts continue to be issued, with good effect on the Natives. Mr. Keith states that 90,000 had been put into circulation up to April last. A Printing-Press has been established, under the superintendence of the "Bengal Auxiliary Society."

The Missionaries awaken interest in their objects, by the same course of proceeding as is found effectual at home—Associations, Ladies' Associations, Missionary Prayer-Meetings, &c.: the Country-born and the European Tradesmen are interested hereby. Much union and harmony prevail among the Missionaries, the sphere of labour continues to extend, and the prospect of success becomes more promising every year.

SCHOOL-BOOK SOCIETY.

From the Third Report of this Society it appears that its expenditure, during the year, had been nearly 23,000 rupees. The King of Owdh had, through the Resident at Lucknow, intimated his purpose of contributing 1000 rupees to the Society.

A considerable advance had been made, both in the extent and quality of the Publications. The establishment of Standard Elementary Works in the different branches of instruction, with the preparation of a sufficient and choice portion of Reading Matter, had engaged much of the attention of the Committee.

The Society's exertions had very much depended on the large contribution of Native talents, time, and expense, in aid of its objects.

In reference to the establishment of similar Institutions at Madras and Bombay, it is stated—

The advantages likely to result from the existence of separate School-Book Societies at the Three Presidencies, in promoting the common cause of facilitating the means of instruction to the Natives of India, will be sufficiently obvious. The publications of any one of these Institutions, in the Arabic, Persian, Sanscrit, and Hindoostanee Languages, may be rendered serviceable to the others. Works of science or of considerable size may be undertaken on the joint account of the Three Societies, which, from the expense attending them, would be beyond the means of any one of the Institutions. Improvements effected at one Presidency will be introduced at the others, and the progress of each will be greatly accelerated by mutual co-operation.

CALCUTTA SCHOOL SOCIETY.

The Annual Examination, in January of last year, was attended by a considerable number of English Ladies and Gentlemen, and many Natives of the first respectability.

The Hindoo Boys of the Indigenous

Schools, that is, those which are conducted and supported by Natives, were first examined. There are now 86 Schools of this description under the patronage of the Society, containing about 2800 Scholars. At the Annual Examination, only the most advanced Boys attend, amounting, on this occasion, to about 140.

The Indigenous Boys being dismissed, the elder pupils educated at the Hindoo College were examined in English.

Upward of Twenty Girls were then examined. The knowledge of the difficulties which existed in getting Bengalee Girls under instruction, with the progress which these had made, very much increased the interest of the Meeting.

The proficiency of the Children was gratifying to all present; and rank and rewards being bestowed only according to this proficiency, the Scholars themselves perceived that the utmost impartiality was manifested.

The excess of the Society's Expenditure above its income has led to a diminution of its exertions. In our last Survey, the Indigenous Schools were reported to be 106, and the Scholars 3125. It has been already stated that three Schools have been given up to the Church Missionary Society.

Dr. Carey, writing to a friend, in October 1820, gives the following view of the state of things around him:—

Among all denominations of Christians in India, a divine blessing attends the means used. It is twenty-seven years, the 12th of November next, since I landed in India. When I compare present things with that time, I am constrained to say, *What hath God wrought!* Then all was infidelity, profaneness, and profligacy. To introduce religion at any one's table was deemed an insult; and, among the Natives, all was pitchy darkness. Now, it is true, the millions are on the side of idolatry and sin; and the few, the very few, on the side of Christ: yet there are a few. There is indeed a good number of preachers, and these not despicable ones, among the Natives themselves. Much is done to favour Education. The Chief Justice, in a public speech, a week or two ago, observed, that even a whisper about improving the moral condition of the Natives was considered a crime when he first came here, (about seven years ago,) but now the Governor General patronizes, and all the Chief Officers of Government unite to promote this object.

DUM-DUM.

A Military Station, a few miles north of Calcutta.

BAPTIST MISSIONARY SOCIETY.

Rammohun, *Native.*

BARRACKPORE.

A Town, on the east of the Hoogly, 16 miles above Calcutta.

CHRISTIAN KNOWLEDGE SOCIETY.

1821.

The Marchioness of Hastings has transferred a Christian School, established by her Ladyship at this place, to the care of the Diocesan Committee, with due provision for its support.

SERAMPORE.

A Danish Settlement—about 15 miles north of Calcutta, on the western bank of the Hoogly—the chief Station of the Baptist Mission.

BAPTIST MISSIONARY SOCIETY.

1799.

William Carey, D.D. Joshua Marshman, D.D.
William Ward, *Missionaries.*
J. Marshman, *Superintendant of Schools.*
J. Fountain, J. R. Douglas, *Assistants.*

Mr. Ward's visit to America was mentioned in the last Survey: he landed at Liverpool, on his return, on the 14th of April; and, on the 28th of May, embarked, in the River, on board the Abberton, for Calcutta. Mr. John Mack, who is to be Professor of Natural Philosophy in the Serampore College, sailed with Mr. Ward.

In behalf of the College, Mr. Ward's exertions, both in this country and America, were indefatigable; and not in vain, as he collected about 6000*l.* Considerable progress has been made in the buildings, which will cost, it is expected, not less than 10,000*l.* The whole premises include about eight acres. They are finely situated on the Hoogly, and contiguous to the residence of the Missionaries.

A full abstract of the Seventh Memoir on the Translations was given at pp. 383—388, 460—466, and 513—515 of our last Volume. The Old and New Testaments are now published in five of the languages of India; and the New Testament, alone, in ten more: while, in six others, the New Testament is now nearly through the press; and, in ten more, is making considerable progress. In this work, seventeen Presses are chiefly employed: a Paper Mill, with a Steam Engine, has been erected; and paper manufactured, after twelve years' perseverance in the attempt, equally impervious to the worm with the English, and of firmer texture though of inferior colour: Founts of types are also prepared, by which most of the Versions wanted for India may be printed. In these various ways, not less than 50,000 rupees have been expended.

The publication entitled the "Friend of India," which is printed at the Serampore Press, is now divided into two series, monthly and quarterly; the Monthly Series includes Intelligence, Asiatic and European; the Quarterly consists chiefly of Essays on subjects connected with India, a Review of Works affecting its interests, and such Information as may tend to pro-

mote those interests. The First Number of the Quarterly Series appeared in September 1820.

With a view to counteract the spirit of thoughtless improvidence so general among the Natives, the Missionaries have established a Savings Bank at Serampore, on a plan which has received universal approbation.

Dr. Carey had, all his life, cultivated a taste for gardening and agriculture. He has, in consequence, had much at heart the formation of a Society to promote these objects in India; and issued, with this view, in April 1820, a "Prospectus of an Agricultural and Horticultural Society in India." In September of that year an Institution of this nature was formed, under the patronage of the Governor General. In about a month there were Fifty Members, among whom were several of the most opulent Natives. Dr. Carey says of this Society—

I hope it will ultimately be of great benefit to the country; and contribute to prepare its inhabitants for the time, when they *shall beat their swords into ploughshares, and their spears into pruning-hooks.*

While the Missionaries are, by efforts of this nature, promoting the social condition of the Natives, their attention is not diverted from their still higher object. In the course of two years, fifty-one persons have been admitted into union with their Church; and a spirit of Christian Zeal appears to have been diffusing itself, in a larger measure, among all the Members.

In their plan of Native Schools, experience has induced them to make some alterations; and to aim rather at increasing the efficiency of those which already exist, than at multiplying their number.

CHINSURAH.

A Dutch Settlement, 22 miles north of Calcutta.

LONDON MISSIONARY SOCIETY.

1813.

H. Townley, J. D. Pearson, G. Mundy, *Missionaries.*

Mr. Townley removed from Calcutta for the benefit of his health.

The Schools were, in the last accounts, stated to be 24, and the Scholars about 2500. The Gospels are read in six or seven of them; and, in all, a small book, composed of selections from the Scriptures. A strong desire to learn English prevails among the Scholars; and, in order to attain this object, they appear to be willing to read the Scriptures, or any other book: Mr. Pearson, aware of the importance of meeting this disposition, has compiled a Grammar and Vocabulary, in Bengalee and English, with a view, when they are printed, to open an English School, in which the reading of the Scriptures shall be indispensable; and, by this method, he hopes to pave the way for their introduction into all the Native Schools. The Schools give entire satisfaction to the Dutch Governor.

Tracts are extensively circulated, and scarcely a day passes without numerous applications for them. At the close of Public Services among the Natives, so eager are the people frequently to obtain Tracts, that it is difficult to preserve order. The "Gospel Magazine," published at Calcutta, in Bengalee and English, is distributed monthly, in and round Chinsurah, to upward of 200 respectable Natives.

English Preaching at the Church, and frequent addresses to the Natives, are continued. A Bungalow Chapel has been erected on the outside of one of the gates of the town: here, or on the road side, the Missionaries daily take their stand. Mr. Pearson thus describes the plan pursued in the Evening Service at the Chapel:—

On a raised part of the floor we place a table, a stool, and a candlestick: one of us sits down, and the people coming in take their seats also on stools and benches, in front and on either side. The Missionary opens the Bible, reads, expounds, and prays; then, sitting down again, converses with his hearers on what has been considered. Often do I think that I could sit and converse thus night and day. Independently of the good which, by the blessing of God, we may expect will accrue to the people, here is rapid improvement in the language—in the knowledge of popular objections, with the mode of refuting them—and, best of all, in the exercise of faith and love; for we find that hard words, or hard arguments, if alone, will do just as much as hard stones toward making men Christians.

The Congregations are generally numerous and attentive.

Mr. Mundy writes—

In consequence of our having been so much among the Natives lately, we are become universally known; and, as we pass along the streets, they will point at us, and say, "There go Jesus Christ's men!"

BURDWAN.

A large Town, about 50 miles northward of Calcutta, in a very populous district.

CHURCH MISSIONARY SOCIETY.

1815.

W. James Deerr, J. A. Jetter, J. Perowne, *Missionaries.*

C. D'Anselme, *Assistant.*

Mr. Perowne proceeded to this Station, from Calcutta, in November 1820, and applied himself to Bengalee, with a view to the superintendence of the Central English School. He has a Young Stu-

dent under his care, who may hereafter be employed in the Mission. It is expected, that a Church will be built by Government at this Station, for the benefit of the European Residents: such service as can be rendered to them by the Mission, without interfering with its main object, will be gladly afforded.

The house which was erecting is occupied by Mr. and Mrs. Perowne; and, another has been purchased for Messrs. Jetter and Deerr.

From the Fourth Report of the Corresponding Committee, it appears that the number of Schools was 13, containing upward of 1000 Boys, including the English School, where food and lodging also are afforded to the Scholars, the number of whom is about 50. In the Seventh Appendix to the Twenty-first Report of the Society, some account is given of the method of conducting these Schools; and, at pp. 388—393 of our last Volume, are printed some particulars of the Examination held in May 1820, with various extracts from the Missionaries' communications on the Encouraging and Discouraging Circumstances of the Mission.

In March of last year, a Deputation of the Corresponding Committee held the Annual Examination, assisted by Mr. Elherton, Registrar of Burdwan. This Examination was more than usually interesting; Messrs. Jetter and Deerr having paid unremitting attention during the year: the expectations of proficiency in the Scholars previously formed on this ground, were therefore considerable; but they were greatly surpassed.

In the examination of the Bengalee Boys, all the Questions, which were prepared without the knowledge of the Scholars, were answered with correctness by a great majority of the Boys assembled. The number examined was about 120, many of whom answered without once failing. It was, indeed, difficult to ascertain the greatest proficients: after repeated trials, 18 Boys were distinguished from the rest; and these were the very Boys who had given, through the year, the most uniform satisfaction to their indefatigable instructor, Mr. Deerr. To his spirit and exertions, the Committee bear the most affectionate testimony.

At the Examination of the English School, the First Class, in particular, distinguished itself greatly; in their knowledge of English Grammar, in the close attention which they had paid to the parts of Scripture that had been read by them, and in the accuracy and range of information *which* they had acquired. Their proficiency was such as could not have been attained, but through the continual exertions of their instructor, Mr. Jetter. The European Residents, both Ladies and Gentlemen, were present on this occasion, and expressed their unqualified admiration at the progress made—now witnessing, for the first time, what might be effected among the Natives, by means of Education.

The Boys themselves are generally eager for instruction; and good hopes are cherished respecting some of them, whose spirit and conduct have encouraged the Missionaries. The settled enmity of the Brahmins against the Gospel is, however, painfully felt, in the prejudices which they infuse into the Children. Yet the desire to learn English counteracts, in a great measure, the working of this hostile spirit: as English must be learned, they will submit to have it learnt from the Gospel itself; Brahmins, therefore, stood by, and heard the Scholars speak of Jesus, as the Son of God and the Saviour of the World, without uttering a word.

The field of labour is here already large, and is still extending: there appears, indeed, no limit to the extension of the School System, in and round Burdwan.

Mr. Jetter, in a late Letter, gives a very just idea of the state and hopes of Missionaries labouring among the Heathen—

> If I look back to the time when I arrived at Burdwan, I see a very great change in those people who come more immediately in contact with us. Then, they would hardly touch a book of our Holy Scriptures, thinking they should become a Christian by doing so; but now they receive the New Testament into the Schools, and learn great portions of it by heart. But, it is a melancholy fact, which we witness, that the people, although they confess the excellent instructions of the New Testament to be most beautiful and good, yet think it not necessary to conform their lives to them, saying, that the way in which they are going, will also lead them to Heaven. We want another Pentecost, a pouring-out of the Holy Spirit, to move and rouse up these poor Heathen from their sleep of sin and wickedness. Human power is too short: we can plant and water, but God must give the increase. It is an easy thing to convince a Hindoo of the absurdity and unprofitableness of the religious ceremonies, which he observes to the honour of this or that god or goddess; but to make him believe that Jesus Christ is the *only* Saviour of the World, and that without Him there is no salvation to be found, is beyond human power.

CUTWA.

A Town in Bengal, on the western bank of the Hoogly, about 75 miles north of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1804.

William Carey, jun. *Missionary*, with *Native Assistants.*

Mr. Carey had been, at the date of his last Letters, about ten years at this

Station. In that period, about 70 persons had joined the Mission. His remarks on these Converts are, doubtless, applicable to others all over India;—

I have great reason to hope, that the majority are, indeed, members of our Lord and Master: some are gone to their rest, and a few have left us. I must say, that I often have a great deal of trouble with them, which has sometimes discouraged and distressed me beyond measure: but when I reflect on what they have to encounter—what temptations to overcome—what prejudices to lay aside—that they have not had a religious education, and even now have no books to direct them—I do not much wonder at their giving us pain at times. By degrees, as knowledge increases, I hope all these evils will be much lessened.

At Cutwa, and another place named Dewangunj, there are large and attentive congregations. Most of the Communicants live at Beerbhoom, 60 miles distant: with difficulty Mr. Carey visits them once a year. At several Fairs every year, thousands hear the Word, and receive Tracts.

The Native Assistants often afford Mr. Carey much satisfaction, from their labours among their countrymen.

Mrs. Carey's Female School is continued.

MOORSHEDABAD.

A large Town, extending eight miles along both sides of the most sacred branch of the Ganges—formerly the Capital of Bengal—130 miles north-north-west of Calcutta—population said to be nearly equal to that of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1816.

Stephen Sutton, *Missionary.*

Kuresm and Bhovudgur, *Native Assistants.*

During the week Mr. Sutton is chiefly engaged among the Natives; and, on Sundays, visits his European Congregation at Berhampore: the Communicants there, including Natives, are upward of sixty.

Continual intercourse with the Natives, has given Mr. Sutton a deep impression of the tremendous power of that superstition which chains them down in misery and guilt, and the consequent need of the special influences of the Holy Spirit to render the Word effectual. The Cholera Morbus, when it swept away nearly one hundred a day, did but make them more mad on their idols. He writes—

Instead of any great national calamity driving Hindoos to the worship of the True God, it makes them more earnest in the adoration of their idols, and frequently gives rise to new idols: they think this particular calamity to be a god; and from this crude notion they give it a form, and endeavour to appease its anger by prostrations and offerings.

The Native Assistants continue to give Mr. Sutton great satisfaction.

He speaks with much pleasure of an interview with the Rev. Thomas Morris, of the Church Missionary Society, on his way up to Benares.

There are about 220 Children under the School Society; but several of the Subscribers are removed, and there is some difficulty for want of funds. A small Society has been formed among the Females at Berhampore, for the support of Native Female Schools.

MALDA.

A large Town in Bengal, about 170 miles north of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1818.

Krishnoo, *Native.*

Little intelligence has been received from this Station.

DINAGEPORE.

A City in Bengal, 240 miles north of Calcutta—Inhabitants, 40,000.

BAPTIST MISSIONARY SOCIETY.

1804.

Ignatius Fernandes, *Portuguese.*

A Native Church here consists of upward of 40 Members. About 100 more have renounced idolatry.

Assam.

An extensive country to the north-east of Bengal 700 miles by 70 average breadth—thinly inhabited.

GENERAL BAPTIST MISSIONARY SOCIETY.

W. Bampton, J. Peggs, *Missionaries.*

At pp. 405 and 406 of our last Volume, we stated the appointment and sailing of these Missionaries. Their intention to undertake a New Mission in Assam was conditional; and would be confirmed or changed, according to circumstances, on their arrival at Serampore.

MONGHYR.

A large City, about 250 miles north-west of Calcutta—a Station for Invalids of the British Army.

BAPTIST MISSIONARY SOCIETY.

1816.

John Chamberlain, *Missionary.*

Brindabund and Hingham Misser, *Natives.*

Mr. Chamberlain is engaged four times a week, in the European Congregation; and seven or eight times in the native language. He had preached to the people, in a Bazar, a few times: they crowded to hear; but his late illness obliged him to use caution in his labours.

The Native Assistants continue to be actively employed in making known the Gospel. A Letter from them to the Society was printed at pp. 118 and 119 of our last Volume. The wife of Hingham Misser, who, with the whole of his family, had renounced all intercourse with him, on his becoming a Christian, had lately returned to him, bringing one of her sons with her; the others yet choosing rather to be orphans, than to associate with Christians. Mr. Chamberlain observes on her return—

"The coming of this woman to her Husband, has mortified the enemies very much, and they will exert themselves now to prevent the children's coming; but in this, I trust in the Lord, they will fail also.

The Translation of the Scriptures into the Brig Bhasa and the Hindee has been resumed.

The Auxiliary Society formed here expends about 30*l.* per annum, in supporting Schools and Native Teachers.

GUYAH.

A large City, 265 miles west-north-west of Calcutta; and a place of great idolatrous resort.

BAPTIST MISSIONARY SOCIETY.

1802.

Rughoo, *Native.*

Four men have given up Caste, and eat with Rughoo. One of them has been a Teacher of the people: when any one comes to him now for instruction, he reads to them a portion of the New Testament.

DIGAH.

Near the extensive Cantonments of Dinapore—320 miles north-west of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1809.

Joshua Rowe, W. Moore, *Missionaries.*

A Place for Hindoostanee Worship has been lately built.

The Mission has sustained a loss, in the death of Mr. Stewart, who was under preparation to engage in the work.

Difficulties are still in the way of Female Education. The object is new, and therefore creates many suspicions; while it has also to combat deep-rooted prejudices. The Girls' School, mentioned in the last Survey as under a Native Mistress, has been relinquished: the Mistress became negligent; and idle reports of an intention to ship off the Girls for England when they had finished their education, terrified the Children.

The plan has, therefore, been adopted, *which has* been already mentioned under the head of Calcutta, of encouraging the Masters of Boys' Schools to instruct Girls also. The novelty attached to a Native Schoolmistress is thus avoided. This plan promises to succeed. The Girls are separated from the Boys.

In all the Schools, there are 280 Boys and 27 Girls.

BUXAR.

A Town on the Ganges, about 70 miles below Benares on a beautiful plain.

CHURCH MISSIONARY SOCIETY.

1819.

The Native Assistant, detached from Chunar, labours diligently in his humble sphere; and is very useful in teaching the Native Christians to read the New Testament, and to repeat the Catechism, as well as in leading their Worship.

BENARES.

The antient seat of Brahminical Learning; and denominated the "Holy City"—460 miles north-west of Calcutta, by way of Birbhoom; but by that of Moorshedabad, 565—contains 12,000 stone and brick houses, from one to six stories high; and more than 16,000 mud houses—of the houses, 8000 are occupied, it is said, by Brahmins, who receive religious contributions—Inhabitants, in 1803, were 582,000; during the Festivals, the concourse is beyond all calculation.

BAPTIST MISSIONARY SOCIETY.

1816.

W. Smith, *Country-born*, and *Native Assistants.*

Several additions have lately been made to the Native Converts.

CHURCH MISSIONARY SOCIETY.

1817.

Thomas Morris, *Missionary.*

John Adlington,
Superintendant of Jay Narain's Charity School:
With Two Assistants, and Seven Native Teachers.

Joseph Dutton,
Schoolmaster at Secrole.

Amanut Messeeh,
Native Schoolmaster at Secrole.

The change of the appointments which were mentioned in the last Survey, has been already stated, under the head of Calcutta.

Mr. and Mrs. Morris set forward to their destination, in the best spirit, in company of Abdool Messeeh, in the beginning of November 1820. Their cheerful, resigned, and devout frame of mind, greatly encouraged the Corresponding Commit-

tee. Mr. Morris writes, while his destination was unsettled—

Wherever my appointment may be, I hope I shall be satisfied. I could wish to have no will of my own. May God bestow His grace! Pray for us. Time is short—may we earnestly labour while it is day! Oh that we had many self-denying men, who would diligently labour among the Heathen around us! And may the Holy Spirit from on high be poured out upon us all!

Mr. Adlington has paid very assiduous attention to the Schools. A friend reported the first classes as farther advanced than any Scholars whom he had seen in similar Institutions. The number in general attendance had been 130. The Scriptures were read without objection, in all the departments; and Tracts were received with avidity.

The School-House, from the smoke and other nuisances attending a crowded Native City, is found to be unsuitable for the residence of Europeans. The Committee are, therefore, anxious to obtain a proper situation near the City, for the erection of a suitable dwelling. Some Native Christian Boys reside in the house with the Second-master; and Christian Worship is regularly observed, twice a day.

LONDON MISSIONARY SOCIETY.

1820.

Matthew Thomson Adam, *Missionary*.

Mr. and Mrs. Adam arrived at Calcutta, in the Spring of 1820. Of his residence in that city, preparatory to proceeding to his destination at Benares, the Report states—

During this interval, Mr. Adam obtained much useful information, but particularly from the Rev. Daniel Corrie, who had formerly resided at Benares, and whose communications were made in the kindest manner possible.

On the 24th of June 1820, they left Calcutta; and, after a passage of 900 miles occasioned by the winding course of the Ganges, arrived at Benares on the 6th of August. They have fixed their residence at Secrole, a village near the city.

Mr. Adam was studying Hindoostanee, and purposed to commence Sanscrit. A company of English Artillerymen attend preaching at his house, on Sunday and Wednesday Evenings. He is compiling a "Life of Christ," in which he purposes to contrast the dignity and purity of our Lord's character, with the opposite qualities of the Hindoo Deities.

HINDOO COLLEGE.

A Native College has existed for a considerable time at Benares, which we here notice, as it has been lately renovated, and is likely to contribute to the emancipation of the Hindoos from the prejudices and ignorance which now fetter their minds.

This College was founded by the late Mr. Duncan. His object was the encouragement of learning among the Brahmins, and the strengthening of those ties which bind the people to their rulers. An annual allowance of 20,000 rupees was assigned to the College by Government, and Professors of the chief branches of knowledge among the Hindoos were appointed.

The following extract of a paper on this subject in a contemporary publication, furnishes a brief account of this institution:—

When the College was first established, the state of Native Opinion was very different from what it is at present; and the prejudices, which their preceding governors had seldom attempted to overcome by other means than those calculated to give them deeper root, existed then among the Hindoos in all their idle strength. Any interference, therefore, beyond the creation of the Establishment, was deemed unadvisable; and it was considered unnecessary: experience, however, proved, that, deprived of the superior intelligence which called it into being, the institution could not enjoy a healthy existence; and it fell into a languishing condition, from which it has only of late been aroused. The attention of the Government has been called to its actual condition; and measures have lately been adopted, which promise the most flattering success, for raising the College to a due state of efficiency and credit.

There are nearly 100 Students in the College, who are almost entirely of the Brahminical Order. Most of them receive a small monthly stipend; but many support themselves, and the proportion of these has been on the increase since the College has begun to attract more of the public attention. Students are admitted from 12 to 18 years of age: the course of study embraces 12 years. Quarterly Examinations are held, and an Annual Examination of the Head Pupils. A Committee of Superintendence now regulates the College; the Secretary of which is Captain Fell, a very able Sanscrit Scholar.

The first Annual Examination took place in December 1820; and, on the 1st of January of last year, a numerous company of Europeans and Natives met at the house of W. A. Brooke, Esq. Agent at Benares for the Governor General and President of the Committee, to witness Disputations by the Pupils of the Institution. These Disputations were on the following subjects: Prosody, the Nature of Inflections, the Principles of the various Systems of Philosophy, the practical part of Religion and Devotion, Abstract and Speculative Worship, and the Partition of Heritage among married and unmarried Brothers. The most distinguished Scholars were then rewarded with prizes.

There is every prospect that the College will now fulfil the object which its founder had in view, and will disseminate far and wide much real and useful knowledge.

CHUNAR.

A town on the Ganges, a few miles above Benares; and a station of Invalids of the British Army.

CHURCH MISSIONARY SOCIETY.

1814.

W. Greenwood, W. Bowley,
Missionaries.
Nicholas Joachim,
Native Assistant Catechist.
W. Cross, *Clerk and Schoolmaster.*

Mr. Greenwood and Mr. Bowley continue their accustomed labours. The New Church is now fitted up, for the double purpose of English and Hindoostanee Worship: the tower attracts the attention of Natives at a distance, and occasions frequent visits and inquiries. A View of the Church and part of the Town, from a Drawing by a Military Officer, was given in our last Volume; and also in the Twenty-fourth Quarterly Paper of the Society, in which Paper will likewise be found a brief Account of the Mission at Chunar.

Mr. Bowley's Journals were interrupted by his visit to Calcutta; nor have they arrived regularly since his return to his Station. Extracts of that for July 1820 have been printed in the Eighth Appendix to the Twenty-first Report. The course and effect of his labours among the Natives, with a strong testimony to the exemplary character of the Native Christians, will be found at pp. 469—471 of our last Volume.

Since Mr. Bowley's return to Chunar, he has baptized Five Adults and Nine Children. Some Adults have died. The Communicants still continue about 50: they walked honourably; one or two excepted, who had been suspended, but afterward restored. The Christians manifest a spirit of Charity, even beyond their power: their annual contributions to different objects amount to upward of 50*l.*

Public Hindoostanee Service is held three times a week, besides a Meeting for Prayer every Sunday Morning, and a Monthly Prayer Meeting for the propagation of the Gospel. The Christians who attend Public Worship vary from 80 to 100, and the Heathen from 3 to 30.

In the English School there were 32 Scholars, in the Persian and Hindoostanee 26, and in the Christian Female 40. The Hindee Schools had been suspended in consequence of the death of the Teacher; but a successor had been, at length, obtained.

The case of the Native Christian Widows of the Invalid Soldiers, mentioned in the last Survey, was brought before the Governor General, when his Lordship was pleased to confer on it with the other Members of Government. An Order has, in consequence, been issued, to erect Twelve neat and substantial Almshouses for their use, at the public expense—

The first Asylum (say the Corresponding Committee) for the Widowed Native Female, that Modern India, at least, has beheld; and one which will, is is hoped, prove a lasting monument, among others, of the genuine humanity with which the government of the country has been administered.

ALLAHABAD.

An ancient City, situated at the junction of the Jumna with the Ganges, about 490 miles west-north-west of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1814.

L. Mackintosh, *Country-born.*
Seetaram, *Native Assistant.*
Nriputa, the other Native Assistant, is fixed at Cawnpore.

CAWNPORE.

A large and important Military Station, on the west bank of the Ganges—49 miles south-west of Lucknow.

BAPTIST MISSIONARY SOCIETY.

1817.

Nriputa, *Native.*

This Native came hither from Allahabad. A Missionary is much desired at this Station. The number of Communicants is 24. There are many serious hearers, and the Natives pay great attention to the instruction given them.

SCHOOL ASSOCIATION.

A Meeting was held at Cawnpore, on the 19th of May, by the principal European Residents at the Station, on the suggestion of Major-General Sir Gabriel Martindell, K.C.B., at which it was agreed to unite in furtherance of the following benevolent objects—

To afford Board and Education to such Children, the offspring of Europeans, as may have been left destitute in Cawnpore and its vicinity; and to provide the means of elementary instruction for Children and Adults, whether Christians or Natives, within the same range.

The instruction afforded to Christians in these Schools is to include the Scriptures, the Book of Common Prayer, Religious Tracts, and such other Books as may be calculated to bring them to a knowledge of the religion which they pos-

fees. That to be given to the Natives will include reading, writing, and arithmetic, in Hindoostanee and Persian: the reading of the Bible, or of other Books inculcating Christian Knowledge, will be encouraged, but not required. Instruction in English will be extended to Natives, only as the reward of proficiency.

LUCKNOW.

A large City, to the west of Agra—population, including the vicinity, 500,000.

CHURCH MISSIONARY SOCIETY.

1817.

Mr. Hare, *Superintendant.*

No material alteration has taken place in the School. Mr. Hare continues to labour in his usual manner, in the midst of growing years and infirmities, and wishes for an assistant.

On Sundays, sometimes nearly 30 persons unite in Worship, according to the Book of Common Prayer; when a Sermon is also read to them.

BAREILLY.

A large and populous City—156 miles north-west of Lucknow, and 142 east of Delhi.

CHURCH MISSIONARY SOCIETY.

1818.

Fuez Messeeh, *Native Reader and Catechist.*

Fuez Messeeh continues at this Station; and superintends a School, maintained at private expense. He sends frequent reports of his proceedings.

MEERUT.

A large Town, about 22 miles south-east of Delhi.

CHURCH MISSIONARY SOCIETY.

1813.

Moonef Messeeh, *Native Reader and Catechist.*

Various particulars respecting Meerut were given at pp. 471—474 of the last Volume.

Mr. Fisher had selected an eligible situation for the proposed Christian Village of Bethany; but his efforts to obtain the ground not having been successful, he was looking out elsewhere.

The Native Christians continue to walk consistently. They regularly communicate on the first Sunday in every month. Matthew Phiroodeen, the converted Native Soldier, receives his pay regularly; and has been married to a young woman, who was baptized previously to their union.

A spirit of inquiry is making its way among the people.

CHRISTIAN KNOWLEDGE SOCIETY.

Mr. Fisher has received the cordial acknowledgments of the Calcutta Diocesan Committee, for the attention which he pays to the judicious disposal of its Books and Tracts. He had supplied the Regimental Schools, and the Soldiers of different Regiments. He writes—

The Books in greatest demand are Burkitt's Guide, Sellon's Abridgment, Jones's Book of Nature, Importance of a Religious Life, Christian Institutes, Spelling Books, and Watts's Songs for Children. On the average, the number of Children, in each of the King's Regiments, has been from 50 to 60; and the benefits of the distribution of such Books as have been liberally supplied by the Diocesan Committee are, I am convinced, at no place more strikingly manifest than in the Station of Meerut.

KOWABEE.

A Saadh Village, about 40 miles north-west of Delhi.

CHURCH MISSIONARY SOCIETY.

Anund Messeeh, *Native Reader & Catechist.*
David Jysingh, *Native Schoolmaster.*

This Village is central for the other Villages where the Saadhs reside. Anund Messeeh, from Meerut, itinerates among them.

Mr. Fisher, with two of his sons and two of the Native Christians, visited these parts. The people received him joyfully. They had learned from Anund of his intended visit; and of a plan to build a School House, for the more convenient instruction of their Children. The ground was marked out for the School, 50 feet by 25, with a house for Anund. The Saadhs will build houses, and form a Village, on a regular plan, near the School. They purpose to name this Village Henreepore, after the Christian Name of their friend Mr. Fisher. The ground has been very kindly given by two friends, a European and a Native.

Mr. Fisher had much and very interesting conversation with both Saadhs and Jhats, on the benefits of Education, and on the blessing of the Scriptures. They expressed their readiness to read them, and their admiration of all that they had heard Anund read and explain.

David had been very irregularly attended by his Scholars. Mr. Fisher purposes to visit the people several times a year, in order to encourage and direct them.

DELHI.

Nominally an Imperial City, under its own Emperor—976 miles north-west of Calcutta, by way of Birbhoom.

BAPTIST MISSIONARY SOCIETY.

1817.

J. T. Thompson, *Country-born.*

In several extensive Journeys, Mr. Thompson has distributed many copies of the Scriptures, especially among the Sikhs.

AGRA.

A large City, 800 miles north-west of Calcutta.

CHURCH MISSIONARY SOCIETY.

1813.

Abdool Messeeh, *Native Missionary.*

John Lyons, *Superintendant of Schools.*

John Crowley, *Schoolmaster.*

In April, Mr. Crowley states the Scholars at 88. At four Examinations during the year, different friends who attended had been so gratified, that they became Subscribers to the School.

The return of Abdool Messeeh has been an occasion of much joy. His Ordination had so authenticated him as a character approved by the Society, that, on his way up the country, he was treated, wherever known, with the most marked respect. He was met by various friends on the road, as he approached Agra; so that, by the time he reached the Kuttra, he was accompanied by a multitude.

On Easter Sunday, three Women and four Children were baptized. The attendance at Public Worship is greatly increased.

AGIMEER.

The Capital of the Province of that name, lately added to the British Territory—travelling distance from Delhi 230 miles, from Bombay 650, and from Calcutta 1030.

BAPTIST MISSIONARY SOCIETY.

1819.

Jabez Carey, *Missionary.*

From a Letter, dated April 7, 1820, some particulars have appeared of Mr. Carey's proceedings at this new and remote Station. He attempted to establish a School at Agimeer, but without success: he was, however, about to repeat the attempt. In the mean time, he had formed one at Poker, seven miles distant, where about 30 Children were taught in an Idol Temple.

He has here to contend with very strong prejudices and inveterate superstition; and feels a good deal of difficulty, for want of that support and countenance which he had when labouring at Amboyna.

At Poker, where the School is established, there is a Tank, to which Hindoos resort from the most distant quarters to wash away their sins, the efficacy of its water being declared to exceed that of the Ganges.

The Mussulmans also have at Agimeer an object of extraordinary attraction. This is the Monument of Khaja Moyen ud Deen, who flourished about 600 years since, and has the reputation of being one of the greatest Mahomedan Saints that ever appeared in Hindoostan. Both Hindoos and Mussulmans unite in even the worship of this Saint, and swear by his name. The Priests, who subsist on the contributions paid at the tomb by devotees from all regions, exceed 1100 in number.

SURAT.

A large City, on the western coast of the Peninsula—177 miles north of Bombay—Inhabitants said to be 500,000; of whom a considerable part are Moors, professing Mahomedanism, but retaining some Pagan Rites.

LONDON MISSIONARY SOCIETY.

1815.

W. Fyvie, James Skinner, *Missionaries.*

The Rev. Alexander Fyvie and his Wife sailed, on the 30th of October, from Gravesend, in the Hadlow, to join the Mission.

The translation of the New Testament into Guzerattee was completed some time since, and considerable progress made in that of the Old. The Bombay Bible Society had contributed 2000 Rupees, to be returned in printed copies of the New Testament. The British and Foreign Bible Society has granted 500 reams of paper, for printing the Old and New Testaments. It was hoped that the New Testament would be finished at press by the month of April.

The Printing Press, received from Calcutta, was set to work in the early part of 1820. In March of that year, there had been 1000 copies printed of each of the Six following Tracts in Guzerattee—

Scripture Parables—the Ten Commandments—Scripture Instructions—Scripture Encouragements—a Short Catechism—and the Way to True Happiness.

A Course of Short Sermons was preparing for the use of the Natives.

English Worship is held at the Mission House on Sunday and Wednesday Evenings: a gratifying change has taken place in the views and conduct of several who attend these services.

The field of labour here is exceedingly large, and is becoming increasingly interesting. Some part of every day, generally the evening, is spent among the Na-

tives, either in the City and suburbs, or in the surrounding Villages. Mr. Fyvie writes, in February of last year—

I visit the Villages about Surat, of which the number is very great. I experience much kindness from the people, and can truly say that I find great pleasure in the service; but the mighty power of God is necessary to effect the great work on which all our hearts are set. This is the blessing needed in India! Oh that British Christians may give the Lord no rest, until He pour out His Spirit, as water on the thirsty, and floods upon the dry ground!

BOMBAY.

The Third of the British Presidencies in India—about 1300 miles, travelling distance, to the west of Calcutta—population above 200,000.

BIBLE SOCIETY.

We have just stated the proceedings of the Society with reference to the Guzerattee Version. The Gospel of St. Matthew in Mahratta, Armenian Bibles and Testaments received from Calcutta, Syriac Testaments and the English Scriptures sent by the Parent Society, have been distributed in the suitable quarters. The Armenian Christians, in general, manifest great desire to obtain the Scriptures.

EDUCATION SOCIETY.
1815.

The Society has sustained a serious loss in the death of Mr. Cooper, Master of the Boys' Central School, and in that of his Wife, the Matron. They died within twelve days of each other, much regretted.

The number of Children maintained and educated in the Central School had risen from 172 to 216.

A Library is in preparation for the use of the Scholars.

The District Schools at Tannah and Surat, with the different Regimental Schools, were improving. Another School has been opened at Broach, which is under the superintendence of the Chaplain at Surat.

It was stated in the last Survey, that the Education of the Natives had been made a separate Branch of the Institution. This Branch is entitled the "Native School and School Book Committee," as it embraces, in its objects, not only the improvement and increase of Native Schools, but the preparation for them of suitable books of instruction. With the Europeans on this Committee, there are associated Twelve Natives—four of whom are Parsees, four Mahomedans, and four Hindoos.

At a Meeting held Oct. 24, 1820, a number of Natives attended; by several of whom it was stated that the Heads of Castes and other respectable Natives present were perfectly satisfied of the beneficial tendency of the Institution, and that they had endeavoured to obtain the concurrence and aid of the body of the Natives; but they regretted, that, in consequence of some prejudices entertained against it by a portion of the people, the Heads of Castes had not such influence over their respective classes as to prevail on them generally to assist in an undertaking so laudable.

The Bishop of Calcutta, on occasion of his Lordship's visit to Bombay in the Spring of last year, preached for the Society, on the 18th of March, from Matt. vii. 13; after which a Collection was made in its behalf, amounting to about 170*l*. The Annual Examination of the two Central Schools had been held on the 15th: that of the Boys was examined by his Lordship; both Schools manifested a very satisfactory progress.

CHRISTIAN KNOWLEDGE SOCIETY.
1816.

The District Committee are preparing Tracts in the Native Languages. They have begun with the Mahratta and Guzerattee. The Parent Society has granted pecuniary aid to this design. In March last, 1000 copies had been printed of each of the following Tracts in Guzerattee—

Osterwald's Abridgment of the Bible—the History of our Blessed Saviour—the Miracles of our Saviour—the Parables of our Saviour—the Discourses of our Saviour—the Sermon on the Mount—and the Scripture History of Joseph.

The same Tracts were also translated into Mahratta; in which language 1000 copies of Osterwald's Abridgment had been printed, and the rest were in the press.

Books have been gratuitously supplied to the Schools under the Education Society, and to the Military Schools; containing, together, about 850 Scholars, of whom 250 are Natives.

Supplies of Books have been issued to the Chaplains at various Stations; and have been the means of strengthening the hands of the Clergy.

AMERICAN BOARD OF MISSIONS.
1813.

Gordon Hall, Allan Graves, J. Nichols, *Missionaries.*

This Mission has sustained severe losses, in the return of the Rev. Horatio Bardwell and the death of the Rev. Samuel Newell. Some particulars of both these events were given at p. 475 of our last Volume. Mr. Bardwell embarked, with his family, on the 23d of January, for Calcutta, where they arrived on the 4th

of March, with the intention of procuring there a passage to the United States.

The Schools furnish the most favourable opportunities for communicating religious knowledge. From 20 to 50 Adults will stand round the doors, sharing in the instruction given to the Children.

Great difficulties are still found in obtaining Hindoo Children to be educated in the families of the Missionaries. The Portuguese fomerly practised much violence on the Natives and their religion: the remembrance of this keeps alive their jealousy. At Tannah, however, Mr. Nichols has found it easier to procure inmates in his family: in the early part of 1820, he had Nine Hindoo and Black Jewish Boys in his house, who greatly interested him.

The Missionaries continue to make it a part of every day's employment, to go out among the people for the purpose of imparting religious instruction. The School Rooms have offered opportunities of preaching, generally in the evening: the hearers have varied from 30 to 200, and have consisted of Hindoos, Mussulmans, and Jews, with usually a few females.

Tours are frequently made, with the same view. Of one of these Journeys, the particulars will be found at pp. 475—481 of our last Volume.

Journeys for the distribution of books are also taken. A Mahomedan Inquirer from Hydrabad was, after due preparation, baptized; and has taken various Tours for this purpose. The Missionaries would consider it a great acquisition, if they could find a few other faithful Natives, who could be employed in distributing Books in those quarters which they cannot themselves visit.

CHURCH MISSIONARY SOCIETY.

1820.

Richard Kenney, *Missionary.*

Mr. Kenney was beginning to form some Schools; but particulars of his proceedings have not been received.

The Rev. Henry Davies has succeeded in awakening among many a zealous concern for the Society's objects. In the beginning an Association was formed in its support, which produced, in the first five months, not less than 250*l.* A considerable number of persons, in the middle classes, contribute monthly sums; and a spirit of prayer is happily excited among them.

WESLEYAN MISSIONARY SOCIETY.

1816.

John Horner, Joseph Fletcher, *Missionaries.*

The difficulties which attend Missionary Labours in this quarter, and the consequent duty of Christians in reference to it, are forcibly stated in the following passage of the Society's Report:—

> This place has hitherto proved an unproductive soil to our Brethren; and whatever seeds of truth may have been sown in the minds of the Children at the School or by conversation with the Natives, no apparent fruit has yet succeeded.
>
> The case of so many thousands of people, involved in the worst and most disgusting of Indian Superstitions, renders every attempt to introduce our Divine Religion the more obligatory. The patience of Missionaries on many other Stations, after being long called into exercise, has at length been followed by an abundant success. May it prove so in Bombay! In proportion to the discouragements of Missionaries labouring among a people wedded to their idols, are they entitled to be held up by the prayers of the people of God; and we trust that this awfully dark and idolatrous part of India will call forth intercessions more fervent, that the period of its visitation may not be long delayed.

BELGAUM.

A populous Town, between Bombay and Bellary, about 200 miles north-west of Bellary—recently made a Military Station.

LONDON MISSIONARY SOCIETY.

1820.

Joseph Taylor, *Missionary.*
Ryadass, *Native Teacher.*

Mr. Taylor came to this Station, with Ryadass, from Bellary, in September 1820, for the purpose of establishing a New Mission. General Pritzler, the Commanding Officer, favours the design.

At the end of February, Mr. Taylor writes that his prospects were very encouraging. He had three Public Services on Sundays, and two or three on weekdays: these were, in part, for the Military. Two Schools for Native Children had been opened; one at Belgaum, and the other at the neighbouring town of Shawpore. Some of the Natives appear to have received good impressions by what they have heard. The Bombay Bible Society has supplied Mr. Taylor with copies of the Gospel of St. Matthew in Mahratta, for distribution.

BELLARY.

A Town in the northern part of Mysore, 187 miles north of Seringapatam, and about 300 north-west of Madras—surrounded by many populous Towns and Villages.

LONDON MISSIONARY SOCIETY.

1810.

J. Hands, W. Reeve, Hiram Chambers, *Missionaries.*

W. Howell, *Assistant.*
Ananderayer, *Native Teacher.*

Mr. Chambers, who sailed from Gravesend on the 9th of October 1820, is to superintend the Native Schools. Mrs. Reeve has been obliged to return to England, for the recovery of her health.

The Native Schools are increased to 17, and contain 800 Scholars: the Scriptures are taught in them, and portions of them committed to memory.

Large supplies of Tracts and the Scriptures had been widely circulated. A great number of English Tracts were sent by the Religious Tract Society: of these 7670 had been distributed in the year, with 2150 Native Tracts.

The Tract Society's income, in the year, had been 35*l.* 4*s.*—that of the Missionary Society, 77*l.* 3*s.*—and that of the Bible Society, 92*l.* 16*s.*

Two Weekly Services in Canarese and one in Tamul were continued. In English, there was Service on Sunday Mornings and Evenings, and on Wednesday Evenings. Attendance had increased. A larger Chapel was to be built in the Mission Garden, at a cost of between 600*l.* and 700*l.*

Applications were made for the establishment of Missions at Seringapatam, Hydrabad, and other places.

BANGALORE.

A Town and Military Station in the Mysore, 74 miles north-east of Seringapatam, and 215 west of Madras—said to be very healthy—its elevation above Madras, 5901 feet.

LONDON MISSIONARY SOCIETY.

1820.

Andrew Forbes, Stephen Laidler, *Missionaries.*

The Missionaries had, since their arrival, been chiefly occupied in preparatory measures. They had made good progress in Canarese. A School was begun. The Scriptures were sometimes read in the streets: many shew great desire to hear them, and listen with much seriousness. A Chapel had been built.

A Native Christian from Tranquebar visits a neighbouring Village, twice a week, and instructs the people.

WESLEYAN MISSIONARY SOCIETY.

1821.

James Mowatt, Elijah Hoole, *Missionaries.*

The arrival of the Missionaries at Madras, on the 17th of September 1820, after their providential escape from the Tanjore, was stated at p. 62 of the last Survey.

Mr. Hoole first proceeded to this Station, where he was very kindly received by the Chaplain, the Rev. W. Malkin. Mr. and Mrs. Mowatt left Madras on the 12th of June, and reached Bangalore on the 22d.

The Missionaries consider their Station as highly promising. They visit Seringapatam, alternately, once a quarter.

A wide field for labour seems to be opening in and round Bangalore. In the Pettah, or Native Town, where Canarese is spoken, there are, it is said, 30,000 people; and the Cantonments of the troops, about a mile distant, with the bazars and huts built by the followers of the army, among whom Tamul is chiefly used, form a town which is said to be as large and populous as the Pettah. To both Canarese and Tamulians there is free access; nor is opposition to the establishment of Schools or to preaching among them to be apprehended from any quarter.

The importance of the Station is increased, by its vicinity to Seringapatam, and its connection with many other populous towns; and by its being the central mart for merchandise in this part of India.

CANNANORE.

A Town a few miles north of Tellicherry.

CHURCH MISSIONARY SOCIETY.

1818.

Jacob Joseph, *Native Catechist.*
B. Johnson, *Protestant Schoolmaster.*
Streenyvassel, *Hindoo Schoolmaster.*

TELLICHERRY.

A Town on the Malabar Coast, north-west of Cochin.

CHURCH MISSIONARY SOCIETY.

1817.

J. Baptiste, *Protestant Schoolmaster.*
Kurakal, *Hindoo Schoolmaster.*

No recent accounts have been received respecting Cannanore or Tellicherry.

COTYM.

A Village on the Malabar Coast; about 18 miles from Allepie, and near the New Syrian College.

CHURCH MISSIONARY SOCIETY.

1817.

B. Bailey, Joseph Fenn, H. Baker, *Missionaries:*
with *Native Assistants.*

In pursuing the primary object of this Mission—the recovery of the Syrian Church to its primitive truth and purity—

the Missionaries abstain from all interference with its doctrines and worship; but spend their time and strength in preparing the minds of the people to feel the duty and the benefit of reform, and are content to shew them the light as they may be able to bear it. No alteration of any custom has yet taken place, but the salutary exchange, in the case of the Catanars, of concubinage for marriage: out of 150 Catanars, 35 have been married: some of the remainder are too poor —others are in ill health—and a few only object to marry.

The Missionaries have gained the confidence of all around them. The Metropolitan manifests toward them the warmest affection: and expressed to the Rev. James Hough, who spent a week at Cotym about the close of 1820, his entire approbation of every plan adopted by them; and the pleasure with which he witnessed some improvement among the people, both in knowledge and conduct. He is a man of a discerning mind; and looks to the circulation of the Scriptures as the chief means of improvement among the people, in which sentiment the most respectable Syrians coincide. Like his predecessor, Mar Philoxenus, he puts a high value on Prayer. That venerable man, from his retirement a hundred miles north of Cotym, closes his Letters to Mar Dionysius, his successor, with this earnest wish—"Let no abatement of the regard of the Sahibs at Cotym befal us!"

The Bishop of Calcutta had an interview with the Metropolitan, at Cochin, as his Lordship passed up the coast, on his late Visitation.

The Worship of the Syrian Church is, at present, in Syriac, and not understood by the people. The Metropolitan has no objection to having all those parts in which the people join translated into the vernacular tongue, there being no Canon against the practice; and, in due time, this may be adopted: but the change must be the result of conviction. Neither is there any objection to the Catanars entering on the regular practice of preaching, whenever they may become qualified for this office: in the mean while, though generally at present ignorant, they attend to instruction with the docility of Children.

In our last Volume, pp. 515—519, a view was given of the state of the Clergy, the College, and the Schools, with some Enlarged Plans for the benefit of the Syrians. These enlarged plans have reference to supplying a deficit in the present resources of the College—the establishment of Three Grammar Schools, of 60 Scholars each, as nurseries for the College—and the formation of a Parochial School, in connection with every Church. A considerable annual sum has been appropriated to these objects.

In a three-fold division of their work which the Missionaries have adopted, with a view to its more certain and methodical execution, Mr. Bailey devotes his time chiefly to the Clergy and the Translation of the Scriptures: the College, with its Introductory Schools, is the more immediate object of Mr. Fenn's care: and Mr. Baker has the charge of the Schools intended for the great body of the people.

The Journal of a Tour by Mr. Bailey among the Syrian Churches, printed in the Twelfth Appendix to the Twenty-first Report, gives much insight into the state of the Clergy. In his other department of labour, there is every prospect, from the course pursued by him, of the Syrians possessing, ere long, a good Malayalim Version of the Sacred Volume.

Mr. Hough reports the progress of the Students in the College to be generally very good. The application of many of them has been so incessant, as to require some restraint on account of their health. The intelligence and good promise of a few are great: a few such Priests, as some of them are likely, with the Divine Blessing, to make, will amply remunerate, Mr. Hough remarks, all the labour and funds expended on the College. In May last, the number of Students was forty.

The number of Scholars, at the same period, was 551, who were distributed in 22 Schools.

The Missionaries at Cotym and Allepie meet, at stated times, for mutual counsel and edification; and find these to be occasions of much union and profit. Harmony and love prevail among them.

The English Church Service in Malayalim is attended by about 10 Catanars and 150 Syrians.

The late Resident, Colonel Mac Douall, died at Madras, on Nov. 7, 1820, of Cholera Morbus, after a few hours' illness. He has been succeeded by Colonel Newall.

COCHIN.

A Town on the Malabar Coast, about 160 miles north-west of Cape Comorin.

CHURCH MISSIONARY SOCIETY.

1817.

Since 1818, when the health of the Rev. Thomas Dawson obliged him to leave this Station and return to Europe, such attention has been paid to its wants as the Missionaries at Cotym and Allepie could

supply: the Missionaries at Cotym have latterly visited it weekly, in succession.

A School was opened at Jew Town, which had 96 Jewish Children. It was placed under the care of Mr. and Mrs. Jones, and of two Hebrew Teachers. The introduction, by some mistake, of the New Testament-part of Watts's Historical Catechism gave an alarm which reduced the School to 20 Children; but it was expected that their eager desire to learn English would bring back the Scholars. This School has, however, been since transferred to another Society, as will be presently seen.

A Malayalim School has been established in the Fort, and measures have been taken to increase the number of such Schools.

The Missionaries urge the importance of Cochin as a Station of great promise.

JEWS' SOCIETY.

1821.

Michael Sargon, *Superintendant.*

A Corresponding Committee of the Jews' Society having been formed at Madras, they have turned their attention to the state of the Jews on this coast.

Mr. Sargon is of a Jewish Family of Cochin, where his mother and brothers still live. He was baptized at Madras, in January 1818, by the Rev. Mr. Keating, one of the Chaplains. In the early part of 1820, he visited his family at Cochin, and was kindly received; having, on this occasion, much conference on religious subjects with people of his nation. In the beginning of June of last year, he again returned to Cochin from Madras, with the view of establishing and superintending Jewish Schools.

The School of the Church Missionary Society, above mentioned, has, in consequence, been transferred to the Jews' Committee. Mr. Sargon found but 27 Scholars: in a short time he had 28 more, and was likely to increase the number, and to add more Schools.

The Black Jews had not sent any of their Children; but the White Jews had manifested a very different disposition.

ALLEPIE.

A Town on the Malabar Coast—40 miles from Cochin—among its inhabitants said to have 8000 Mahomedans—surrounded by populous Villages.

CHURCH MISSIONARY SOCIETY.

1817.

Thomas Norton, *Missionary:* with *Native Assistants.*

To the English and Malayalim Services which had been before established, Mr. Norton had been preparing himself, by the study of the language, to add one in Portuguese. A Native Christian, from Jaffna, having been engaged as a Catechist, has Service in Tamul three times a week.

Mr. Norton baptized, Dec. 16, 1820, six Adults and eleven Children—the first-fruits of his labours. Many around him are reading the Scriptures. The Roman Catholics had been required to deliver up the Bibles and Testaments which they had received; but not a few have had the courage to refuse.

The Schools were recovering from the temporary depression which they had suffered: and in August 1820, there were 61 Scholars in the Mission School, and 46 in that of the Bazar; but, in September last, the Mission School had lost many of the Roman Catholic Children, though they were beginning to return. Mr. Fenn and Mr. Hough, who examined the Schools, report favourably of the progress of the Children.

Mr. Norton has occupied himself much with the translation of the Liturgy into Malayalim, and was revising it with care.

Many opportunities of labour are opening in the populous villages and towns round Allepie. The Heathen of Allepie itself are seldom disposed to say much in defence of their religion; but seem wrapped up in careless security. The numerous Mahomedans afford more promise of success.

Extracts of Mr. Norton's Journal are printed in the Thirteenth Appendix to the Twenty-first Report.

NAGRACOIL.

Close to the southern extremity of the Ghauts—a place of considerable extent.

LONDON MISSIONARY SOCIETY.

1805.

C. Mead, C. Mault, *Missionaries.*

Messrs. Ashton and M^c^Alley, *Assistants:* with *Native Readers.*

It is stated by Mr. Mead, in February last, that more than 5000 persons had, from the commencement of the Mission, renounced Heathenism: and no longer offer sacrifice, as they were accustomed to do, to devils. He says of these persons—

They are all enjoying the blessing of Christian Instruction, so far as we are able to attend to their requests for Schoolmasters or Catechists. We are constantly visiting them, and preaching the Gospel to them, and rendering them every other assistance in our power. To us they refer for counsel and advice in every difficulty, and to us they apply for redress under every grievance.

The Directors state, in reference to these Converts—

These persons have all of them renounced Idolatry, and are nominally Christians; but there is no reason to conclude that many among them have as yet any just pretensions to piety; neither is there, on the other hand, any ground to presume that they have abandoned their superstitions, and united themselves to the Mission, from selfish considerations. The Missionaries seldom receive application for alms, except from Roman Catholics.

Mr. Mault states, in October 1820, that the Congregations were then 22 in number, some of them being 20 miles distant. To assist in the care of these scattered Congregations, Seventeen Readers had been appointed, by the aid of contributions sent, for that purpose, from home. These Readers bear the names assigned to them from this country. They go forth with the Scriptures and other Books, for the instruction of the people. Their designation to this office has given new life to the Mission.

To a large Church building at Nagracoil, considerable contributions had been given in the country; and three Bungalow Chapels were about to be built, by the aid of funds sent from England with that view.

The number of Schools had increased to 20; besides the Central School at Nagracoil, where 50 Boys are maintained, and are educated with a view to future usefulness in the Mission.

A Printing Press has been established, and a Printer and a Bookbinder procured from Tranquebar.

The Missionaries are importunate for further aid. One of them says, that there is room for the labours of ten times their present number.

QUILON,

Or, Coulan—88 miles north-west of Cape Comorin—Inhabitants, 80,000,

LONDON MISSIONARY SOCIETY.

1821.

John Smith, *Missionary.*

Mr. Smith arrived at Nagracoil, from Madras, in May 1820. After spending some time at that station, it was determined that an attempt should be made to establish a Mission at Quilon. Mr. Smith proceeded thither with this view, and arrived on the 6th of March of last year. On the 23d of that month, Colonel Newall, the Resident, reached this place, which is the head-quarters of the Residency. Colonel Newall and other Gentlemen favour the establishment of Schools at Quilon.

A house and land have been purchased: *School-Rooms* were erecting: and several Schools had been formed, each containing from 20 to 40 Boys.

TINNEVELLY.

A District, 150 miles long by an average breadth of 50, occupying the south-eastern extremity of the Peninsula.

CHRISTIAN KNOWLEDGE SOCIETY.

1800.

The last Report contains no intelligence respecting this Station.

PALAMCOTTAH.

A Town about three miles from that of Tinnevelly, and 55 miles east-north-east from Cape Comorin.

CHURCH MISSIONARY SOCIETY.

C. T. E. Rhenius, Bernhard Schmid, *Missionaries:*

with

Country-born* and *Native Schoolmasters.

Mr. Rhenius reached this Station, from Madras, early in July 1820, and Mr. Schmid toward the latter part of October. They had the benefit of Mr. Hough's company for some time, as he did not leave this Chaplaincy till the 6th of March. During this time, the Missionaries had lived in the Fort. In the mean while, as no house could be procured in Tinnevelly, Mr. Hough's house and premises had been purchased for the Mission. It is about two-miles-and-a-half from Tinnevelly, and has become a place of resort for inquirers after knowledge and petitioners for books.

The want of competent Catechists and Teachers for the Native Congregations had been seriously felt. The Seminary had supplied Three Schoolmasters, and Twelve Youths were still under instruction. The Missionaries purposed to pay particular attention to this Institution.

Part of the Schools mentioned in the last Survey have been transferred to the Christian Knowledge Society. In March last, there were 2 English and 11 Tamul Schools, containing 497 Scholars. Most of the Schools are near the Mission House.

The circulation of Books and Tracts has been continued with sensible advantage. Mr. Hough writes—

I am frequently hearing of the spirit of inquiry, stirring in all parts of Tinnevelly itself: and the scorn with which the "*Book Readers*" are pointed at, as they go along the streets.

The "Shanars," or people of the Toddy Caste, offer much encouragement for labours among them. They inhabit a Palmeira Forest, of 50 miles extent, to the south of Palamcottah, and are more favourably disposed than other classes of the Natives. Upwards of 300 persons have been baptised from among them, by the

Christian Knowledge Society, within a few years; and it is among the same class of people that Mr. Jænickè and Mr. Ringletaube formerly laboured so successfully, and who are now calling for Teachers from the Missionaries in South Travancore.

TRICHINOPOLY.

In the Southern Carnatic—268 miles from Madras.

CHRISTIAN KNOWLEDGE SOCIETY.

1766.

David Rosen, *Missionary.*

Pakiyanaden, Wisuwasanaden, and Nullalambi, *Country Priests.*

Mr. Rosen having arrived at Madras, with Mr. Haubroe, in July 1819, they were placed at Vepery, for the acquisition of Tamul. After some months, Mr. Rosen proceeded to this Station; and was accompanied thither, from Tanjore, by Mr. Kolhoff. He found the Mission in much need of his care.

The following is a view of the Mission for the year 1819:—

Baptisms: English 8, Portuguese 1, Tamul 11—*Marriages*: English 8, Tamul 1—*Burials*: English 1, Portuguese 4, Tamul 19—*Communicants*: English 37, Portuguese 24, Tamul 108—*Schools* English, under two Schoolmasters, 50 to 60: Tamul, under one Master, 20 to 23—*Congregations*: Portuguese 140, Tamul 3.

TANJORE

In the Southern Carnatic—205 miles from Madras.

CHRISTIAN KNOWLEDGE SOCIETY.

1766.

J. C. Kolhoff, J. G. P. Sperschneider, *Missionaries.*

Adeykalam, Nanaparagason, *Country Priests.*

The Country Congregations of the Tranquebar Danish Mission have been transferred to the Society, and are now attached to this Mission, which has thus received an addition of 1927 souls. Messrs. Kolhoff and Sperschneider express their satisfaction at this arrangement, but add—

Yet when we rejoice with our fellow-labourers, in seeing at once the field of Missionary Labours so much extended, we cannot conceal the apprehension, that our strength will be unequal to the exertion required. The Congregations already belonging to the Mission are so numerous, and many of them at such distance from Tanjore, that the exertions of even the Missionaries would find full employment, especially as we have lost the assistance of an able Native Priest, and Palamcottah is still dependent on our care.

NEGAPATAM.

A Seaport, 40 miles east of Tanjore—Inhabitants 30,000.

WESLEYAN MISSIONARY SOCIETY.

1821.

T. H. Squance, *Missionary.*

Feb. 1822.

Mr. Squance, who had laboured in the northern part of Ceylon and there acquired Tamul, left Jaffna on the 1st of September 1820, and landed at Negapatam on the following day.

In the early part of last year, he had established Tamul Preaching at seven different places, and had in the smallest of these congregations more than 100 persons. He had seven Sermons in Tamul weekly, with one in Portuguese and another in English. Nor had the Word been preached in vain: twenty-seven persons had manifested serious concern for their Salvation.

The population of the vicinity is very large. At Nagore, four miles north of Negapatam, where Mr. Squance preaches, there are 15,000 inhabitants, two-thirds of whom are Mahomedans. There are towns and villages, indeed, in all directions, "which literally," says Mr. Squance, "swarm with human beings—all perishing for lack of knowledge, *having no hope, and without God in the world.*"

TRANQUEBAR.

A Danish Settlement, on the East Coast of the Peninsula—145 miles south-by-west from Madras.

DANISH MISSIONARY SOCIETY.

1706.

Augustus Caemmerer, D. Schreyvogel, *Missionaries.*

CHURCH MISSIONARY SOCIETY.

1816.

John Devasagayam, *Native Superintendant of Schools;*

David, *Native Catechist;*

With *Native-Christian and Heathen Schoolmasters.*

Until a successor to the late Mr. Schnarrè can be provided, the Head Native Assistant, John Devasagayam, has been put in charge of the School Establishments, under the superintendence of Dr. Caemmerer; and he is faithfully and diligently fulfilling his office.

Mr. Schnarrè's closing Report, in September 1820, of the state of the Schools and Country Congregations, was printed at pp. 520 and 521 of our last Volume; and various details respecting the Station will be found in the Eleventh Appendix to the Twenty-first Report of the Society.

It was stated in the last Survey, that, at the end of 1819, the total number of Scholars was 1627. At Lady-day 1821, they had diminished to 1424. This de-

ficiency arose from hostility being roused in a few of the Schools against Christian Instruction.

VEPERY.

A Village near Madras.

CHRISTIAN KNOWLEDGE SOCIETY.

1727.

J. P. Rottler, D. D., Laur. Peter Haubroe, *Missionaries.*

Mr. Haubroe arrived in India, as we have stated, with Mr. Rosen. He was appointed to assist Dr. Rottler in this Mission.

In the Schools, there were 112 Children, and the number was likely to increase.

The Press at this Station has been re-established. There have been lately issued from it editions, in Tamul, of the Psalter, and of the Parables and Miracles of our Lord; with a series of the National Society's Reading Books, in Tamul and English.

MADRAS.

The Second of the British Presidencies in India—on the east coast of the Peninsula—Inhabitants, 300,000—1020 miles from Calcutta, and 770 miles from Bombay.

BIBLE SOCIETY.

1820.

The department of Labour relative to the Peninsula has been transferred by the Calcutta Auxiliary to this Society; and is now pursued with increased vigour, and with the best prospects.

CHRISTIAN KNOWLEDGE SOCIETY.

The Mission Concerns of the Society have been restored to a flourishing state by the exertions of the District Committee; who have exercised a vigilant superintendence over the various departments.

The establishment of Depôts of Books at the principal Stations, under the respective Chaplains, has not only increased their circulation, but has made the designs of the Society more generally known.

CHURCH MISSIONARY SOCIETY.

1815.

G. T. Bärenbruck, James Ridsdale, *Missionaries.*

Sandappen, *Native Assistant:* with *Native Schoolmasters.*

The Rev. Isaac Wilson and Mrs. Wilson, who embarked at Gravesend, on the 6th of May, on board the "Thomas Grenville," Captain Manning, arrived at Madras on the 5th of September. It had been determined that they should proceed, for a time, to Tranquebar; where there would not only be ready means of acquiring Tamul, but of obtaining a familiar acquaintance with the duties of a Missionary.

The Tamul Services in the Mission Church have been under the care of Mr. Bärenbruck, and the English under Mr. Ridsdale. Some progress was apparent among the people, in the knowledge of Divine Truth, and in the experience of its power. Mr. Bärenbruck visits the Members of the Native Congregation: some details on this subject, with extracts of the Journal of Mr. Schmid, are printed in the Tenth Appendix to the Twenty-first Report.

In October 1820, the Schools were 12 in number, and the Scholars in attendance 294. An Examination of the Schools took place in the Mission Church, on the 26th of July last; when 187 Children were present, 10 of whom were Girls. One Boy had died—a meek and attentive child, always finding pleasure in hearing from the Missionaries of the love of Christ. The continual recurrence of Native Festivals—so prominent a cause of the subjection of the Native Mind to the prevailing Idolatry—greatly impedes the regularity of attendance in the Scholars: the diligence, however, of many is increased; and their progress, in religious as well as common knowledge, is, in frequent instances, very encouraging.

Mr. Bärenbruck had visited the Out-station Schools. It was under the consideration of the Corresponding Committee, whether it would not be expedient to concentrate the efforts of the Missionaries within a circle of a few miles' extent round Madras, rather than to maintain distant establishments, at least until such establishments could be placed under vigilant superintendence.

The Printing Office had been placed under the charge of Mr. Ridsdale. It had been rendered more effective by a Second Press and additional English Types. The Tracts issued had found a rapid circulation. New editions and New Tracts and School Books were proceeding.

We extract a general view of the South-India Mission of the Society from the last Report:—

The extent of the Society's exertions in this quarter, and the comparative expense of the different parts of the Mission, may be ascertained from an estimate of the probable expenditure of the current year, commencing on the First of October, transmitted by the Corresponding Committee. The calculation is made in Madras Rupees, nine of which form a Pound Sterling and a few pence over, and is as follows:—

Madras, 7115—Tranquebar, 3567—Tinnevilly,

4937—Travancore, 14,787—Tellicherry, 420—Printing Department, 840—Secretary's Office, 420: making a total of 32,086 Madras Rupees (somewhat more than 3600*l.*) for the Ordinary Expenditure. The Extraordinary Expenditure of the year is calculated at 5250 Rupees for the erection of the Seminary at Madras, and the same sum for the payment of the Premises purchased for the Tinnevelly Mission; making an entire total of 46,586 Madras Rupees, or about 4900*l.*

Of the success of the Mission, the Corresponding Committee write—

At every Station the Committee see, with thankfulness, some progress making toward the moral and religious improvement of the people within the sphere of the several Missions.

LONDON MISSIONARY SOCIETY.

1805.

W. C. Loveless, C. Traveller, T. Nicholson, *Missionaries.*

John Apavoo, *Native Assistant.*

Mr. Edmund Crisp, with his wife, sailed from Portsmouth, on the 8th of November, in the Windsor Castle, for Madras.

The Chapels in Black Town and at Vepery are numerously attended. John Apavoo, brought up under Dr. John at Tranquebar, and baptized at Madras in February 1819, has the charge of a Tamul Congregation.

The Schools of the Mission are now 21.

WESLEYAN MISSIONARY SOCIETY.

1817.

James Lynch, Titus Close, *Missionaries.*

The Missionaries have Five Services on Sundays, and Service on Five Evenings in the week, in English and Tamul, and at various places. A subscription of 1000 pagodas, or 800*l.* has been raised toward the erection of a New Chapel in Madras.

There are two Schools—one at the Mission House, and a second about five miles distant.

The number of Members is 105.

An Auxiliary Society contributed 220*l.* from Feb. 1820 to June 1821.

JEWS' SOCIETY.

The Corresponding Committee, which we mentioned under the head of Cochin, was formed on the 23d of February. The Archdeacon is a Member. An Address has been circulated, inviting co-operation. In August, nearly 3000 rupees had been contributed, about a third of which sum was annual.

Mr. Thomas Jarrett, a Correspondent of the Society, had long interested himself, in this part of India, for the Jewish People.

The Committee wish a Clergyman, conversant with Hebrew, to be sent out to India as a Missionary to the Jews.

PULLICAT.

A Dutch Settlement, 23 miles north of Madras.

NETHERLANDS MISSIONARY SOCIETY.

1821.

John Kindlinger, *Missionary.*

Mr. Kindlinger arrived in April last. He was proceeding, with an Associate, to Bengal; but the want of Ministers in the Dutch Settlements near Madras led to his being fixed here.

VIZAGAPATAM.

A Sea-port, 463 miles north-east of Madras, and 557 south-west of Calcutta.

LONDON MISSIONARY SOCIETY.

1805.

John Gordon, James Dawson, *Missionaries.*

The widow of Mr. Pritchett has arrived in England with her family. The Missionaries were proceeding in their labours, but Mr. Gordon and Mrs. Dawson suffered from the climate.

MIDNAPORE.

A Town, 70 miles west-by-south from Calcutta.

BAPTIST MISSIONARY SOCIETY.

1817.

Domingo D'Cruz, *Portuguese.*

TUMLOCK.

A Town, 35 miles south-west of Calcutta.

BAPTIST MISSIONARY SOCIETY.

1820.

Prankrishna, *Native Teacher.*

This Native accompanied a Gentleman, who is in the Civil Service of the Company, from Moorshedabad. They both labour to do good, and with considerable success.

Ceylon.

In the means which are now employed for evangelising this immense Island, Schools occupy a place more than usually prominent. It is the opinion of the most competent judges, that, under the peculiar circumstances of its popula-

tion, the School System is the best possible means of introducing Christianity; and that ultimately, notwithstanding all present discouragements, it will, with the Divine Blessing, lay the foundation of Christian Churches.

These discouragements vary, in their degree, on different parts of the coast; but they are every where considerable. The poverty of many Parents, which renders the work of their Children necessary; the indifference of others; the ignorance, both in Parents and Children, of good and evil; their prejudices against Christian Instruction; the power of the prevailing superstitions; the residence of the Children with their Heathen Friends—these, and other causes which might be assigned, occasion an irregularity of attendance, in many instances, which renders it difficult to carry into full effect any plans of instruction: and they produce, moreover, a counteraction, unknown in Schools in Christian Countries. The average attendance of Scholars is, in some places, as 7 to 10; in others, scarcely one half.

The Missionaries, therefore, wisely caution their friends, not to expect more from these Schools, nor more speedily, than the actual circumstances of the case will justify. "Schools in England," one writes, "and Schools in India, are very different things. We have not the means here of conducting Schools, in the way in which they are conducted at home; and yet have all the indolent habits and wretched customs of the country to struggle against. Whenever, therefore, I have spoken of the PROSPERITY of my Schools, it must be understood only comparatively, and not as what would be deemed Prosperity in England: but my hopes are placed on the power and grace of God!"

Nor will these hopes be disappointed. The Divine Blessing on the vigorous and persevering prosecution of Christian Instruction will gradually lessen difficulties and increase means: they will augment intelligence, and raise the tone of feeling, in the whole mass of society. In the mean while, there is abundant reward for the labour bestowed, in the manifest influence of the grace of God on some of the Children, and in the happy departure of others to their Eternal Rest.

Cingalese Division.

COLOMBO.

The Capital of the Island—Inhabitants, 50,000.

BIBLE SOCIETY.

1812.

In its Eighth Year, the Society issued an edition of 3500 copies of the Cingalese New Testament, in addition to the first of 3000; with 2000 copies of the Book of Psalms, and 1000 of that of Proverbs. The Pentateuch was getting ready for the press.

The Society distributes Tracts as well as the Scriptures. The statement of its last Report, on the circulation of Books, is as follows:—

"The Society had distributed, in the year preceding, 1343 Bibles and Testaments, in English, Dutch, Portuguese, Tamul, and Cingalese; 909 copies of separate parts of the Old and New Testament, in Cingalese; 65 copies of Extracts from the New Testament on the Folly of Idolatry, in English and Cingalese; 948 copies of Extracts from Genesis on the Creation, in English and Tamul; 2000 copies of Extracts from the Old Testament on the Unity of God and in condemnation of Idolatry, in English and Tamul; 363 Tamul Prayer-Books; and 403 copies of Greene's Principles of Religion, in English and Cingalese.

The Press has been four years under the management of the Wesleyan Missionaries.

The Committee give the following general view of the state of the Society:—

The increased demand for the Scriptures, as evinced by the greater number of copies distributed in the preceding than in the former year; the establishment of an additional Auxiliary Society, in a quarter of the Island where such an Institution was peculiarly desirable; the improved skill of the Gentlemen employed in translating the Scriptures on the one hand, and on the other the rapid progress making by the Natives in acquiring a knowledge of the English Language, which is so obvious as to strike the most common observer, both equally tending to weaken the great barrier to mutual and unreserved communication; the unceasing and paternal protection of the Government of Ceylon; and, above all, the powerful support of the British and Foreign Bible Society—are, at once, strong incitements to additional exertions, and pledges that those exertions will not be fruitless.

CHRISTIAN KNOWLEDGE SOCIETY.

Abundant supplies of Books have arrived from the Parent Society. Books of Education to the value of 100*l.* were among them, and proved highly acceptable. A number of Dutch and Portuguese Young Men, who are Clerks in Public Offices, and are anxious to perfect themselves in English, have received presents of these Books very thankfully, and are likely to make the best use of them.

The Cingalese Version of the Book of

Common Prayer has been completed, at an expense to the Society of 400*l.*

The Bishop of Calcutta, in his Lordship's late Visitation, was pleased, besides a handsome donation from himself, to give to the Committee the sum of 300*l.*, which is granted to him by His Majesty, on any visit to the Island, for the support of Religious Institutions—the money to be applied in preparing and circulating the Society's Tracts in the Native Languages.

CHURCH MISSIONARY SOCIETY.

The Archdeacon of Colombo having stated to the Committee his want of means to publish the Liturgy and Suitable Tracts in the Native Languages, the sum of 200*l.* was placed at his disposal, in furtherance of this object.

BAPTIST MISSIONARY SOCIETY.

1812.

John Chater, Hendrick Siers, *Missionaries.*

Mr. Chater's preaching, in Cingalese and Portuguese, four times a week, has been better attended. New openings have presented themselves in the villages round Colombo. There were several Candidates for Baptism; and at Hangwell, a village where Mr. Siers has laboured since 1819, three have been baptized.

The death of Mrs. Chater has led to Mr. Chater's temporary return to this country, in order to make arrangements for the future welfare of his large family.

WESLEYAN MISSIONARY SOCIETY.

W. B. Fox, B. Clough, *Missionaries.*

General View of the Ceylon Mission.

The Members exceed 300. In the Cingalese Division, comprehending an extent of 130 miles, there are 5 Stations, 65 Schools, 3947 Scholars, and more than 120 Teachers of different descriptions. The Tamul Division has 3 Stations, 19 Schools, 931 Scholars, and nearly 40 Teachers. This number of Schools and Scholars was stated in the last Survey: there has been no new Return since published.

Some of the Missionaries have assisted in the Translation of the Scriptures. Mr. Clough has a series of Sermons in the press, in Cingalese, to be read where the Missionaries cannot attend: he is also preparing a Cingalese and English Dictionary. School Dictionaries and Vocabularies, in Cingalese and English, and in Ceylon-Portuguese and English, have been published by Mr. Fox and Mr. Callaway.

Colombo Station.

This Circuit seems always to have offered the fairest prospects. Some of the Members, in public employments, are scattered all over the coast. There are 28 Teachers in this Circuit.

Progress is made in collecting Adult Congregations in the country, though it is but slow.

The Printing Establishment, besides furnishing publications for the use of the Schools, and an edition of the Liturgy in Cingalese for the Native Congregations, has been kept in a state of great activity by the Bible Society.

A View of the Mission Church and Dwelling House is given in the First Number of a series of Quarterly Papers, which are issued by the Society.

NEGOMBO.

Twenty miles north of Colombo—Inhabitants, 15,000.

WESLEYAN MISSIONARY SOCIETY.

R. Newstead, J. Sutherland, *Missionaries.*
W. A. Lallman, *Assistant.*

The Members in this Circuit are 70, and the Teachers 14. Among the Members are 38 of the Scholars. The Congregations on Sundays have increased.

At Rellegalle, a little within the borders of the Kandian Territory, and between 20 and 30 miles from the sea, a School was opened in 1818. Permission has been recently given by Government, to form another Station at Kornegalle, nearly 30 miles beyond Rellegalle, and between 20 and 30 short of Kandy: a fine piece of ground has been there assigned for the purpose: buildings were in preparation, and a School begun.

KANDY.

About 80 miles east-north-east of Colombo—consists of one principal street, about two miles long, with many branches.

CHURCH MISSIONARY SOCIETY.

1818.

S. Lambrick, T. Browning, *Missionaries.*

Mr. Browning's arrival in Ceylon, in September 1820, was stated in the last Survey. Permission having been given him by Government to join Mr. Lambrick, he and Mrs. Browning left Nellore on the 13th of October; and reached Kandy, by way of Negombo, on the 28th. The Archdeacon of Colombo writes, in reference to this measure—

> The junction of Mr. Browning with Mr. Lambrick is most auspicious, and bears the appearance of a solid establishment of Church Missionaries in Kandy.

In addition to two English Services on the Sunday, Mr. Lambrick began a Cin-

galese Service on the 28th of January—the first time, probably, that the joyful sound of Salvation was ever proclaimed in this city in the Native Tongue: the hearers were very attentive, but they are yet few in number.

There is less facility in Kandy for establishing Native Schools, than on the coast. Most of the inhabitants are not Native Kandians, but Strangers from the low countries and Moormen. The Strangers are unsettled in their habits, and the Moormen are prejudiced against Christians; while the proper Kandians are not only suspicious of Europeans, but have no secular motive to stimulate them to commit their Children to them for education. The Missionaries are, however, fully convinced, that it is by the means of Schools that they must, under all discouragements, endeavour to gain access to the minds of the people. A small beginning had been made toward a School for Native Boys and another for Girls. Three destitute Boys had been received, to be maintained and educated: the Missionaries say, on this subject—

We beg to be permitted to add Nine more to these Three, in the hope that they may be watered by the Holy Spirit, and become a little Nursery of Kandian Christians.

Our Readers were apprised, at p. 525 of the last Volume, that the Society has re-opened its School Fund in behalf of Ceylon Children; and that some friends at Bristol have liberally taken the lead therein.

The Cingalese of the Interior is pure and colloquial, unmixed with foreign terms. Mr. Lambrick's constant aim has been to acquire the style intelligible to the body of the people. The present Cingalese Version appears to have the same relation to the unmixed Cingalese, as Martyn's Hindoostanee Testament has to the colloquial Hindee. The work on which Mr. Bowley has been so usefully employed, in reducing the mixed Hindoostance to the colloquial Hindee, must probably be imitated in the reduction of the Cingalese of the coast to the language of the Kandian Provinces.

To a Grammar and Dictionary of the Cingalese, Mr. Lambrick hopes to add Exercises and Dialogues.

Application was about to be made to Government for the grant of a piece of ground, for the formation of a Missionary Establishment. A Dwelling House, a School House, and a Printing Office were in contemplation.

CALTURA.

A village about 27 miles south of Colombo.

WESLEYAN MISSIONARY SOCIETY.

John M'Kenny, *Missionary.*
John Anthoniez, *Assistant.*

There are here 16 Members, and in the Circuit 28 Teachers. The neighbourhood is very populous. Missionary Efforts are encouraged by the Native Headmen.

On the 28th of January a New Church was opened; when large Congregations heard Sermons in four languages.

The English, Portuguese, and Cingalese Congregations are attentive: the Cingalese hearers have increased.

Buddhism makes great efforts, in secret, in several parts of this district, to re-establish its power. Devil Ceremonies, which are inconsistent with Buddhism, are more frequent than Ceremonies at the Buddhist Temples: nor does it appear that Buddhism maintains so commanding an influence as to venture to forbid or repress them. An evidence of the diffusion of light among these people may be traced, in Mr. M'Kenny's being called on to sanctify a new built native house of a superior class by Christian Worship therein, instead of the owner having recourse to the Devil Worship customary on entering a new habitation.

BADDAGAMME.

A Village 12 or 13 miles from Galle.

CHURCH MISSIONARY SOCIETY.

1819.

Robert Mayor, Benj. Ward, *Missionaries.*

Mr. Ward preached his first Sermon in Cingalese in the beginning of the year, about ten months after his arrival from Nellore.

The foundation-stone of the Church was laid on the 14th of February: the preparation of the ground, which is very rocky, had cost much labour.

The Missionaries preach in several places, besides Baddagamme and Galle. The garrison-duty of Galle still lay upon them.

In March, the Seven Schools which had been formed had an average attendance of 159 Scholars: the number on the books, and who occasionally came under instruction, was nearly double. These Schools are on the National System, which seems greatly to interest the Children: they learn with quickness, readily comprehend their lessons, and will answer questions on what they learn from the Scriptures with remarkable correctness. Several of them have been observed to be much affected by the Truth. Some of the Girls attend with seriousness to what they are

taught: one, who had married, sent for the Missionaries on her dying bed; and, by her testimony to the value of what she had been taught, greatly strengthened their hands.

This is, however, a dark and dreary region. The people are chiefly Protestant Christians by profession; but they have been so long without instruction, that they may with much more propriety be called Heathens. Some regard is now paid to the Sabbath, and idolatrous ceremonies are less frequent; but, at midnight, the Missionaries still hear the noise of their assemblies, when, in the presence of the most frightful of the Devils, whom, through fear, these people worship, they present their offerings, and bind themselves by the most awful vows. Promising appearances in one or two Adults awakened hope concerning them; but they soon sunk back into the apathy and worldly-mindedness which characterize this people. The gross darkness which hangs over them is, however, gradually dispersing; but patience must here have her perfect work, until the arm of the Lord be revealed.

GALLE,

A Town 75 miles south of Colombo.

WESLEYAN MISSIONARY SOCIETY.

J. Callaway, S. Allen, *Missionaries.*

The Missionaries here agree with those at Baddagamme, in the character given of the people. They state that the prejudices created by Devil Worship and Buddhism have operated to a great extent in this district; and that the country to the northward of Galle is perhaps the most deeply sunk in Devil Worship of any part of the Island.

The Members are 18, and the Teachers 20. Divine power accompanies the Word. There are some causes of complaint in reference to a few of the Schools; but, on the whole, the progress of the Children is very encouraging.

MATURA,

A Village about 100 miles south-south-east of Colombo.

WESLEYAN MISSIONARY SOCIETY.

Alexander Hume, *Missionary.*

Don Corn. de Silva Wijesingha, *Assistant.*

The Members are 29, and the Teachers 21.

This Station is famous for Buddhism, Priests, Temples, and Cingalese Learning; though the Villages are remarkable for ignorance and superstition. Genius and intellect are, however, more strikingly manifest in the Children of this Station, than in most other places. The Schools meet with little opposition.

BATTICALOE.

A Town on the east coast, about 60 miles from Matura, and 75 from Trincomalee.

WESLEYAN MISSIONARY SOCIETY.

Joseph Roberts, *Missionary.*

This Station, long vacant by the death of Mr. Ault, has been but recently re-occupied. The Heathen Population is numerous in the vicinity.

Tamul Division.

TRINCOMALEE.

A Town on the north-east coast.

WESLEYAN MISSIONARY SOCIETY.

Robert Carver, *Missionary.*

A New Chapel was erecting. When finished, there were to be regular Services in English, Portuguese, and Tamul.

The Members are 14, and the Teachers 4. The Scholars were orderly and improving. Instances of firm trust in Christ had appeared among Adults, in their dying hours.

TILLIPALLY.

1816.

Daniel Poor, H. Woodward, *Missionaries.*

BATTICOTTA.

1817.

B. C. Meigs, Jas. Richards, *Missionaries.*

OODOOVILLE.

1820.

Miron Winslow, Levi Spalding, *Missionaries.*

PANDITERIPO.

1820.

John Scudder, M. D. *Missionary.*

AMERICAN BOARD OF MISSIONS.

These four Stations are within a few miles of the Town of Jaffna. Two of them have been recently added—Mr. Winslow and Mr. Spalding settling at Oodooville in June 1820, and Dr. Scudder at Panditeripo in July: having pursued a course of study with reference to the Ministry, Dr. Scudder had been licensed to preach.

Mr. James Garrett, a Printer, arrived in August 1820, from America, by way of Tranquebar. Not obtaining permission, however, to settle in the Island, he returned to Tranquebar in December.

A general view of the state of the Mission, and various details, were given at pp. 521—525 of our last Volume.

The Congregations, Adults and Children, were sometimes from 200 to 300. There are four Natives who interpret readily, and are Communicants: of five others, there are good hopes.

The Scholars were about 700. In the Mission Families, 70, named by Benefactors, were maintained and educated. It will have been seen at p. 525 of our last Volume, that the Board have agreed to require Twenty Dollars per annum from persons who wish to name and support Children, as Twelve Dollars have been found insufficient to cover contingent expenses.

Many of the Boys now speak English, and render much assistance in the Mission. The Missionaries contemplated, therefore, an extension of their labours, by each of their number establishing himself, with Native Assistants, at a separate Station.

JAFFNA.

The Capital of the District of Jaffna.

WESLEYAN MISSIONARY SOCIETY.

T. Osborne, Abr. Stead, Joseph Bott, *Missionaries.*

In a New Chapel, toward which liberal contributions have been made, English and Portuguese Services will be held. The present Chapel will be used for Tamul Service; and for the delivery of Addresses to the Scholars, as it is connected with the Schools.

The Members are 21, and the Teachers 15.

After much delay and discouragement, access has been obtained to many Villages of this extensive and populous province.

NELLORE.

Near Jaffna—population, 5000 or 6000.

CHURCH MISSIONARY SOCIETY.

1818.

Joseph Knight, Joseph Bailey, *Missionaries*, with *Schoolmistresses* and *Native Schoolmasters.*

Mr. Knight felt much the loss of Mr. Ward: and, as the Committee anticipated what has taken place in Mr. Browning's being fixed at Kandy, they appointed the Rev. Joseph Bailey and Mrs. Bailey to Nellore; and joined with them the Sister of Mr. Knight, who had been accustomed to labour with her Brother when in England in the gratuitous instruction of the Young, and whose assistance at his Station Mr. Knight had particularly requested. They embarked at Gravesend, with a Nephew of Mr. Lambrick, on the 6th of June, on board the Palmira; and reached the Cape, in their way, on the 25th of September.

Mr. Knight has been authorized to purchase the House in which he resides, with some ground attached, on behalf of the Society. A temporary building was to be erected for a Place of Worship, as the Congregation of Adults and Children could not be accommodated in the House. He preaches also on Sunday Evenings, in a Bungalow Chapel at Kykooler, a neighbouring village.

In July last, there were Nine Schools, containing 409 Scholars, the average attendance being 290. Mr. Knight calculates that, with due assistance and accommodation, he could collect for instruction, within a mile-and-a-half or two miles of his residence, 800 Boys, and in time an equal number of Girls.

In the beginning of October he writes that the Cholera Morbus had again broken out, and swept off many. He had found it necessary to dismiss his Scholars for a time.

On Thursdays, the Masters of the Nine Schools assemble, and deliver in the Reports of the week, when Mr. Knight gives them special instruction, and dismisses them with prayer.

The increase of his labours has prevented Mr. Knight from entering on the plan of receiving Youths into his house. The arrival of Mr. Bailey has probably, before this time, enabled him to execute his design.

The Annual Meeting of the Society's Missionaries for 1821, took place at Nellore, on the 22nd of September and following days; when Mr. Lambrick attended from Kandy, and Mr. Ward from Baddagamme.

Indian Archipelago.

SUMATRA.

The most westerly of the Sunda Isles—1050 miles long, by 165 average breadth—Inhabitants 3,000,000.

BAPTIST MISSIONARY SOCIETY.

BENCOOLEN.

Or Fort Marlborough—on the south-west coast—the chief establishment of the East India Company on the Island.

1819.

Richard Burton, Nathaniel M. Ward, *Missionaries.*

Mr. Evans and Mr. Burton, mentioned in the last Survey, arrived on the 9th of June 1820. They were cordially received by the Governor, Sir T. S. Raffles; who welcomed them to a great scene of labour opening before them, as the first Missionaries who had landed in Sumatra. The millions of its Native Inhabitants seem little prejudiced in favour of their false religion, and multitudes of them appear indifferent to all religion.

Mr. Ward had established a Printing Office. The first volume of a work, entitled "Malayan Miscellanies," by a Literary Society at Bencoolen, has appeared from this press. In the beginning of last year, Mr. Ward sailed for Calcutta, to procure materials for the Office, and assistance for the Schools of the Mission.

It was proposed to establish a Seminary, with a view to relieve the expenses of the Mission. The Governor hud transferred to the Missionaries the care of an Orphan School for half-caste Children: the religious education of these Orphans, who will hereafter fill the inferior offices under Government, and are but one step removed from the native population, will contribute much to the influence of Christianity among the people.

Mr. Burton has been fully employed in the establishment of Native Schools. One had been founded before their arrival, which was put under their charge. Four others had been opened, at distances of from three to six miles from Bencoolen. In this place itself and its immediate neighbourhood, there are six large Bazars, or Market Streets: in each of these, by the Governor's direction, the people were erecting a spacious School Room, for the assembling of their Children.

PADANG.

A Dutch Settlement, about 300 miles north-west of Benecolen.

1821.

Charles Evans, *Missionary.*

On the arrival of Mr. Burton and Mr. Evans at Bencoolen, the Governor suggested the establishment of a Mission to the northward. He directed their attention to the Battas, in particular; and to Pulo Nias, an island which lies off the west coast of Sumatra, about 500 miles north-west of Bencoolen: the people of this island, computed at upward of 200,000, had recently sent to him to inquire of what religion they should be!

Feb. 1822.

There are circumstances in the case of the Battas which might well appal one who was weak in faith. Mr. and Mrs. Burton, however, offered themselves for this service. Mr. Burton accordingly proceeded up the coast, with the view of ascertaining the most eligible situation for a second Missionary Station. Padang offered a ready entrance into the Menancabow Territory, formerly the seat of Government of the whole island, and where Malay is spoken by nearly a million of people. At Natal, about 120 miles still further north-west than Padang, Mr. Burton was heartily welcomed by the British Resident, John Prince, Esq., who has justly acquired great influence over the Natives: he considered the Battas, whom he thought to be half a million in number, a most important object of Missionary Labour; and thought Tapanooly, a British Settlement, 80 or 90 miles to the north-west, the fittest seat of a Mission to that people. Mr. Burton was prevented from visiting Tapanooly by the state of the wind, and returned to Bencoolen. Mr. Prince, it appears, afterward assigned reasons which convinced the Missionaries, that the people of Pulo Nias, which island lies nearly opposite to Tapanooly, ought to have the preference to the Battas; as there seem to be fewer obstacles among them in the way of Christianity, and less ground of apprehension for personal security.

It appeared, however, on Mr. Burton's return to Bencoolen, that Mr. Evans had found his strength unequal to the labours required at that Station; and the Dutch Authorities agreeing to his settling at Padang, he proceeded thither, with Mrs. Evans and their child, reaching his Station on the 12th of February of last year. He preaches on Sundays to the English and Americans, and had begun to establish Schools.

JAVA.

A Dutch Island, between the sixth and ninth degrees of South Latitude—600 miles long, by 95 average breadth—population, in 1815, estimated at 4,306,611; of whom 81,518 were Chinese.

BATAVIA.

The Capital of the Island—Inhabitants, in 1815, including the environs, 332,015; of whom 52,391 were Chinese.

BAPTIST MISSIONARY SOCIETY.

1813.

W. Robinson, *Missionary.*

Mr. Robinson has visited different Villages, and, in some, was favourably re-

ceived. There are nine or ten Men and a few Women, who appear to have received the Gospel. Two, if not more, have died, he believes, in the faith. Of a dying Chinese, of whose state he had doubts, though he was not destitute of hope, he says—

It is affecting, and a little encouraging, to hear a poor idolater, while lying on a sick bed, in prospect of death, say, "I know that none but Jesus can save me! I will pray to Him, and die under His feet!"

LONDON MISSIONARY SOCIETY.

1814—revived 1819.

John Slater, *Missionary.*

The Mission Premises, at a little distance from the town, are situated in the midst of Chinese Villages and Mahomedan Dwellings. A School has been opened there, and another in Batavia, for Chinese Children. English Worship is held in the Mission House every Sunday Morning. Religious Services have not yet been established for the Heathen; but public conversations are continued, on which occasions the Chinese, in particular, assemble in crowds.

The Scriptures and Tracts, in Chinese, are circulated by all favourable opportunities; and especially by means of the junks returning to China. Mr. Slater feels anxious that every seaman should return home, not only with the Word of God in his hand, but also in his chest, for circulation among his friends.

Measures have been adopted to send assistance to Mr. Slater, in the increased labours of the Mission.

SAMARANG.

A Town on the north-east coast of the Island.

BAPTIST MISSIONARY SOCIETY.

1816.

Gottlob Bruckner, *Missionary.*

The translation of the New Testament into Javanese has advanced to the end of Colossians.

Mr. Bruckner is constantly engaged in visits to the surrounding Villages.

In our last Volume, pp. 265—270, we gave a Memoir of Mr. Trowt, who here died amidst his labours: the return to England of Mr. Phillips, and his death there, were also noticed in the last Survey. In reference to these events the Committee remark—

This Station has acquired a mournful interest in the History of our Society: as being the spot on which one faithful Missionary resigned his life in the service of his Lord and Master; and another became so enfeebled by sickness, as to be compelled to relinquish the work in which his heart delighted, *and return to die* in his native land. Mr. Bruckner, *our surviving Missionary* there, has deeply felt these bereavements; but steadily perseveres in his efforts to make known to these benighted Heathen and bigoted Mussulmans the way of salvation.

SOURABAYA.

A Settlement on the north-east coast, eastward of Samarang.

NETHERLANDS MISSIONARY SOCIETY.

1819.

— Buttenaar, *Missionary.*

CELEBES.

A Dutch Island, separated from Borneo by the Straits of Macassar—500 miles in length by 150 average breadth, but of a very singular form.

NETHERLANDS MISSIONARY SOCIETY.

1820.

— Hellendoorn, *Missionary.*

Mr. Hellendoorn was appointed to Batavia, and arrived there in 1819; but has been stationed at Macassar, the Capital of Celebes. After visiting the Island of Banca, off the eastern coast of Sumatra, and preaching there, he proceeded to Celebes.

TIMOR.

A Dutch Island, intersected by the ninth degree of South Latitude—250 miles long, by 40 average breadth.

NETHERLANDS MISSIONARY SOCIETY.

1820.

— Le Brunn, *Missionary.*

AMBOYNA.

A Dutch Island, lying off the south-west coast of Ceram—32 miles by 10—in 1790, the Inhabitants were 45,952; of whom 17,813 were Protestants, and the rest chiefly Mahomedans.

LONDON MISSIONARY SOCIETY.

1814.

Joseph Kam, *Missionary.*

In the beginning of 1819, the Netherlands Missionary Society sent out several Missionaries, who were placed by Mr. Kam in different spheres of labour. After fixing his friends, he writes of his own labours—

Besides 28 Congregations at Amboyna, there are 60 more in the different Dutch Islands which I have to visit. Every Congregation has its own Church or Chapel, and I have therefore to preach in more than 80 places. All the professed Christians are descendants from Heathens.

In a late voyage among these Islands, Mr. Kam distributed 3000 copies of the Malay Testament sent out by the British and Foreign Bible Society: the inhabitants of one of them soon after destroyed a great number of their idols. These Testaments were in the Roman character: a supply in the Arabic has been also forwarded by the Bible Society. Mr. Kam

estimates the number of Native Christians, throughout the Moluccas, who were in need of the Scriptures, to be between forty-five and fifty thousand.

During this tour, Mr. Kam baptized about Fifty Adults, besides Children; and was every where received with cordiality. Two Javanese and two Amboynese, who had received instruction in the Seminary, were lately baptized.

Mr. Kam has printed 3000 Malay Catechisms and other works. Four of the Native Christians are employed at the press.

NETHERLANDS MISSIONARY SOCIETY.

1819.

Finn, Mueller, Bormeister, Akersloth, *Missionaries.*

Mr. Finn has since 1819 assisted Mr. Kam in his labours, and preaches with success.

In the Spring of last year, they were joined by Mr. Frederic Mueller and Mr. Ferdinand Bormeister, from the Basle Seminary, and Mr. Akersloth, from Holland. When they have acquired the language, they will probably be stationed in different Islands.

TERNATE.

A small Dutch Island—one of the Moluccas.

NETHERLANDS MISSIONARY SOCIETY.

1819.

— Jungmichel, *Missionary.*

Mr. Kam writes that there are twenty-two Congregations under Mr. Jungmichel's care, in Ternate and some neighbouring Islands.

Australasia.

New South Wales.

CHURCH MISSIONARY SOCIETY.

The burden which has lain on that unwearied friend of the Society, the Rev. Samuel Marsden, has sometimes, under the peculiar circumstances of local difficulty in which he has been placed, nearly overwhelmed him: but God has graciously supported his mind; and he is now likely to receive effectual protection and support in his benevolent plans for the good of the Heathen.

In an interview which Mr. Wilberforce and the Secretary had, by appointment, with His Excellency Major-General Sir Thomas Brisbane, proceeding as Governor to this Colony, Sir Thomas confirmed to them what he had previously expressed by Letter to the Noble President of the Society; assuring the Deputation of his hearty support of the Society's plans in these seas, he having made himself well acquainted with Mr. Marsden's proceedings, which he highly approved.

Under the favour of His Excellency, the Committee have no doubt but that Mr. Marsden, and the other friends of the Society in the Colony, will be able to place the distant and difficult Mission at New Zealand under a more effectual system of direction and support, than it has hitherto enjoyed. They formed themselves, on the 2d of March, into a Corresponding Committee, for the conducting of the Society's concerns.

Mr. Samuel Butler continued in charge of the Seminary at Parramatta till the beginning of March last; when he returned in the Hope to New Zealand. Mr. James Shepherd also returned, with his wife, by the same vessel: he went out with Mr. Marsden in the Dromedary, in February 1820, and had come back in her to the Colony for a short time: very intelligent instructions were addressed to Mr. Shepherd by the Corresponding Committee.

Mr. John Cowell had not proceeded to New Zealand, at the date of the last despatches in August. His Wife died at Sydney, after a few days' illness, Nov. 22, 1820: "I am thankful," said this dying Christian, "for so many friends—but Jesus Christ is my best friend!" and her last words were—"Grieve not for me! I shall soon be with Jesus Christ my Saviour." Mr. Marsden's absence, on his Third Visit to New Zealand, while it was an occasion of detaining Mr. Cowell in the Colony, gave him an opportunity of acquiring information and making many experiments on the *Phormium** of New Zealand. In these he was greatly assisted by Captain F. Irvine, a zealous friend of the Society, who has removed from Bengal to New South Wales. After Mr. Marsden's return from his Third Visit to New Zealand, these experiments were continued: it appeared probable that

* We adopt the term *Phormium*, after Captain Irvine; as that is the Linnæan name of the genus, and the *Phormium tenax* of New Zealand is the only species hitherto known under that genus. Seven varieties have, however, been lately ascertained by Mr. Marsden. The plant has been sometimes called *Flax*; and, at others, *Hemp*: but those plants belong to other genera; and the *Phormium* is said to unite the properties of both Flax and Hemp in a superior degree. EDITORS.

it would be expedient to defer the projected rope-work in New Zealand; but to habituate the Natives, both to extend the cultivation of the plant, and to cleanse the raw material for exportation. Mr. Cowell had married again, in July.

Mr. Kendall, and the Chiefs Shunghee and Whykato, arrived in the Colony in May; and sailed for New Zealand, in the Westmoreland, on the 4th of July.

WESLEYAN MISSIONARY SOCIETY.

W. Walker, *Missionary to the Black Natives.*

The degraded condition of the Aboriginal Natives of New Holland was noticed in the last Survey. On this Mission, devoted to their benefit, the Committee remark—

The case of these wretched men has been laid on the hearts of the pious in the Colony; and earnest appeals have been made in their behalf, with a view of producing a systematic effort for their religious instruction; and, in consequence, some means have been adopted for that purpose. With those who have thus commenced this benevolent work, Mr. Walker is instructed to co-operate, and to follow any plans which may appear most conducive to the end. His first effort will be among those who lie nearest the Settlements, whose children especially he will endeavour to bring under a course of useful and religious instruction.

New Zealand.

Two large Islands, east of New Holland—the northern, about 600 miles by an average breadth of 150; and the southern nearly as large.

RANGHEEHOO.

A Native Town, on the north side of the Bay of Islands.

CHURCH MISSIONARY SOCIETY.

1815.

KIDDEEKIDDEE.

A Native Hippah, or Fortified Place, on a River which falls into the Bay of Islands, on the west side; and near which is a Settlement of the Society, which has been named Gloucester.

1819.

Missionaries,

John Butler, Thomas Kendall.

Teachers and Settlers,

S. Butler, W. Hall, Francis Hall, James Kemp, John King, and James Shepherd.

Mr. Butler and his Son, with Messrs. F. Hall and Kemp, reside at Kiddeekiddee; and would probably be joined by Mr. Shepherd, on his return from Port Jackson.

Messrs. W. Hall and King live at Rangheehoo; where also Mr Kendall had resided till his departure for England: Mr. Marsden has suggested, that, on his *return to the Bay of* Islands, he should proceed to the Shukeangha, a fine river on the west side of the Island, and where the numerous inhabitants are very urgent for the residence of a Missionary.

This river has been named by Mr. Marsden the GAMBIER, after the Noble President of the Society. The narrative of his visit to it forms a very interesting part of the Journal to which we alluded in the last Survey. This Journal is printed in the Fourteenth Appendix to the Twenty-first Report, and is followed by other documents relative to New Zealand. It extends from July 29, 1819, when Mr. Marsden left Port Jackson, to Nov. 9, when he quitted the Bay of Islands on his return from this Second Visit. The Journal occupies 60 pages of close printing, and cannot be read by any intelligent person without deep interest. It contains an admirable delineation of the mind and manners of an untutored but noble race; and will both enlarge the Christian's view of the state of man, and will stimulate his desire to promote among these tribes the knowledge of the Gospel. Most gladly would we extract largely from this Journal, if our limits would allow.

The unwearied exertions described in this Journal were renewed on Mr. Marsden's Third Visit to New Zealand; and ample reports have been transmitted by him of his intercourse with the Natives in other quarters, particularly with those who inhabit the bays and creeks of the River Thames, and those who occupy the country from Mercury Bay on the east coast across the Island to the west coast south of the Shukeangha, and between that coast and the Bay of Islands. These Journeys were sometimes taken in company with other Europeans; but, on one occasion, he travelled many hundred miles alone, in the midst of the Natives, but every where received from them the kindest attention. Having arrived at the end of February 1820 and left at the beginning of December, Mr. Marsden spent, on this Third Visit, about Nine Months in laborious and incessant exertions, his long journeys by land being entirely on foot, to open the way for the Kingdom of Christ, with all its present and everlasting benefits, among this extraordinary people. Of these exertions, Mr. Francis Hall writes—

There is not one in ten thousand, I think, who could, or would, have borne the privations, difficulties, and dangers which he has undergone. I pray that he may reap the fruits of his labours, by New Zealanders turning from the degraded state in which they at present are, to serve the only living and true God.

Experience has brought the Society better acquainted with the real character of this

people. It was known, that they had been in the savage practice of eating human flesh; but this practice was supposed to be rare: instances, however, of this horrible custom have latterly been more open and frequent. The reader will find, in Mr. Marsden's Journal, evidences of the powerful working, in this respect, of the subtle Superstition which enthrals the native mind.

The warlike spirit of the Natives gives occasion to a difficulty, which is one of the greatest, of an external nature, that the Mission has to encounter. Their eagerness for muskets and powder, leads them to reserve their provisions for the Whalers, from whom they procure these articles in exchange; while the introduction of these articles among them feeds their warlike temper. Such an increase, therefore, of cultivation and stock as may render the Settlements independent of the Natives for the supply of food, has become a consideration of the first importance: Mr. Marsden has, with this view, supplied the Settlers, at great expense, with horses and cattle; the value of which they did not at first so strongly feel, as they have been taught to do by experience.

The want of proper Teachers and the urgent cares of the Settlers, had prevented that attention to Schools which is a main hope of the Mission. The return of Mr. Kendall and Mr. S. Butler will have led, it may be hoped, to some efficient arrangements on this point.

The King's Store Ships, the Dromedary and Coromandel, visited the coast for spars. The Mission had paved the way for their more ready supply: to the Dromedary, which took in her cargo at the Bay of Islands, Mr. W. Hall rendered important service; devoting, for seven or eight months, the chief part of his time to this object. Mr. Marsden hopes that the visit of these ships will lay the foundation of a permanent intercourse between the British Government and these Islands. The benefit which might ultimately arise to New Zealand from such an intercourse is forcibly stated by Mr. Marsden, in the following passage of one of his Journals:—

> At the River Thames, the Chiefs, on both the west and east side, requested that they might have some protection afforded them by the British Government. Wherever I have been, the Chiefs and People are sensible of the advantages of some regular Government: and most of them wish to lay aside their war pursuits, and turn their attention to Agriculture; but allege that they are compelled to fight for self-protection, as they have no government, and nothing but their spear to depend on. Many of the Chiefs are very sensible men, and well disposed; and would labour, if they could only reap the fruits of their industry. But till there is some regular government, however small, the powerful tribes will murder and oppress the weaker.

The Settlers all agree, in representing the field of labour to be vast and the prospects encouraging; though the difficulties are great also: but these difficulties will all vanish, under the blessing of God, in proportion as devoted and self-denying men shall be found to dedicate themselves, with their whole heart, to the Lord, for the Salvation of this noble race; in whom, perhaps more than in most others on the earth, the tyranny of the God of this World is most awfully displayed. Some such men are already engaged in the Mission: one of them breathes out this fervent prayer—

> Oh that the Christians, in highly-favoured England, did but well know the spiritual and temporal wants of this fine race of Heathens!—they would pray earnestly, and would throw open their purses, so that there would be no lack of Labourers for this desert, which shall one day be as the garden of the Lord, though, at present, all is darkness and the shadow of death!

Nor has the preparatory labour of the Society been in vain. Mr. Marsden, a few days before he left New Zealand on his return from his Second Visit, drew up a number of Queries addressed to the Settlers, who had then lived about five years among the Natives, with the view of ascertaining the degeee of influence on the people which had attended their residence among them. The answers to these Queries satisfactorily shew, that, under the peculiar circumstances and character of the Natives, important preparatory progress has been made; and, taken in connection with the advances which have been made in fixing the Language and the compiling of Elementary Books, these Answers hold out the greatest encouragement to look for the Blessing of God on that plain and affectionate declaration of the Gospel among these Islanders for which they seem now to be prepared

Of Tooi and Teeterree, no very favourable accounts can be given. In the midst of the difficulties naturally arising from a return to their friends, who are still living under the influence of their native superstitions, there were not wanting, for some time, indications of these Young Men having received abiding benefit while in England: but, at the date of the last despatches, they were both absent on distant expeditions for war and plunder; and Teeterree, it was said, was killed. Yet the hopes of the Society have not been, in all cases, disappointed. "Tell all my England Friends," said the dying Mayree to Mrs. Cowell, now herself with him in heaven,—"Jesus Christ Mayree's friend! Mayree die and go to Heaven!"

WESLEYAN MISSIONARY SOCIETY.

We stated in the last Survey, the intention of the Society to establish a Mission in New Zealand.

Mr. Samuel Leigh sailed, with Mr. W. Walker before mentioned and others, from Gravesend, in the Brixton, on the 28th of April, for Port Jackson. Mr. and Mrs. Leigh were to proceed from New South Wales, with Mr. Walter Lawry and his Wife, who have been for some time stationed there, to New Zealand. They are to be joined by others, in order that the projected Mission in the Friendly Islands also may be entered on.

Polynesia.

Georgian and Society Islands.

1797 & 1818.

LONDON MISSIONARY SOCIETY.

Difficulties have arisen, in consequence of the changes which Christianity is unavoidably making in the political and social system of these Islands. Measures have been taken and are in progress, for effecting these changes with the least inconvenience and the greatest permanent advantage.

The appointment of a Deputation to visit the Mission, with the view to the most beneficial arrangements in this new state of things, was stated at pp. 236 and 360 of our last Volume. Mr. Alexander Birnie, one of the Directors of the Society, provided them with a free passage, together with the Missionary and Artisans who accompanied them, on board his ship, the Tuscan, which sailed on the 19th of May.

Christianity has a great work to accomplish among these people. The habits of indolence in which they have been nurtured, are inconsistent with the full influence of the Gospel, and will be eradicated only by patient and unwearied exertions. Various indications will be seen with pleasure, in the following abstract, of a steady progress in Civilization among the Natives.

Cultivation is an object of first importance, both as furnishing employment for the Natives, and augmenting the means of subsistence. Mr. Gyles was proceeding prosperously in the object for which he had chiefly been sent out, the growth and manufacture of sugar; but has returned to England, as was noticed in the last Survey. Apprehensions had been awakened among the people, by the Captain of a vessel which touched at the Islands, that the prosperity of the concerns in which Mr. Gyles was engaged, would lead to the enslaving of the people and the seizure of their lands: Pomare, declined, therefore, to allow the prosecution of the object, except on a very limited scale. That, however, which was meant ill, will probably be overruled for the eventual benefit of the Mission. The advantages to be gained by the cultivation of the sugar-cane would, in all likelihood, have been far more than counterbalanced by the distillation of spirits to which it might have led, which might have most seriously counteracted and retarded the progress of the Mission.

Every practicable and proper motive, too, must be brought into action on the minds of the people. They find a motive for exertion in their present feelings with respect to Christianity: they are proceeding with spirit in procuring cocoa-nut oil; and there are few who do not subscribe oil, or some other articles, to the Auxiliary Missionary Societies which have been formed: about 80 tons of oil have just arrived. These feelings will, no doubt, be wisely cultivated; while every consideration of duty, of personal happiness, and of domestic and social comfort, will be brought to act on them as stimulants to a life of industry and activity.

Pomare has intimated his wish to Mr. Marsden to learn to trade, as is done at Port Jackson, and is embarking therein on a considerable scale. Mr. Marsden encourages this disposition; as commerce will stimulate the industry of the Islanders, and enlarge their minds.

The translation of the Scriptures is proceeding in different Islands. The Four Gospels, and the Acts of the Apostles were completed. Various Books on the Old Testament were begun. Several Printing Presses have been established.

It was estimated, that, in May 1820, about 2000 persons had been baptized at the different Islands.

To the Islands which had before renounced Idolatry, others are to be added. At RAIVAIVAI, or High Island, about 400 miles south-east of Otaheite, the Natives have built a House for the Worship of the True God, at the entrance of which they have placed their idols to serve as stools, for the people to sit on! Two Native Teachers were to be sent from Otaheite. The Chief of RURUTU, an island from 18 to 20 miles in circuit, east-south-east of

Raiatea about 350 miles, has requested Teachers; two Christian Natives have, in consequence, been sent from Raiatea.

The population of the Islands appears to be steadily on the increase, since infanticide and human sacrifices have ceased.

On the general state of the Islands, Mr. Marsden writes, in March last—

God has done great things for them. The work is His own. Many and hard have been the struggles for years. Our hopes and fears alternately prevailed, until the arm of the Lord was revealed, and His power was made known.

In another Letter, he says—

God has been very gracious to that Heathen Country; and there is every reason to believe that many have died in the faith, and are now before the throne of God.

OTAHEITE.

Stations and *Missionaries*:

Matavai: H. Nott, C. Wilson.
Wilks's Harbour: W. Pascoe Crook.
Bunaavai: Robert Bourne, David Darling.
Papara: John Davies.

Mr. Wilson found it necessary to remove to Port Jackson, for the restoration of his health: he arrived there in September 1820. Mr. James Hayward, who had an interview with Mr. Gyles on his arrival a few days before, left England, with his wife and her daughter, on the 29th of June 1820, having a free passage given them by Mr. Birnie, in his brig the Hope. Mr. Wilson having married in the Colony, he and his wife, with Mr. Hayward and his family, left Port Jackson, in the Hope, on the 10th of March last, and reached Otaheite at the end of April.

Mr. Davies removed from Huaheine to Papara, because that Station had been left destitute, by the death of its Teachers, Mr. Samuel Tessier on the 23d of July 1820, and Mr. Henry Bicknell on the 7th of August following. Mr. Tessier was advanced in years: his end was peace: he died in the presence of his brethren, Bicknell, Crook, and Bourne. Mr. Bicknell preached his Funeral Sermon, and was almost immediately after taken ill; and, in about a fortnight, fell asleep in Christ, aged 54 years, leaving a Widow and four Children: he was the first individual, it is believed, who offered his services to the Society for the South Sea-Mission; and was called home in the midst of his labours, which he himself thus describes, in a Letter of May 22d, a short time before his death—

About 700 people attend at the Chapel near our residence, and I preach to them four times a week; and when from home, at the other districts, more frequently. About 400 belong to the School, where I attend two days in the week, and 20 Teachers are employed.

The *Anniversary of the Auxiliary Missionary Society* was held in May. Sermons were preached on the 9th, from Luke xiv. 23, and Acts v. 38, 39; and the Meeting took place on the 10th. Between 5000 and 6000 persons were present. Several of the Chiefs addressed the Meeting, with much animation.

At *Matavai*, Mr. Nott was obliged to relax his labours in translating, which is considered his more particular province, during Mr. Wilson's absence at Port Jackson. Up to May 1820, there had been 73 Adults and 18 Children baptized: in June last, 43 more Adults and a number of Children had been added; and 150 or more Candidates were to be shortly admitted to the ordinance. Weekly Meetings are held with the different classes of persons; and Schools, both for Adults and Children, are carried on.

In May 1820, it is stated, that, at *Wilks's Harbour*, 81 Men, 39 Women, and 54 Children had been baptized in the course of the year; and that 50 Men, and 19 Women were Communicants. These, with upward of 100 Candidates, had weekly meetings for instruction. Some of the Communicants had offended, but were reclaimed, two excepted, who were living in immoral habits. In September of that year, there were in the Schools 139 Men, 83 Women, 97 Boys, and 63 Girls. Of the Paumotu People, 18 attended the weekly meetings, and 3 had been baptized. In June, a Native, of irreproachable and humble conduct for two years, departed in peace: Mr. Crook says of him—

The evening before he died, he assured me, in stronger language than I can translate, that his one only desire was Jesus Christ, and that his only dependance was upon his death.

Mr. Crook had been preaching, one Sunday, on the offices of Christ. About midnight, he was awakened by hearing some of the people in the house conversing on the subject of his Sermon.

They appeared (he writes) to take such a lively interest in the subject, that, after listening to them for some time, I arose and joined them. This gave a fresh impulse to the conversation, and it assumed such a pleasing form, that I felt quite enraptured. Although the cocks were crowing, and none of the people had slept, they were unwilling to depart. Each seemed convinced that we should soon see the glory of God; and that our sole business, during the little time we remain here, should be to honour Him by doing His will and benefitting our fellow-creatures.

At *Bunaavai*, more than 300 Adults had been baptized: they were instructed weekly, and considered as Candidates for the Lord's Supper. There were in the Schools, about 200 Adults and 100 Children. The first Place of Worship, in the English style, has been built here by the people: it is large, having 5 doors, and 24 windows. The people improve in industry: taught by the Females of the Mission, they make

bonnets and hats of a suitable kind of grass which grows near; so that there is scarcely a Woman in the Congregation without a bonnet, or a Man without a hat: some have begun to build themselves new houses; and almost every family has a large garden, the productions of which are luxuries to the Otaheitan, as he can live very well on his bread-fruit and fish, which require no cultivation.

The Station at *Papara* was flourishing, when it was deprived of its Teachers. School was attended by 200 or 300. About 280 Adults and 14 Children had been baptized. There were 27 Communicants. Much attention had been paid to the sick and infirm, and the Chief Tati and his wife had been active in promoting this good work.

EIMEO.

W. Henry, G. Platt, *Missionaries.*

Great attention has been paid to the Word. In the past year, 408 Adults and 308 Children had been baptized. The Communicants were 65. Schools were well attended by both Adults and Children. Various Natives were employed as Catechists, or had offered their services. A Place of Worship was about to be erected, of stone and coral rock, large enough to accommodate nearly all the people of the island.

The Anniversary of the Eimeo Branch of the Otaheitean Auxiliary Missionary Society was held on the same days as that of the Auxiliary. On the 9th of May, Sermons were preached from Luke xiii. 29 and Isaiah lxii. 2. On the 10th, at the Annual Meeting, the Natives took an active and impressive part: their Addresses excited the thankfulness of the Missionaries to Him, who, by His Truth, had so opened and enlarged their minds.

The contributions of the year had amounted to 1155 bamboos of oil, 264 little baskets of cotton, 88 pigs, and 2 balls of arrow-root. This was less in amount than the preceding year; yet more than, from circumstances, had been anticipated. After the Meeting, however, a considerble number came forward and subscribed.

There was an evident improvement in the appearance of the people at this Meeting. Most of the Women wore very decent bonnets and the Men hats made of grass or some plant. Improvements are likewise going on, in fencing and planting.

HUAHEINE.

C. Barff, W. Ellis, *Missionaries.*

The Missionaries were accustomed to visit the different parts of the Island; but, on occasion of the people assembling at the Second Anniversary of the Missionary Society in May 1820, they were advised to settle near the residence of the Missionaries, which is at the harbour on the south-west side of the Island, for the benefit of more constant instruction. This has been very generally done. The inhabitants are computed at about 2000: the births, in 1820, had been 54, the marriages 18, and the deaths 63.

A substantial and capacious Place of Worship, 120 feet by 84, was opened on the 3d of May 1820, when about 1500 persons were present. All the inhabitants of the Island capable of attending Public Worship, may be considered as stated hearers. In September 1819, fifteen Adults were baptized, among whom was Mahine, the principal Chief of the Island: in 1820, the baptisms were 72 Adults and 38 Children; and, at the end of that year, there were upward of 400 Candidates for Baptism, who were under a course of preparatory instruction. In June 1820, only 14 had been admitted to the Lord's Supper; but most of the baptized were judged proper subjects for that ordinance.

A meeting is held weekly for conversation with the people. Of this meeting, the Missionaries write—

> We answer any questions that may be proposed; and explain to them any texts or passages in Scripture, the meaning of which they may not have heard, or may not understand. This meeting (which was established when the profession of Christianity first became general,) is remarkably interesting and beneficial. It encourages a spirit of inquiry among the people, and affords us an excellent opportunity to insist on particular doctrines and enforce particular duties, much more pointedly than we can do in our general discourses.

The Females of the Mission take an active share in its spiritual concerns, by meeting those of their own sex, for purposes of instruction and edification.

At the end of 1820, the average number of Scholars was 450, divided into classes, under Native Teachers. In a Sunday School, there were 230 Boys and 120 Girls, under 12 Teachers. The attendance was regular, the behaviour of the Scholars both at School and at Public Worship commendable, and their progress encouraging. The British System has been introduced, so far as the circumstances and habits of the people would admit. The Sunday Instruction is catechetical: it has the advantage of preventing the Children, in a great measure, from falling into the practice, at least on the Sunday, to which the Islanders had been daily accustomed, of sleeping away the time during the middle of the day; while it habituates them to fix their attention and to bear confinement during the hours of Public Worship.

Missionary Register.

MARCH, 1822.

SURVEY

OF THE PROTESTANT

MISSIONARY STATIONS THROUGHOUT THE WORLD.

(Concluded from the February Number.)

(HUAHEINE, *concluded.*)

The Second Anniversary of the Auxiliary Missionary Society was held at the same time as those of the other Islands and that of the Parent Society. Sermons were preached, on the 9th and 10th of May 1820, from Isaiah liv. 2. and liii. 4., and from Rev. iii. 8. On the 11th, at the Meeting, upward of 1600 persons were present. The amount of contributions for the year had been 7059 bamboos of oil, 5 pigs, and 8 baskets of cotton; nearly double the quantity collected during the preceding year.

At the end of 1819, the Missionaries thus speak of the state of the people:—

We have observed with peculiar pleasure the improvement in the outward condition of the people and their progress in civilization. Several of them have finished very neat plastered dwelling-houses, with doors and windows, and are boarding their bed-rooms: many others, on the same plan, are now building. Considerable progress has also been made in cultivation: many acres around us are enclosed, and stocked with food of various kinds. Useful tools, pit-saws, &c., together with paper and writing utensils, are in great demand among them. The Females especially are much improved in their habits and appearance: when they procure a few yards of foreign cloth, it is not, as formerly, carelessly bound round their loins, but made up into a gown, which gives them a much more decent appearance. Our Sisters have, by every means in their power, contributed to their improvement; and continually, at their respective houses, instruct in needle-work so many as they can get to attend, several of whom have made very considerable proficiency.

At the end of 1820 they say, on the same subject—

Our people have made some progress in civilization, though not so much as we could wish. A larger quantity of ground is cultivated, and many are busy about their houses: they have also been taught to make themselves neat hats and bonnets in the European form, the hats of the leaves of a rush very common in the islands, and the bonnets of the inner bark of the *hebiscus*, which are now very generally worn. Useful articles, especially foreign clothing, continue to be much desired. Following the example of their elder sisters at Otaheite, our partners have continued to instruct in needle-work, &c. many of the Native Females; and a considerable number at each Station are able to make themselves neat and modest dresses.

RAIATEA.

L. E. Threlkeld, John Williams, *Missionaries.*

The Mission to this Island was begun in September 1818. The Station, which is on the west coast, had the appearance, when first occupied, of a wilderness of brushwood. A few mean huts were scattered here and there. In less than twelve months, the aspect of the place was entirely changed: about 1000 of the Natives had fixed their dwellings near, extending along the beach, which had been cleared of its brushwood, for nearly two miles. A substantial and commodious dwelling had been erected by the Missionaries, 60 feet by 30, wattled and plastered, with boarded floors, and divided into convenient apartments. The King had soon a house of a similar kind constructed, and was the first native of the Islands who possessed such a habitation.

The improvements effected among the Natives, at this early period, were stated at pp. 317 and 318 of our Volume for 1820. The abstract which here follows is derived chiefly from documents received since the delivery of the last Report, and brings the intelligence to about Midsummer of last year.

A large Place of Worship had been erected; not so spacious as that at Huaheine, but superior in the workmanship. One end is separated, and fitted up as an Audience Chamber, for public purposes, and a platform raised in it for the Chiefs. Two dwelling-houses of the Missionaries are near the Chapel, and the town and gardens are in excellent order.

The Congregations were usually about 1000; very decent, in general, in appearance, and very attentive. The Sunday

Services were as follows:—at six, a Meeting for Prayer: at nine, Public Worship: at eleven, a meeting of the Missionaries for social prayer: at one, the catechizing of the people: at four, Public Worship: Evening Worship had not been established, as inconveniences were apprehended; but the Missionaries close the day in social devotion: the Lord's Supper is administered on the First Sunday of every month. A Prayer Meeting is held on the First Monday of the month. Questioning Meetings take place on Monday Evenings; and Public Service on Wednesday Afternoons. Thursday Evenings are spent by the Missionaries in edifying conversation and discussions.

There had been 268 Adults baptized, and 202 Children. Two only of these Adults had been put away for conduct inconsistent with a Christian Profession.

The civil and social effects of the Gospel were apparent. More correct ideas were entertained, throughout the community, as to the nature of crime, and the sacredness of relative ties. Industrious habits had been formed, and social comforts sought after. Upward of 200 houses, like small neat cottages, were built; nearly half of which were plastered, or in readiness for plastering: these Islanders had taken the lead in the erection of comfortable habitations, having a greater number than all the other Islands together. The Missionaries have instructed the Natives in various arts: their own houses, boats, and other conveniences, have given the people new ideas; and they work skilfully, and can saw and plane to admiration. Unexpected visits, on the part of the Missionaries, keep the Natives on the alert: the diligent are encouraged, and the negligent admonished; and none escape, as the names of the parties are read over publickly, with the remarks made on the spot, which stirs up the people to activity. The Missionaries draw the following picture, on occasion of one visit—

With what pleasure did we behold their industry!—Some engaged in the different branches of carpentry, some box-making, some bedstead-making, some making very neat sofas (which we have lately taught them—with turned legs, and they look very respectably indeed), some lime burning, some plastering, some sawing, some boat-building, some working at the forge, some sugar boiling; besides the Women, who are equally busy in making gowns, plaiting bark, and making neat bonnets, &c.; and all this industry the effect of the Gospel!

About 250 Children attend the Schools: the British System greatly pleases them. Most of the Adults can read, and are questioned on the verses of the Gospel, as they read them in rotation. The King, *Tapa*, and his Wife, read well; he is *generally one of the first at School*. Of the old King, Mr. Williams gives the following pleasing account:—

Tamatoa, the old King, and his Wife, we think are as pious as any that we have in our Church. I have frequently had very interesting conversations with him. He will not taste spirits. We consider it a great blessing, as the conduct of the Chiefs has so extensive an influence on the conduct of the people. He has been a terrible and desperate man in his time, but, blessed be God! "the lion is turned into the lamb." Every day, in the School, he sits on my right hand, and his Wife on my left, and reads his verse in rotation with the meanest of his subjects. We think him a true and sincere friend.

Of the more aged of the Adult Scholars, Mr. Williams adds—

It is very pleasing, and indeed affecting, to see the poor old people, both men and women, some gray-headed, some hump-backed, some worne down with age, trudging to the School every morning, and labouring hard at their B A; most of whom would have been hung up at the Marais, if the Lord had not had mercy on them, and sent this "Blessed Gospel" to them.

A Printing Press, established at Huaheine, supplies the Natives of this and the neighbouring Islands with Elementary Books.

The formation of an Auxiliary Missionary Society, which took place in the Autumn of 1819, was stated, with some details of the Meeting, at pp. 318—320 of our Volume for 1820. The Anniversary of last year was held at the same time with those of the other Islands. Sermons were preached, on the 9th of May, from Rev. xi. 15. and Isaiah lii. 10. The Meeting was held on the same day, when more than 30 of the Natives made short Addresses. The contributions amounted to 1973 bamboos of oil, and more than 1000 balls of arrow-root. The Chief of Taha reported the contributions of that Island to be 3422 bamboos of oil, which was the more extraordinary, as no Missionary is yet resident there, though the Missionaries preach in different parts of it: it is enclosed in the same reef as Raiatea, and can therefore be visited without exposure to the dangers of the open sea.

BORABORA.

J. M. Orsmond, *Missionary*.

Mr. Orsmond, after sharing in the labours of the Mission at Raiatea for a considerable time, removed, in the early part of last year, to the island of Borabora. He was received with great kindness by the people. They were erecting a Place of Worship, and new habitations for themselves.

Sandwich Islands.

Of these Islands, Owhyhee lies to the south-east of the rest, which extend from it west-north-west.

Owhyhee is 97 miles by 78: the following is the measurement of the other Islands, with the distances of their nearest points from the nearest point of Owhyhee:—*Mowee*, 48 miles by 29, distant 30: *Tahoorowa*, 11 by 8, distant 38: *Ranai*, 17 by 9, distant 60: *Morotai*, 40 by 7, distant 75: *Woahoo*, 46 by 23, distant 130: *Atooi*, 33 by 28, distant 250: *Oneehow*, 20 by 7, distant 290. *Tahoora*, little more than a rock, is 23 miles south-west of Oneehow. The distance from the eastern point of Owhyhee to the north-western side of Oneehow is about 390 miles.

AMERICAN BOARD OF MISSIONS.

1820.

The arrival of the Missionaries off the Islands on the 30th of March 1820, and the favourable circumstances which had prepared their way, with their early proceedings, were stated at pp. 209—214 of our last Volume. The ship cast anchor in Kirooah Bay, in Owhyhee, on the 4th of April, after a prosperous voyage from Boston of 168 days.

The Young King has assumed the name of his father, and is now Tamaahmaah the Second. He and his Chiefs were not hasty in acceding to the proposal of the Missionaries to settle among them: some apprehensions seem to have been entertained that this measure would not be agreeable to this country. It was, at length, agreed, that Mr. Thurston and Dr. Holman, with their wives, and the Natives, Thomas Hopoo and W. Tennooe, should settle at Kirooah, and the rest proceed to Woahoo. On the 12th of April, those who were thus appointed to Owhyhee took up their residence near the King; and, on the 19th, the others disembarked at Hanaroorah, in Woahoo. In July, Messrs. Whitney and Ruggles, who had, in May, accompanied George Tamoree from Woahoo to Atooi, returned to that Island, and took up their residence there. From Woahoo, Mr. Loomis visited Toeaigh Bay, in Owhyhee, about 35 miles north of Kirooah: Krimakoo, the King's Prime Minister, resides at that place: he had been baptized, since the death of the Old King, by the Chaplain of a French Ship which touched at the Islands; and now pressed much for a Teacher: Mr. Loomis returned to Woahoo in the beginning of November, bringing several Scholars with him. Dr. Holman left Kirooah at the beginning of August, and removed to the Island of Mowee: at the end of that month he went to Woahoo; and, in October, sailed for Atooi.

The latest intelligence received in this country is up to November 1820. The Natives had received the Missionaries, in the different Islands, with much kindness. No opposition had been given to their work. By Europeans and Americans, both those who were resident in the Islands and those who visited them for commercial purposes, much friendly assistance had been given. W. Tennooe had been separated from them, for unchristian conduct; but Thomas Hopoo and John Honooree had continued faithful, and George Tamoree was affectionate and improving. A subscription, opened for the establishment of an Orphan School, had been well supported by the British and Americans; and amounted, in a few weeks, to 334 dollars. The Missionaries preached, as opportunity offered, and had made a beginning in Schools. They had adopted, with much advantage, the Monthly Meeting for Prayer, on the First Monday of each month.

OWHYHEE.

1820.

Asa Thurston, *Missionary.*
Thomas Hopoo, *Native Teacher.*

Kirooah, where Mr. and Mrs. Thurston live, has between 2000 and 3000 inhabitants. It is situated on a volcanic and unproductive soil. A house, 90 feet by 30, but without separate apartments, was assigned for their residence.

Mr. Thurston had under his instruction, in June 1820, the King, his brother of seven years of age who is to succeed him, two of the Queens, and two other persons.

In November 1820, it is said of this part of the Mission—

The Station at Owhyhee seems, for some time, to have been struggling for existence. It has suffered more by far than the others. The defection of W. Tennooe, the departure of Dr. Holman and his Wife, and the intemperate drinking and discontent of the Young King, with the declared determination of the Government to remove to Woahoo—these things seem to require that the island of Owhyhee should be left for a season.

WOAHOO.

1820.

Hiram Bingham, *Missionary.*
Daniel Chamberlain, *Agriculturist.*
Elisha Loomis, *Printer and Schoolmaster.*
John Honooree, *Native Teacher.*

The residence of the Missionaries was at Hanaroorah, but they were about to settle half a mile from the village.

Boka, a Young Chief of mild manners, is Governor under the King. He is brother to Krimakoo, and was baptized by the same French Chaplain.

The Orphan School Fund was here formed, at a Meeting held on the 10th of May 1820; which was attended by the European and American residents and visitors, and the Native Chiefs—the first Meeting of the kind, no doubt, ever held in these Islands.

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The Printing Press was set up in the beginning of August.

Mr. Chamberlain was teaching the people to avail themselves of advantages which they had neglected. He has shewn them the benefit of taming and milking their wild cows, and of turning to account their oxen and horses in the relief of human labour.

ATOOI.

1820.

S. Whitney, S. Ruggles, *Teachers.*

The Settlers were received with much attention by King Tamoree, who afforded them every assistance.

George, who never gave satisfactory proof of being under the powerful influence of religion, usually attended the Family Worship of the Settlers, treated them with much attention, and manifested an improving character. With his aid, they had easily trained the horse of Atooi to draw the plough of America; and had the happiness to see the plough-share of industrious husbandry turning over the fertile soil of that Island.

A house was building for the Missionaries, by the King, 40 feet by 22; and a much larger, to serve for a School and a Place of Worship.

In November 1820, they write—

King Tamoree appears no less interested in our object, than when we first landed on this island; but rather seems more and more inclined to patronize it, almost daily contributing to our comforts and conveniences. About the middle of September, he made us a present of two pieces of land: one about two miles from our house, in the valley of Wymai; the other in Hanapapa, six miles distant. It is all good land, yielding taro, potatoes, yams, bananas, sugar-cane, and cocoa-nuts, in abundance. There are also two fish-ponds, attached to the lands, which furnish us with some excellent fresh fish. On both pieces are 48 working men, upon whom we have a right to call for assistance, whenever we choose. They have built us a convenient cook-house, the back part of which serves as a lodging place for our children and domestics. At a moderate calculation, we conclude that the annual produce of our land is sufficient to support our own family, those who cultivate it, and 60 or 70 children. We have a flock of almost 20 goats, which furnish milk for our family. Our School at present consists of about 30 children, and eight or ten adults. Their progress is flattering.

Tamoree acknowledges Reeo-reeo as his superior; but still governs Atooi and Oneehow in his own name.

In a Letter of Nov. 19, 1820, the Missionaries at Woahoo, which is the central and chief Station, give the following general view of the whole Mission:—

We arrived, in the good providence of God, at the very juncture for the establishment of a Mission; and, were we *thoroughly furnished unto every good work*, we might hope to see our banner unitedly set up, in the Name of our God, and immoveably established unto all generations. The work seems to demand the wisest and most efficient Labourers which the Church could possibly furnish. The chaotic state of the Nation requires a plastic hand, more skilful and powerful than we are able to apply to it, that its religious and national character may be formed acceptable to God. We trust that the same Divine Hand, which gave existence to the Nation, and which has prostrated its Idolatry, and broken the galling chains of the oppressive Taboos, will form its moral character; and give it such purity, beauty, consistency, and stability, that the Prince of Peace will delight to reign here for ever. We, as instruments in the Divine Administration, are allowed to begin the work; and we doubt not you will rejoice to know, that we have the prospect of continuing it, with the hopes of success.

We expected trials: we have had our share. We needed them; and we hope that they will work for our good. But our trials from the Heathen have been less than we had expected. Though even here, if fickleness of mind, instability and uncertainty in the measures of government, with drunkenness and debauchery, and their attendant evils and abominations, can be considered as trials to us, we meet with them every day. But these are the evils which it was, and is, our design to remove. We must struggle with them long; and never be weary in well doing.

We have had under our instruction, at the different Stations, about 90 pupils; from the King and Royal Family, to the outcast in the street. At Kirooah, 14: at Toeaigh, 8; at Woahoo, 40: and at Atooi, 30.

South America.

Light is gradually dispelling the darkness which has long covered this vast Peninsula.

On the circulation of the Scriptures, the Seventeenth Report of the British and Foreign Bible Society states—

In Spanish South America, a desire to peruse the Holy Scriptures appears to be progressively awakened, in proportion as copies are distributed through the comparatively few channels which as yet have been opened for their transmission. Those channels, however, are multiplying: advantage is taken of them by the Society's correspondents, as also by those of the American Bible Society. With a view to meet the calls of Divine Providence from both Spanish and Portuguese Catholics, copious editions of the Scriptures are preparing in these languages, agreeable to the Versions accredited by the proper authorities in their respective Churches.

It will be seen, also, in the following notices, that the political changes *which have taken place* in this Continent are opening the way to general *Education.*

Chili.

SANTIAGO.

EDUCATION SOCIETIES.

Mr. James Thomson, who will be more particularly mentioned under the head of Buenos Ayres, left that city at the end of May of last year, and reached Santiago, by way of Cape Horn, on the 19th of July. The Government had requested his assistance in organising Schools, which they were anxious to establish throughout Chili. He met with the most cordial reception.

La Plata.

BUENOS AYRES.

EDUCATION SOCIETIES.

Mr. James Thomson, of Leith, desirous of devoting himself to Missionary Labour, left Edinburgh, after due preparation, in April 1818. Having visited London with the view of the better qualifying himself to promote in South America the objects of Bible and Education Societies, he sailed from Liverpool in July, and arrived at Buenos Ayres in October. After some time he presented a Memorial to the Government on the subject of Education: and, at length, obtained its sanction, and was appointed, in September 1819, Superintendant of Schools, which he was authorized to establish, with a salary from the Government.

In March and April 1820, Mr. Thomson visited Monte Video, for the purpose of introducing the British System; and, in June, attempted, with good prospect of success, the formation of a School Society at Buenos Ayres.

The British and Foreign Bible Society has availed itself of Mr. Thomson's assistance, in the circulation of the Scriptures.

When Mr. Thomson left Buenos Ayres for Chili, there were upward of 400 Boys and 100 Girls in the Central Schools.

Guiana.

PARAMARIBO.

Near the mouth of the River Surinam.

UNITED BRETHREN.

1735.

Missionaries:

Genth, Graf, Lutzke, Schwartz, Buck.

A dreadful fire broke out in January of last year, which consumed the most valuable part of the town. The Missionary Premises escaped. On this subject, Mr. Lutzke writes—

As to our Mission, the consequences of this dreadful visitation have been rather salutary than hurtful. Many, who were indifferent about their souls' concerns, have been brought to reflection; and those, who believe at all in the providence of a just and righteous God, consider it as a chastisement received at His hands.

The night before this event took place, was spent in the most outrageous and riotous manner, with all kinds of heathenish games and dancing, as an after-celebration of the entrance into the New Year. The streets were thronged with people of all descriptions. The brightness of the moon favoured their purpose; and the uproar, with shouting, singing, and knocking violently at the doors of quiet people, was dreadful.

Mr. Langballe, after faithful services in this Mission for 33 years, set sail for the Settlement at Bethlehem, in the United States, in April of last year.

The following account is given of the state of the Mission:—

The Congregation consisted, at the end of the year 1820, of 722 Communicants; 93 baptized Adults, not yet Communicants; 154 baptized Children—in all 969 persons, 48 more than at the close of 1819. Besides these, there are 48 Candidates for Baptism, and 72 New People, belonging to us; and, at Fairfield, 65—making a total of Negroes under our care, 1154.

In the course of the year, 73 Adults and 18 Children were baptized—2 received into the Congregation—56 admitted to the Holy Communion—10 readmitted—14 excluded—41 died.

NEW AMSTERDAM.

In the Colony of Berbice.

LONDON MISSIONARY SOCIETY.

1814.

John Wray, *Missionary.*

The Chapel, which will hold about 300 people, is well attended. Many Adults are Candidates for Baptism. The Scholars are 96. Many Adults, both bond and free, are learning to read.

Mr. Wray preaches twice on Sundays, and on Wednesday Evenings. On Monday and Thursday Evenings are Meetings for instruction and edification; when from 30 to 50 attend. During the year, 8 Adults had been baptized; and, since the commencement of the Mission, 42. There are 29 Communicants.

GEORGE TOWN, & WEST COAST.

In the Colony of Demarara.

LONDON MISSIONARY SOCIETY.

1809.

John Davies, Rich. Elliott, James Mercer, *Missionaries.*

There are two Chapels connected with this Mission in George Town, and one at West Coast, all of which are well attended, chiefly by Negroes and Coloured People. The Missionaries occasionally preach on Plantations at a considerable distance.

On Saturday Afternoons, about 170

Free Children attend in George Town for religious instruction; and companies of Negro Children, of 100 each, attend from the country on successive Sundays, to the amount of about 1000. Several who have been Scholars, are now Teachers.

In May 1821, Mr. Elliott writes, that he had baptized, at West Coast, in the past year, 132 Adults. In May 1820, he began with 110 Communicants: he had since received 72 more, and there were 50 Candidates.

The Scriptures are highly prized by many of the Slaves. Several, who cannot read, will carry Bibles or Testaments three or four miles, in order to have a few verses read to them.

WESLEYAN MISSIONARY SOCIETY.

Mr. Bellamy, who was settled at George Town, was joined, on the first of March, by Mr. Ames. A few weeks afterward, Mr. Ames proceeded to Mahaica, a new Station. The number of Members, in both places, was 1240; and more assistance was greatly needed. In the midst, however, of these labours and prospects, it has pleased God to remove both these exemplary Missionaries. Mr. Ames died at Mahaica on the 1st of November, and Mr. Bellamy at George Town on the day following; both having been seized on the 27th of October with a fatal disorder, nearly allied to the Yellow Fever.

LE RESOUVENIR.

In the Colony of Demarara—about 8 miles from George Town.

LONDON MISSIONARY SOCIETY

1808.

John Smith, *Missionary.*

Besides the Sunday Services, Mr. Smith preaches on Tuesday and Friday Evenings. On Sundays, the Negroes are catechised in the intervals of Public Worship. The Congregation is about 600. In the year which ended at the beginning of May, Mr. Smith had baptized 209 Adults. Of the character of his Christian Negroes he writes—

To look for that universal conformity to Christian Principles and Christian Practices among our converts, which we may expect to find among the religious of Great Britain, would betray an ignorance of the inveteracy of Heathen Notions and Habits sanctioned by the custom of ages, and shielded, as it were, by the impenetrable darkness of their minds. And yet some of the Members of our Church are exemplary Christians. Of by far the greater part of the baptized Negroes, or even of our Members, I cannot speak in such terms of praise: yet I can say, that, in general, they manifest such a *subjection to the Gospel of Christ*, that when they are made acquainted with the will of God, as revealed in the Scriptures, they are willing to conform to it.

Mr. Smith refers to the increasing regard paid by the Negroes to the Lord's Day, in proof of the growing influence of the Gospel. In the following passage he touches on a subject deeply affecting the spiritual interests of the Slave Population of the Colonies:—

The Plantation Slaves, which are perhaps seven-eighths of the whole Negro Population, are usually allowed a piece of ground; which they are expected to cultivate, for the purpose of furnishing themselves with such necessaries or conveniences as their Owners do not provide for them. Sunday is the chief time, in fact the only time, which they have for cultivating these grounds, and for carrying the produce of them to market; Sunday being market-day.

Although this practice is not only a shameful violation of the Sabbath, and extremely injurious to the Negroes, yet the trifling profit which they derive from the labour, and the pleasure which they find in going to the market in town, strongly attach them to it.

With pleasure I see many of the Baptized Negroes abandon this practice; a practice, so specious in its appearance to them, and so deeply rooted by custom, that nothing but a sense of religion could cause them voluntarily to relinquish it. Many, very many, now neither go to market, nor work their grounds, on a Sunday; and yet these are the persons who make the cleanest and best appearance, and have more of the comforts of life than most others. The reason is obvious. They are diligent in raising live-stock, fowls, ducks, turkeys, &c. which they dispose of to persons who go about the country to purchase them: by not going to market, they have less inducement to spend their money in buying useless or pernicious articles; and, by a little economy, such as the Bible teaches, they make their money go further than others. Their attendance at Public Worship is very regular, and only interrupted by such circumstances as are beyond their control.

In the Missionary Sketch, No. 14, is given an Engraving of the Chapel and Mission House at this Station, with a brief account of the Demarara Mission of the Society.

West Indies.

The Committee of the Wesleyan Missionary Society, which takes a large share in the labours of this field, give the following general view of the Society's Mission:—

The Committee are happy to report the continued progress of the Missions to the Negro Slaves of our West-India Colonies, with scarcely any exception. The number of Missionaries having of late considerably increased, a much larger portion of this *long-neglected field has* been brought into cultivation, and it has yielded its expected

produce of truth and righteousness. Open opposition to the efforts of Missionaries has ceased: their objects are better and more generally understood: their characters and motives have gained respect; and a number of new and important friends to Negro Instruction have appeared within the past year.

The Negroes under the Society's instruction were, by the last Returns, 22,936; being an increase, in the year, of 758. The Children in the Schools were 4227.

Of the duty and advantages of instructing the Negro Population of these Islands, a lively idea will be given by the following representation of the wretched state of the Negroes of one island, where till lately their improvement was almost utterly neglected:—

The extreme ignorance of the Negroes in this Colony, concerning whatever pertains to religion, is such as no language can describe. In their desires and pursuits, they appear perfectly on a level with the beasts that perish. To eat, to drink, and to sleep, they seem to regard as the sole end of their existence; and their understanding is enveloped in a cloud, which is almost impervious to the beams of Truth itself.

With an understanding thus darkened, and affections so corrupt, it is easy to conceive what must be the tenor of their general conduct. The children of Negroes, as soon as they are able to lisp, are taught the art of dissimulation; and to speak lies, appears as natural and familiar to them as to speak at all. In their passions, particularly that of anger, they are violent beyond all description; and seldom do they forget or forgive an injury received. Of the nature and obligation of relative duties, they have little or no conception, and they have no idea that to steal is an evil. Without natural affection, they harden themselves against their young ones, as though they were not theirs. A Gentleman, whose estate I am in the habit of visiting, assured me that there were some Female Slaves on his plantation, with whom he could not trust the food intended for their own offspring. In the direful principles of witchcraft (or Obiah), the Negroes of this Island, from their having been left entirely destitute of the means of moral instruction, are more deeply immersed than any whom I have seen in other islands: a menacing word, or even a look, from one reputed an "Obiah Man," is sufficient to fill their minds with the most dreadful apprehensions of future evil; and so powerful is the influence of imagination, that, in many instances, that which they most fear actually comes upon them: they sicken, pine away, and die, under a disease which has no cause but their own superstitious fears.

It is justly remarked on this passage—

This affecting picture would have been that of the Negro Population of the West-India Islands generally, but for the influence of Christian Instruction; and, while it presents a powerful motive for the support of the work in the Island in question, it will afford matter of heartfelt rejoicing, that so many thousands have been elevated in the Colonies to principles and habits, which form so interesting a contrast to those of their Pagan and neglected state.

An unusual mortality has prevailed among the Labourers in this quarter The deaths recorded in the present Survey are not less than TEN. While all possible prudence in the choice of Missionaries and the care of health should be exercised, earnest supplications should be made unto God that He would in His mercy prolong the lives of His servants.

TRINIDAD.

WESLEYAN MISSIONARY SOCIETY.

1788.

Samuel P. Woolley, *Missionary.*

The Mission is slowly recovering from the injuries sustained from former restrictions. Access has recently been obtained to the Negroes on two Estates. Upwards of 100 Scholars are under instruction.

Members—*Whites*, 2: *Blacks*, 107.

TOBAGO.

WESLEYAN MISSIONARY SOCIETY.

Matt. M. Thackrah, J. Smedley, *Missionaries.*

Mr. Larcom, mentioned in the last Survey, died Nov. 22, 1820, in his 22d year, of a malignant fever, after an illness of four days, in the midst of faithfulness and diligence, and in the unclouded hope of a blessed immortality. On the 26th of that month, Mr. Smedley, his coadjutor, now at St. Vincent, lost his Wife, a holy and devout woman, after an illness of eight days.

It is of the Negroes of this Island, to whom the description just given refers: the difficulties of this Mission may, therefore, be easily conceived. Negroes, so circumstanced, require long preparation by catechetical instruction. Opportunities for labour are, however, multiplying: and no obstruction is by any one offered to this labour.

Members—*Whites*. 2: *Blacks*, 42.

GRENADA.

WESLEYAN MISSIONARY SOCIETY.

1788.

W. D. Goy, Jas. Cheesewright, W. Squire, *Missionaries.*

Divine Service is well attended, at St. George's, at Gourgave, a few miles to the northward, and on ten Estates. To five other Estates, containing more than 1000 Negroes, on the windward side of the Island, instruction has been latterly afforded. Of the general state of the Negroes, the Committee say—

This having been formerly a French Island, the superstitions of Popery have rooted themselves deeply in the minds of most of the Negroes; and strongly operate to prevent the success of other instruction, without at all improving their character. The work of the Brethren on the estates has, from this cause, been very difficult; but patient labour, encouraged by the proprietors, has on some properties effected a salutary change.

The number of Scholars is 350.

Members—*Whites*, 2: *Blacks*, 293.

ST. VINCENT.

WESLEYAN MISSIONARY SOCIETY.

1817.

John Mortier, Moses Rayner, John Baker, John Nelson, *Missionaries.*

The Mission has Six Chapels, and is taking deep root in the Island. The Congregations are generally good; and the managers and proprietors favourable, for the most part, to the religious instruction of the Negroes. The Scholars are 300.

Members—*Whites*, 16: *Blacks*, 3052.

BARBADOES.

UNITED BRETHREN.

1765.

C. F. Berg, *Missionary.*

The progress of this Mission continues to be slow. The Congregation contains, however, some valuable Members.

WESLEYAN MISSIONARY SOCIETY.

W. J. Shrewsbury, *Missionary.*

This has ever been the least successful of the Society's West-India Missions; and, once or twice, the Missionary has been withdrawn. The efforts have been latterly renewed; under the favour of several of the Clergy, and the protection of the Magistrates. Prejudice is much removed.

In Bridgetown, there is preaching three times a week. Five Estates are visited, in different parts of the Island. The Congregations are attentive; but the Catechumens are slow in their progress, in consequence of the moral darkness which envelopes their minds. There are about 400 Scholars.

Members—*Whites*, 19: *Blacks*, 28.

CHURCH MISSIONARY SOCIETY.

Charles Phipps, *Schoolmaster.*

A New School-room has been erected: it is a large and well-ventilated building. The Scholars were 160. Considerable improvement has taken place among them. Many of them become the teachers of their Parents and others.

A Sunday School was about to be established, for such Adults and Slaves as could not attend the Weekly School.

AUXILIARY BIBLE SOCIETY.

The Committee state that they find much anxiety among the Slaves to receive the Scriptures; and that those who can read delight in their Bibles, while many have begun to learn in order to possess them.

NATIONAL SOCIETY.

Two Schools have been established; one for Whites, and the other for Negroes, each containing about 150 Scholars. The National System is practised in them, with much success.

DOMINICA.

WESLEYAN MISSIONARY SOCIETY.

1788.

James Catts, T. Harrison, *Missionaries.*

At Rosseau, the Mission is in a state of prosperity: true religion is apparently taking a deeper hold on the hearts of the members of Society, and extending its influence among others. The Country Societies have not fully recovered the effects of their being left alone, through the death of successive Missionaries.

One of the Missionaries resides at St. Joseph's, at the instance of some proprietors, for the instruction of their Negroes.

There are 193 Scholars.

The Governor has, on all occasions, promoted the instruction of the Colony.

Members—*Whites*, 23: *Blacks*, 382.

Many removals from the Island have somewhat diminished the Members.

MONTSERRAT.

WESLEYAN MISSIONARY SOCIETY.

1820.

Charles Janion, *Missionary.*

Mr. Maddock, mentioned in the last Survey, went to the West Indies in 1817; and, after labouring in different Islands, was appointed, in 1820, to begin a Mission at Montserrat. Here he had collected a Congregation, formed a Society, and built a Chapel; but was soon called away from his labours: on the 29th of May last, after a few days' illness, he died of a malignant fever, with a hope full of glory, regretted by all around him.

On the death of Mr. Maddock, Mr. Janion was appointed.

The Congregations increase, and are attentive. There are 160 Scholars.

Members—*Blacks*, 20.

ANTIGUA.

UNITED BRETHREN.

1756.

Missionaries:

Richter, Sautter, Newby, Stobwasser, Olufsen, Ellis, Taylor, Robins, and Brunner.

Stations:

St. John's, Gracehill, Gracebay, Newfield.

The work of the Mission is so much increasing, that assistance is earnestly desired. The blessing of God rests so manifestly on the Schools, that the Brethren are anxious to be enabled to prosecute to the utmost this branch of their labours.

WESLEYAN MISSIONARY SOCIETY.

1786.

Abr. Whitehouse, S. Brown, T. Pennock, T. K. Hyde, *Missionaries.*

This Mission has Five Chapels. In No. 5 of the Society's Quarterly Papers is an engraving of the Chapel at St. John's, which will accommodate 1500 persons. More Missionaries are wanted.

There were 1060 Scholars. Of the Children in the Sunday School at Parham, it is said—

They come clean and neat, without those gaudy decorations so common among other children in this part of the world. Several have died in the course of the year; some of the eldest of them very happy: the praises of God dwelt on their lips, throughout their afflictions, for the Sunday School at Parham; and their last exhortations to surrounding friends have left a gracious impression on their minds.

Several Managers of Estates bear testimony to the influence of religion on the Slaves. One said—

A very great change has taken place in their conduct, since they began to act from religious principles. The whip is not needful now!

Another said—

The sound of the whip is now rarely heard on the Estate.

A Missionary Society, formed among the Negroes, is zealously supported.

Mrs. Whitworth, wife of the Missionary mentioned in the Survey of 1820, died in this Island. Her dying testimony was—

All is well! I have peace with God. I am going to be for ever with Christ!

Members—*Whites*, 29: *Blacks*, 3883.

CHURCH MISSIONARY SOCIETY.

AND

ENGLISH-HARBOUR SUNDAY SCHOOL SOCIETY.

Mr. Wm. Dawes, *Director of Schools.*

Mr. & Mrs. Thwaites, *Superintendants.*

W. Anderson, *Teacher at Bethesda.*

Some Schools have been given up, but others have been opened. About 1500 Scholars were under instruction, among whom there is satisfactory evidence of the powerful influence of religion. The Schools are, indeed, working a beneficial change in both Adults and Children. Mr. Thwaites writes—

The improvement of the Children has had an effect on the Elder Slaves: not only are the fiddle and dance abolished on Sundays, but they crowd the House of Prayer.

An Association has been formed, for watching over the morals of the Children and Young Persons who attend the Evening Schools.

NEVIS.

WESLEYAN MISSIONARY SOCIETY.

1788.

W. White, Isaac Powell, *Missionaries.*

There are Four Chapels in this Mission, with good Congregations.

The Scholars are 135.

Members—*Whites*, 22: *Blacks*, 988.

ST. CHRISTOPHER.

WESLEYAN MISSIONARY SOCIETY.

1774.

T. Morgan, Jacob Grimshaw, W. Oke, *Missionaries.*

In this Mission, which is increasing in importance, there are Eight Chapels. During the last quarter, about Fifty Estates had been visited.

The Scholars were 170.

Members—*Whites*, 50: *Blacks*, 2318.

UNITED BRETHREN.

1775.

Basseterre, Bethesda, *Stations.*

Procop, Johansen, Kaltofen, *Missionaries.*

ST. EUSTATIUS.

A Dutch Island.

WESLEYAN MISSIONARY SOCIETY.

Patrick Ffrench *Missionary.*

The beneficial effects of this Mission have obtained for it much encouragement. Several instances have occurred of the power of religion, in reclaiming some of the most abandoned Negroes.

There are Six Congregations and Three Schools. The Scholars are 200.

Members—*Whites*, 10: *Blacks*, 513.

ST. BARTHOLOMEW.

A Swedish Island.

WESLEYAN MISSIONARY SOCIETY.

1788.

Joseph Parkin, *Missionary.*

Mr. Dace, mentioned in the last Survey, died on the 2d of September. He had laboured in the West Indies since 1806, and was every where highly esteemed, his fervent and unaffected piety commanding the respect of all who knew him.

A New Chapel was about to be erected. It was expected that 2000 dollars would be contributed.

There were 30 Children in the School.

Members—*Whites*, 11: *Blacks*, 313.

ST. MARTIN.

WESLEYAN MISSIONARY SOCIETY.

John Hirst, *Missionary.*

This New Mission continues to afford much encouragement. A New Chapel has been built, capable of containing 500 persons, and is well attended. Scholars, 50.

Members—*Whites*, 10: *Blacks*, 90.

ANGUILLA.

WESLEYAN MISSIONARY SOCIETY.

John Hodge, *Missionary.*

This Station was occasionally visited by Mr. Dace, from St. Bartholomew's; and, in the absence of a regular Missionary, is under the care of Mr. Hodge, resident here. The Mission is in a state of prosperity.

Members—*Whites*, 7: *Blacks*, 213.

Danish Islands.

UNITED BRETHREN.

1732.

Stations:

New Herrnhut and *Niesky*, in ST. THOMAS—*Friedensberg*, *Friedensthal*, and *Friedensfeld*, in ST. CROIX—and *Emmaus* and *Bethany*, in ST. JAN.

Missionaries:

Hohe, Wied, Lehman, Sybrecht, Sievers, Huenerbein, Hoyer, Sparmeyer, Jung, Petersen, Schaefer, Mueller, Goetz, Blitt, Junghans, Boenrof, Damus, Gloeckler.

The latest accounts are from St. Croix. The Divine Blessing still attends the labours of the Brethren, in this earliest field of their Missionary Exertions. Encouraging evidences of a renewed life manifest themselves among the baptised children; who attend the meetings for religious instruction in great numbers. The Public Services, on Sunday, are numerously attended: among the hearers on these occasions are many Members of the Church of England; who are, at present, without a stated Minister.

The accounts from the other Islands are also satisfactory.

Number of Negroes, nearly 10,000.

TORTOLA.

WESLEYAN MISSIONARY SOCIETY.

1789.

W. Gilgrass, T. Truscott, John Felvus, *Missionaries.*

Five Chapels, destroyed by a hurricane, having been rebuilt, the Mission is again in a state of activity.

Mr. Joseph Chapman, a Young Missionary, in the fifth year of his labours, died here on the 21st of July—happy, and quite resigned to the Divine Will.

Nearly 500 Adults and Children attend the Schools.

Members—*Whites*, 54: *Blacks*, 1939.

HAYTI.

WESLEYAN MISSIONARY SOCIETY.

Little change has taken place in the circumstances of the Mission in Port-au-Prince and its neighbourhood. The persecution raised against the Members, chiefly by the influence of the Roman-Catholic Priests over the minds of the ignorant people, and too much seconded by some of the Natives of higher rank, still continues. They can meet only by stealth, and in very small companies. Mr. Evariste, a young man, the fruit of the Mission, is expected

in England; and will be set apart as one of the Society's Missionaries, to take charge of the Mission, in the hope that a Native may obtain liberty to exercise the Christian Ministry at Hayti, with less prejudice than Foreigners.

EDUCATION SOCIETIES.

The System of Mutual Instruction seems to have taken firm footing at Port-au-Prince. Mr. Boco, a person of colour, sent by the British and Foreign School Society, has been well received by President Boyer, who was about to erect School-rooms for his use.

In that part of Hayti which was under Christophe, but is now connected with the Republic, the political changes which have taken place have deranged the Establishments; but it is hoped that the President will extend his protection and support to them also.

JAMAICA

UNITED BRETHREN:

1754.

Stations:

CARMEL—NEW EDEN—IRWIN.

Missionaries:

Hoch, Hafa, Becker, Light.

Br. Hoch, who had laboured in Antigua, arrived at Carmel, in the beginning of March, from a visit to Europe.

At New Eden, the Congregation increases and prospers. A New Chapel and Chapel-house have been built. From Easter 1820, to Easter 1821, there had been 146 persons baptized, or admitted to the Lord's Supper.

At Irwin, the progress is slow. There are some, however, on several Estates, who adorn the Gospel. Br. Light has lost his Wife: she departed to her eternal rest on the 25th of June, in her 47th year. He says of her—

"From a child she had been distinguished for her faithfulness in the discharge of every duty; which she proved in the filial care, with which she attended her Father, who was long afflicted with illness. Her call to serve the Lord among the Heathen was truly important to her; and she did every thing committed unto her as unto the Lord, with exemplary diligence. He blessed her labours for the spiritual advantage and comfort of many a soul.

Many Negroes attend at Carmel and New Eden, from a distance of 18 or 20 miles. Some of these come from the May-day Mountains, where a great awakening seems to have taken place among them: others come from a fine district, of 20 miles in length, called Mile Gully, connected with those mountains. Two New Stations are greatly wanted; and some of the Planters and Proprietors have offered assistance toward their formation, that the fatigue of their Negroes may not disqualify them for their labour: but the want of adequate means deters the Missionaries from entering on the work.

WESLEYAN MISSIONARY SOCIETY.

1789.

Stations and *Missionaries.*

Kingston: James Horne, Robert Young, W. Parkinson—*Spanish Town:* Peter Duncan—*Morant Bay:* John Shipman, John Crofts—*Grateful Hill:* vacant—*Montego Bay:* W. Ratcliffe—*St. Ann's Bay:* W. Binning.

At *Kingston*, there are two Chapels well attended: the hearers and communicants increase: the Monthly Communions are very large: many died in the Lord, last year; leaving edifying examples of holy lives and peaceful deaths: the Members are 3569. The Members at *Spanish Town* have been exemplary in their conduct: their number is 163. In the Circuit of *Morant Bay*, 150 Members were added in the year: at Bath, 18 miles from the Bay, and at Manchineel, 16 miles beyond Bath, Chapels were in preparation: the Members are 2815. Most of the Negroes at *Grateful Hill* have been raised out of a state of the grossest ignorance; but improve greatly in knowledge and piety: their number is 425. At *Montego Bay*, the Members are chiefly young, but improving and exemplary: their number is 90. *St. Ann's Bay* is a New Station, and will have four other places in the Circuit, within a distance of eight or nine miles.

This Mission has been again deprived by death of useful Labourers. Mrs. Ratcliffe died in peace, in her 32d year, Nov. 6, 1820, after serving, with great devotedness, in the Mission. Two of the Missionaries mentioned in the last Survey have since died: Mr. Underhill, a young man of much promise, on the 24th of September last, in the fourth year of his labours in the West Indies; and Mr. Johnstone, on the 5th of October following, after 18 years of faithful, wise, and zealous services in this Mission.

Members—*Whites*, 32: *Blacks*, 7028. This is an increase, in the year, of 520.

BAPTIST MISSIONARY SOCIETY.

1814.

Stations and *Missionaries.*

Kingston: James Coultart.

Spanish Town: Thomas Godden.

Nearly 200 persons had been baptized

English is there a good deal spoken: upward of 300 Children might be collected.

There are various Tribes of Indians who acknowledge dependence on the King of the Mosquitos: they are, at present, however, but little known; not having much intercourse with the people of the coast: some are known, indeed, to be so far civilized, as to be friendly to any one who would go among them.

The Baptist Missionary Society has appointed Mr. James Bourne to proceed to Honduras.

Osages.

UNION.

A Missionary Settlement, formed among the Osages of the Arkansaw, on the west bank of Grand River, about a mile distant; in a fine prairie, or open land without trees, of many hundred acres—25 miles from the junction of Grand River with the Arkansaw; which flows into the Mississippi, after a very meandering course of about 700 miles.

AMERICAN UNITED FOREIGN MISSIONARY SOCIETY.

1820.

Missionaries:

W. F. Vaill, Epaphras Chapman.

Dr. Marcus Palmer, *Physician.*

Teachers, Mechanics, and *Farmers:*

Stephen Fuller, Abr. Redfield, J. M. Spalding, W. C. Requa, Alex. Woodruff, G. Requa.

With two married and six unmarried Females and four Children, the Mission Family amounted to twenty-one.

The preparatory measures, with the journey and voyage of the Family, its first proceedings, and early afflictions and deaths, were stated at pp. 365—367 of the Volume for 1820, and at pp. 86, and 164—167 of that for 1821.

Having left New York on the 20th of April 1820, this Christian Company reached Little Rock, about half way between the mouth of the Arkansaw and its ultimate destination, by way of the Ohio and Mississippi, on the 23d of July. In working up the lower part of the Arkansaw, through the low country and in sultry weather, almost all the Family suffered much from sickness, and two Females died. On the 4th of October, some of the company set forward, and proceeded partly by water and partly by land, with the view of preparing temporary buildings: they reached their destination about the middle of November, and were cordially received by the Indians. After a long detention at Little Rock, by the low state of the river, the rest of the Family embarked on the *19th of December; but,* the water falling again, and detaining them thereby about a month in one place, and the toilsome work of pushing the boats forward by poles against the stream carrying them on in their best days only 15 miles a day, they did not reach Union till the 18th of February 1821—ten months, within two days, from the time of their setting forward on their journey: so dependent on circumstances, under the will of God, are journeyings and voyages in these back regions! They had arrived at the mouth of Grand River on the 10th of February: but up that stream, which was too deep for the use of the poles, the boats were chiefly moved forward against a powerful current, by the toilsome and hazardous work of pulling them on by means of the bushes which overhung the water: they were eight days in passing these 25 miles.

A few days after their arrival at Union, four of the Brethren attended a Council of the Nation, held at the chief Village of the Osages, about 28 miles west of the Station; at which their object was fully approved.

At the latest dates, temporary buildings had been erected, about 100 acres of land enclosed, and stock procured. An impending war, between the Cherokees and the Osages of the Arkansaw, awakened much apprehension lest the object of the Mission should be greatly retarded.

HARMONY.

A Missionary Settlement, among the Osages of the Missouri, who live in two Villages, about six miles apart, on the Osage River, and about 350 miles from its junction with the Missouri.

AMERICAN UNITED FOREIGN MISSIONARY SOCIETY.

1820.

Missionaries:

Nathaniel B. Dodge, Benton Pixley, W. B. Montgomery.

W. N. Belcher, *Physician* and *Surgeon.*

Teachers, Mechanics, and *Farmers:*

Daniel H. Austin, S. Newton, S. B. Bright, Otis Sprague, Amasa Jones, John Seeley.

With the ten Wives of these Labourers, five unmarried Females, and sixteen Children, the Mission Family contained forty-one persons.

With what judicious views the Assistants of the Society's Missions, both male and female, have been selected, will appear from the following extract of a communication by the Society to the Government:—

The Mission Family contains a person qualified for the blacksmith and whitesmith business, and who is an excellent teacher of vocal music, a shoemaker, a carpenter and millwright, a waggonmaker, and two farmers. The Females, collectively,

are competent to teach the Indian Females (in addition to the ordinary business of the kitchen) to make bread, butter, and cheese; to sew, knit, spin, and weave; to cut out and make garments for both men and women; and some of them have had several years' experience, in teaching Schools of common and of higher orders.

This new sphere of exertion was opened to the Society in the following manner. The principal Chief of the Missouri Osages, with the Counsellor and the Warrior of the Nation, visited Washington to solicit assistance in Schools and Civilization. Not being on friendly terms with the Arkansaw Osages, the result of very common intrigues on the part of rival traders, they seem to have felt some jealousy at the establishment of the Mission among them. Colonel M'Kenney, Superintendant of Indian Trade, ever anxious to benefit the Native Tribes, apprised the Society of the wishes of the Missouri Deputation. The Secretary, the Rev. Dr. Milledoller, was, in consequence, deputed by the Board to visit Washington. After various conferences, a Covenant was entered into with the Osages, under the full sanction of the Government, for the establishment of a Mission Family among them. Colonel M'Kenney considered it a most happy event, that the two Missions to the Osages should follow in such quick succession; as this would tend to allay the mutual jealousies of the two bodies.

On making public the proposal for this Second Mission, upward of 100 persons, in the course of a few weeks, offered their services; and out of these the Family was selected. The appeal for support was also liberally answered, by contributions in money to the amount of 9000 dollars, and in clothes and stores of the value of 5000.

The Mission Family assembled at New York, at the beginning of March of last year. Public Services were held, and crowded assemblies met, on the 5th and 6th of that month, as on occasion of the departure of the Mission to the Arkansaw Osages: see p. 367 of our Volume for 1820. On the 7th of March, they departed, amidst the tears and prayers of multitudes collected to bid them farewell. In Philadelphia, great public interest was excited: and contributions were made to the amount of 1800 dollars. At most places, indeed, by land and on the rivers, they were received with much affection; and were frequently dismissed with exhortations and encouragements, in the midst of many tears. On the 31st of March, the Family reached Pittsburgh: on the 10th of April, they embarked there on the Ohio: May the 9th, they reached the Mississippi: till the 5th of June was occupied in working up that river, 160 or 170 miles, to St. Louis: on the 8th, they entered the Missouri, and, after 20 days' labour, reached the Osage River, about 160 miles: on the 6th of August, they had arrived within a few miles of their destination; having lost, in these journeyings of about five months, one excellent member of their family: Mrs. Newton had departed, on the 6th of May, in the passage down the Ohio, full of faith and of a joyful hope of glory.

Preparatory measures have been taken by the Board, for the establishment of a Third Mission among the Western Indians. The Rev. Jonathan Lesslie and the Rev. Solomon Giddings have been sent to explore the Indian Country on both sides of the Missouri, in order to ascertain the best spot for fixing another Missionary Family.

Creeks.

The territory of this Nation is in the central parts of the State of Georgia. White persons are not allowed to settle among them, unless in some way closely connected with the Nation. The number of its Warriors is about 3500. Aware of the necessity of Civilization to their future existence as a people, they are become solicitous for Schools, and are beginning to cultivate the arts of life. These and other particulars are communicated by Mr. Hodgson, in the Narrative of his Journey printed in our last Volume.

Choctaws.

This Nation is divided into three districts—the Upper Towns, the Lower Towns, and the Six Towns. The efforts which their White Brethren are making for their benefit, have drawn forth, on their part, an unexpected and encouraging spirit of liberality. In 1816, the Choctaws sold a tract of country, for which they were to receive, from the United States, 6000 dollars annually for 17 years. In September 1819, the Council of the Lower Towns devoted their third of this annuity to the establishment of a School and the advancement of Civilization, in their district: and this noble example was followed, in March 1820, by the Six Towns; and, in June, by the Upper Towns—6000 dollars being thus appropriated annually to this object by the Nation. The Choctaws are aware that these appropriations are not adequate to the great purpose in view; but they have made them in full confidence, that their White Brethren will

grant such further aid, as will complete the establishment already formed at Elliot in the Upper Towns District, and form similar establishments in each of the other Districts.

The American Board of Missions have felt it their duty to accomplish, with all practicable speed, the desires of the Nation, in order to prevent the disappointment which might be felt by them from delay. An establishment has been accordingly formed, in the Lower Towns District, which has been named MAYHEW, in affectionate remembrance of an early and laborious Missionary among the Indians. A third establishment is in preparation, in the District of the Six Towns: but the operations of the Board are greatly embarrassed by the inadequacy of their funds, which has subjected the establishments to serious inconvenience.

That the Nation demands the assiduous concern of Christians will appear from the following account of its present state, extracted from a Report made to the Secretary at War:—

The Choctaws still continue the slaves of ignorance, vice, and superstition. Numbers are every year butchered in the most inhuman manner, because they are supposed to possess the power of witchcraft. Intemperance abounds; and many of the Whites, in the neighbouring settlements, unblushingly set at defiance the laws prohibiting the introduction of whiskey. Partial and feeble resolutions are formed by the Natives to suppress this evil; but it is feared that they will not soon become effectual. Many of them say, they "wish their Children to be at School, that they may learn better things."

Of these Children, there are, it is said, 1000, in different parts, ready to attend School, when the means of instruction shall be provided.

The Missionaries observe, in reference to the importance of immediate and vigorous exertions:—

Should our plan of operations be followed up for a short time, further aid may be expected from the Natives. Judging from their friendly disposition, from the great interest which they take in education, and from what they have already done, we think it a reasonable conclusion, that, at no very distant period, the Choctaws will provide, in a great measure, for the support of their own Schools. But should the impulse which they have received be suffered to subside, and the appropriations that they have made remain unproductive for want of such additional aid as would put them in operation, their hopes would be disappointed—their Schools would languish—and the labour of years and the expense of thousands would be necessary to raise them to the same pitch of benevolent exertion.

ELLIOT.

A Missionary Settlement, in the Upper Towns District of the Choctaw Nation, on the Yalo Busha Creek, about 30 miles above its junction with the Yazoo—200 miles west-south-west of Brainerd, 70 west of the Chickasaw Agency, 100 north of the Choctaw Agency, and 145 from the Walnut Hills, which are a little below the entrance of the Yazoo into the Mississippi.

AMERICAN BOARD OF MISSIONS.

1818.

Alfred Wright, *Missionary.*

Teachers, Mechanics, and Farmers: Loring S. Williams, Moses Jewell, Anson Dyer, Zechariah Howes, Joel Wood, John Smith, Elij. Bardwell, — Byington.

There are six married and two unmarried Females: and, in April last, six mechanics and labourers joined the Mission.

Of the persons above-named, Mr. Williams and Mr. Jewell only were mentioned in the last List, given in the Survey for 1820. Of the others there enumerated, Mr. Kingsbury and Dr. Pride have removed to the New Station at Mayhew: in August 1819, Mr. Kanouse left the Mission: in September, Mr. A. V. Williams died (see Vol. for 1820, pp. 325, 326); and, Sept. 19, 1820, Mr. Fisk died: of him his surviving companions give this high character—

In laborious industry, in patient self-denial, in pious example, and in holy and ardent devotion of soul and body to the Missionary Cause, he was pre-eminent.

The Mission was joined, July 1, 1820, by Mr. Dyer and Mr. Howes: Mr. Wood, their companion, being delayed by sickness, 120 miles short of Elliot, did not arrive till the 22d of September. They had all left Pittsburgh in April, in company of Mr. Hitchcock and Mr. Orr, proceeding to the Arkansaw Mission of the Society. They descended the Ohio and Mississippi together, till they reached the mouth of the White River, on the 17th of June, when they separated for their repective destinations.

In December 1820, the Rev. Alfred Wright arrived.

On November the 4th of that year, another body of Labourers embarked at Pittsburgh, amounting, with Females and Children, to twenty-four. In consequence of the low state of the Ohio and Mississippi, they did not reach the Walnut Hills till the end of January. From this place, Mr. Cushman and Mr. Hooper proceeded to Mayhew, where they arrived on the 9th of March. Mr. Smith set forward, with his family, up the Yazoo: Mr. Dyer had come down from Elliot, and accompanied him: they were six weeks in working up the stream: Mr. Smith had buried his youngest Son since he left his home; and, in this passage, he had to bury his eldest Son, a fine Youth, who had laboured with him at the oar: he himself fell overboard, and,

on the point of perishing, was mercifully rescued. Mr. Bardwell and Mr. Byington were detained, for some time, at the Walnut Hills.

The progress of the Settlement may be seen from the following statement, toward the close of 1820:—

> The buildings for the establishment are eight commodious log-cabins, occupied as dwelling-houses; a dining-room and kitchen contiguous, 52 feet by 20, with a piazza on each side; a school-house, 36 feet by 24; a mill-house, 36 feet by 30; a commodious blacksmith's shop and joiner's shop; a lumber-house and granary; a stable, and three or four out-houses.
>
> There are, belonging to the Mission, more than 200 neat cattle, including calves—teams of oxen and horses, waggons, carts, ploughs, and other implements of husbandry, suitable for a large plantation—mechanical tools, for various arts; and all the varied apparatus for the accommodation of a family consisting of a hundred persons.

These buildings and stock, with a boat, and the improvements on 60 acres of land, were estimated at about 11,500 dollars.

The chief hopes of this, as of other Missions, are in the rising generation. There were, by the last account, 60 Boys and 20 Girls under instruction; all making progress. Mr. Hodgson's account of these Children, and of the whole arrangement of the Settlement, cannot fail to have greatly interested the Reader: see pp. 526—529 of our last Volume. In the spring of last year, a general seriousness of mind was remarked in the Children, and a few of them gave evidence of being under the influence of religion. Mr. Byington writes of them, in July last—

> They are the most willing, obedient, and affectionate Children that I ever saw. Could you daily see what I see, and hear what I hear, your heart would be with me on the subject. These Children, a few years since, were in Heathen Families—ignorant, and learning many vices, and destitute of almost every comfort.

In the summer and autumn of 1820, ten of the Family and many of the Scholars suffered greatly, from bilious and intermittent fevers; but, at the date of the last despatches, they were generally healthy.

Some idea may be formed of a part of the privations attending a residence in these remote districts of the Western Continent, from the following notice in the Missionaries' Journal, on occasion of the arrival of their boat, with supplies, from Pittsburgh:—

> Our friends can hardly conceive the effect, which this event was fitted to produce on our minds. Besides the articles purchased for the Mission, we have also received from different parts of the United States, by this arrival, the charities of a thousand hands, accompanied by the prayers of a thousand hearts.
>
> People who live in a civilized land, where supplies can be obtained within a few miles; where they have the advantages of good roads and accommodations, while on journeys; and where business can be conveniently transacted, through the medium of post-offices—can have little idea of the difficulty and labour attending the transactions of extensive business in the midst of the Wilderness. Our supplies must be obtained, money procured, remittances made, help hired, and almost all business performed, at a distance of from 100 to 1500 miles from Elliot; while our Letters are lodged at post-offices 75, 100, and 150 miles distant.

MAYHEW.

A Missionary Settlement, in the Lower Towns District of the Choctaw Nation, on the borders of an extensive prairie, on the south side of Ooktibbeha Creek, about 12 miles above its junction with the Tombigbee, and 100 miles south-east of Elliot.

AMERICAN BOARD OF MISSIONS.

1820.

Cyrus Kingsbury, *Missionary.*

Dr. W. W. Pride, *Physician.*

Calvin Cushman, *Teacher and Farmer.*

W. Hooper, *Teacher and Mechanic.*

Mr. Kingsbury and Mr. Cushman are married.

The removal of Mr. Kingsbury and Dr. Pride, from Elliot to this New Station, has been already mentioned. Mr. Kingsbury spent from Feb. 10th to March 29, 1820, in exploring the Lower Towns District; and, at length, fixed on this spot for a Settlement: it combines many advantages. In October, Dr. Pride removed hither; and, in November, Mr. and Mrs. Kingsbury: in March 1821, as already stated, they were joined by Mr. Cushman and Mr. Hooper. At that time, considerable progress had been made: ten buildings, for various purposes, were nearly completed; and others were in preparation—about 70 acres of excellent land had been enclosed, and in part ploughed—and measures taken for receiving, in the autumn, as many Scholars as the funds might be adequate to support.

They were much refreshed and edified at this Station, at the end of April and the beginning of May, by a visit from Dr. Worcester, who was met here by Mr. Hoyt and others from Brainerd and Elliot. Dr. Worcester was too feeble to reach Elliot, in his way to Brainerd; where he arrived on the 25th of May, and closed his earthly pilgrimage, in the triumph of faith, on the 7th of June.

Chickasaws.

The Synod of South Carolina and Georgia sent two Missionaries, Mr. T. C. Stewart and Mr. David Humphreys, in the summer of 1820, to ascertain the most promising place for a Settlement among some of the Indian Tribes east of the Mississippi. They first visited the Creeks,

and found many of them disposed to receive such a Mission, but the proposal was not agreed to in the National Council. Among the Chickasaws they had better success: a very favourable reception was given to their proposal, and a site for the Settlement fixed upon. In June, they visited Elliot; and, in July, on their return, spent a little time at Brainerd.

The Reader may turn to pp. 532—534 of our last Volume for some account of the Chickasaws, by Mr. Hodgson.

Cherokees.

The Cherokees are making considerable advances in Civilization. They have divided their country into districts, have laid a tax on the people to build a Court-house in each district, and have appointed four Circuit Judges. They are rapidly adopting the laws and manners of their White Brethren. As they have given Christianity admission among them, it is repaying them by the benefits which always accompany its progress.

The most affectionate intercourse has been maintained, from the beginning, between the Missionaries of the two Societies which have Settlements among the Cherokees: no Children, dismissed for ill conduct from the School of either of the bodies, are received by the other, unless by request from the Missionaries who dismissed them.

The visit of Mr. Steiner, formerly a Missionary among the Cherokees, to the Station of the United Brethren at Spring Place, and various details respecting that Mission and the Natives, were stated at pp. 121—127 of our last Volume. The following extract from the Journal of the American Missionaries at Brainerd shews, very strikingly, the altered state and disposition of the Nation:—

"In 1799, Mr. Steiner was sent out by the Society of the United Brethren in the Southern States, to ask permission to establish a School in that Nation. He pressed the subject with great zeal in the National Council, backed by the Officers of Government; but was utterly refused.

"In 1800, he came out again, renewed his application, and was again refused: but, before the close of the Council, two Chiefs agreed to patronise the School, independently of the National Council; and offered a place near the residence of one of them, on land which he had cleared. The other Chiefs did not, after this, press their opposition; and, shortly after, the Mission at Spring Place was commenced, which has continued without suspension, though at times with great difficulty, ever since.

"Mr. Steiner says that no waggon road had ever been cut, or a waggon entered the Nation, till some time after this. The Chief on whose land the Mission was established, built the first waggon; for which he was severely censured by the Council, *and forbidden* the use of such a vehicle: but he *did not regard their mandate. The objection was— If you have a waggon, there must be waggon* roads; and if waggon roads, the Whites will be in among us."

Mr. Steiner has been absent from the Nation sixteen years. The improvement, since that time, has been, he says, most delightful and astonishing.

SPRING PLACE.

A Missionary Settlement about 120 miles northwest of Athens, in Georgia; and 35 miles east of Brainerd.

UNITED BRETHREN.

1801.

John Gambold, *Missionary.*
John Renatus Schmidt, *appointed.*

After long and patient labour, it has pleased God to awaken among many of the Cherokees a spirit of inquiry, and some of them to a serious sense of religion. This awakening has taken place chiefly at Oustolochy, or, as it seems also to be called, Ooghgilogy, about 30 miles from Spring-Place. As this is the central point of the National Government of the Cherokees, it has been determined to form there a Missionary Station.

Seven Cherokees had been baptized, and among these are some of the leading people of the Nation.

A new Church had been built.

Mr. Gambold lost his Wife in February of last year. She was a Woman of strong faith, and of a patient but active mind. The Missionaries at Brainerd say of her—

That pious, humble, devoted Missionary is no more! We weep—we mourn—we rejoice. Oh that a double portion of her spirit may rest on many daughters in Israel, and prepare them to fill similar stations!

BRAINERD.

A Missionary Settlement, on the Chickamaugah Creek, which runs into the Tennessee.

AMERICAN BOARD OF MISSIONS.

1817.

Missionaries:

Ard Hoyt, Daniel S. Butrick,
W. Chamberlain.

Dr. Elizur Butler, *Physician.*

Teachers, Farmers, and Mechanics:

Abijah Conger, John Vail, G. Halsey.

Messrs. Conger, Vail, and Halsey, with Mr. John Talmage, arrived Nov. 10, 1819; in company of the Rev. Alfred Finney, on his way to the Arkansaw Mission. They met at Rockaway, in New Jersey; and had thence a prosperous journey of about six weeks, a distance of more than 900 miles. Mr. Talmage soon retired from the Mission.

The Rev. W. Potter and Dr. Butler joined the Mission, Jan. 10, 1821. Mr. Potter removed afterwards to a New Station at Creek Point. Mr. Butrick had formed that Station: he has devoted him-

self to the acquisition of the language, with a view to being chiefly occupied in preaching, without an interpreter, in the various parts of the Nation: the importance of this part of the general plan of operations is increasingly apparent.

Four of Mr. Hoyt's Children are useful Assistants in the Mission. His Son Milo is settled at a New Station at Chatooga.

In order to diminish the expense of the Settlement, the funds of the Board being inadequate to the demands, the Females of the Mission have endeavoured to dispense with hired help in their department, but have suffered from care and fatigue.

Supplies of clothing and money have been sent from various quarters; and have generally arrived as a very seasonable relief to the urgent wants of the Mission.

The President of the United States visited the Settlement, and expressed great satisfaction at its progress, manifesting a paternal interest in its proceedings and success. A Committee appointed to examine the state of the Mission reported well of its improvement. The Missionaries, both at Brainerd and Elliot, speak with much pleasure of Mr. Hodgson's visit to the Settlements.

The death of Dr. Worcester, on the 7th of June last, amidst the tears of the Mission Family, has been before stated.

In the Schools of the Mission there were more than 200 Scholars. Throughout the Nation, there is a strong impression in favour of the education of their Children; and were sufficient means supplied, the greater part of the Children, of suitable age, might at once be brought under instruction. The conduct of the Children is generally exemplary, and their progress very encouraging. With the elements of useful knowledge and of religion, the Boys learn the use of the axe and the hoe, and the Girls that of the spinning-wheel and the needle. In November 1820, there were Eleven Boys and Six Girls supported, in whole or in part, by different Associations; all of whom were promising Children.

A disposition to hear the Word prevails, also, among the people. Wherever the Missionaries go, the Natives readily come together to hear. A considerable number are under religious impressions, and about 20 are become Communicants.

In pursuance of the design of the Missionaries to establish Local Schools, where the Children could attend for education while they lived with their friends, three Stations of this kind have been formed, in compliance with the earnest solicitations of the Natives.

TALONY.

About 60 miles south-east of Brainerd.

1819.

Moody Hall, *Teacher*.

This is the Station called Yookilogee in the Survey of 1820.

About 35 Scholars regularly attend. The School was promising, and the Natives appeared highly satisfied. Three Orphan Boys had been taken into the family; and there were 15 or 20 more Children who were real objects of Charity.

From 75 to 100 persons attend religious instruction. There is work sufficient, on Sundays, for two or three active Labourers.

At the last dates, the ill health of both Mr. and Mrs. Hall had occasioned an interruption to their labours.

CREEK PATH.

About 100 miles West of Brainerd.

1820.

W. Potter, *Missionary*.

In the early part of 1820, two Young Converts, David and Catherine Brown, went from Brainerd to Creek Path to visit their Father, who was sick. Catherine was one of the first-fruits of the Mission, and gave early promise in the School. Their visit appears to have wrought powerfully on the family and neighbourhood. The principal Cherokees urged the establishment of a School.

Mr. Butrick, in consequence, left Brainerd in March, accompanied by John Arch a Native Convert of exemplary character, and met with a cordial reception. In a short time, a house was built for them; and 30 Scholars, Cherokees and Blacks, were collected. About 100 attended Public Worship. From the oldest to the youngest, all appeared anxious to receive instruction.

Another School being requested, Catherine Brown, who had returned to Brainerd, offered, with the approbation of the Missionaries, to teach a Female School. The offer was received with joy, and a second house was raised in a few days. She left Brainerd at the end of May, and had soon collected 20 Scholars.

In the mean time, the first School had increased to 60—a considerable awakening had taken place among the people—and hopes were entertained of the real conversion of several Natives.

CHATOOGA.

About 60 miles south of Brainerd—on the Chatooga Creek, a few miles from Fort Armstrong.

1820.

Milo Hoyt, *Teacher.*

The Cherokees of this vicinity having expressed an earnest wish for an Establishment among them, Mr. Hoyt, with his Wife and his younger Brother Darius, left Brainerd on the 3d of April 1820.

In June, the Scholars had not been more than 17 or 18 at a time: but many circumstances rendered it desirable to maintain the School, even though the number should continue small. That section of the country appears to be in greater darkness than almost any part of the Nation, except perhaps the mountains toward Carolina. Several Natives of influence reside there, who are very anxious to have the people instructed, It may be added, that the Station is in the neighbourhood of the Creeks, has considerable intercourse with them, and is remote from any settlement of Whites. Difficulties had risen, however, in procuring supplies, which it was found necessary to send from Brainerd; and this might lead to a suspension of the School, till better arrangements could be made.

DWIGHT.

A Missionary Settlement, among the Cherokees who migrated from the main body to the banks of the Arkansaw—between 300 and 400 miles, by the course of the stream, from the Arkansaw Post, which is 42 miles from the Mississippi—situated, on the west bank of the Illinois Creek, about five miles above its junction with the Arkansaw—on rising ground, in the midst of fertile land, with good water—named after a late distinguished Member of the Board.

AMERICAN BOARD OF MISSIONS.

1820.

Missionaries:

Alfred Finney, Cephas Washburn.

Teachers and Farmers:

Jacob Hitchcock, James Orr.

Mr. Finney and Mr. Washburn are married, and an unmarried Female has accompanied them as a Teacher.

Some preparations for this Mission were stated at pp. 406 and 407 of the Volume for 1820. A detail of the proceedings, before the Mission Family could sit down in its appointed Station, will give some idea of the difficulties attendant on these undertakings in the remoter parts of the Western Wilderness; which are perhaps, on the whole, much greater, in the present state of those regions, than the maintenance of Missions on the most remote coasts of the Ocean.

Mr. Finney and Mr. Washburn, having met at Brainerd, proceeded to Elliot, where they arrived Jan. 3, 1820.

As they were to explore the Arkansaw Country preparatory to settling therein, they left Elliot, on horseback, on the 7th of February, for the Walnut Hills—expecting to reach that place in five days; and, in five more, to arrive at the Arkansaw Post, by ascending the Mississippi. In consequence, however, of the overflowing of that river, the journey to the Walnut Hills occupied twelve days; when, finding it unsafe to proceed, they returned to Elliot.

At Elliot they resided till the 16th of May, assisting in the work of the Mission; when they again set forward, and now reached the Walnut Hills in four days. There they embarked in a steam-boat passing up the Mississippi; and landed, on the 30th, at the mouth of the White River, some distance above the Arkansaw, and 210 miles from the Walnut Hills. Proceeding up the White River, about six miles, they passed through a channel of four miles, called the "Cut-off," which joins the White River to the Arkansaw, before they mingle their waters in the Mississippi. On the 2d of June, they reached the Arkansaw Post, 42 miles from the mouth of the White River. At Elliot they had hired two men, whom they left at the Walnut Hills, to cross the Mississippi, and bring on the horses by land up its western bank: these men lost their way, and wandered through swamps and creeks, up to the middle sometimes in water; nor did they arrive at the Arkansaw Post till the 17th, both men and horses almost in a state of starvation. On the 18th, they were joined, to their great joy, by Mr. Hitchcock and Mr. Orr, appointed to assist in the Mission; who embarked at Pittsburgh in April, as has been before stated under the head of Elliot. From the Arkansaw Post to the place of their destination, was a distance of 200 miles by land, but of between 300 and 400 up the Arkansaw. On the 20th of June, they all left the Arkansaw Post to pursue their way on foot, to the country of the Cherokees; the horses being so much exhausted, as to be able to carry nothing but the necessary baggage. After encountering many difficulties, and suffering much from fever, in passing up the lower grounds of the Arkansaw, as the Osage Mission Family did a few weeks after them, they reached Little Rock, the place where that family was so long delayed, on the 2d of July. On the 5th, they again set forward, some by land and

others by water. On the 10th, some of them reached the first Cherokee House on the Arkansaw, but the whole company did not come up till the 21st. They were received with some coldness and suspicion, until their object was fully understood. On the 19th of August, Mr Finney and Mr. Washburn attended a Council of the Nation, at which the purpose of the Mission was fully approved, and they were invited to settle wherever they might judge it best.

Having fixed on the site of the Mission, and entered on some preparatory measures, the Missionaries left Mr. Hitchcock and Mr. Orr to continue these preparations, and set forward, on their return to Elliot, on the 3d of October, much debilitated by sickness and toil. On the 30th, they reached Little Rock, where the Osage Mission Family had arrived during their absence. Here they spent two or three days, receiving the most affectionate attention from their friends. On the 2d of November, they set forward, and reached the Arkansaw Post on the 13th. They staid here to recruit their strength till the 4th of December; and arrived at the Walnut Hills on the 13th, a distance down the Mississippi of 350 miles at the then height of the water. They had now to make their way up through the Choctaw country by land: reduced by almost continual sickness, this was a toilsome journey: the 145 miles occupied them from the 14th to the 25th of December, when they were joyfully welcomed by their friends. Of the hardships to which they were exposed, the following extract will give a lively idea:—

Dec. 18, 1820.—Came to a creek so much raised by the late rains, that all the logs across it were overflowed. Had no axe to fell other trees, were out of provisions, and sixty miles from any place where we could obtain more, without crossing the creek.

Dec. 20.—The Lord sent us some provisions by a company of men passing with pack-horses, loaded mostly with meat and corn meal. They supplied us according to our need, as they also were detained by the height of the creek. We considered this as a renewed expression of loving kindness from our Heavenly Father.

Dec. 23.—Found a log bare across the creek—succeeded in getting our baggage over, and swimming our horses. Thus, after five days' detention, were we delivered from a condition, trying in almost every circumstance attending it: water-bound in the wilderness—without food—the ague and fever daily—rain descending upon us continually—with no shelter but a single blanket—ignorant of the situation of our families, of whom we had received no intelligence for nearly six months! ——.

On the 23d of March, of last year, the Missionaries finally left Elliot, with their families; and arrived at the Walnut Hills on the 31st. Mr. Washburn visited Natchez, about 130 miles down the Mississippi; and spent a few days with Dr. Worcester, then on his way to the Choctaw and Cherokee Missions. Returning to the Mission Family, they set forward on the 8th of April, and were towed up the Mississippi by a steam-boat. They had a fine passage up that river and the Arkansaw, and reached Little Rock on the 2d of May; hoping to arrive at their destination in a week or ten days more.

Delawares.

GOSHEN.

On the River Muskingum, near Lake Erie.

UNITED BRETHREN.

1798.

Abraham Luckenbach, *Missionary.*

The Brethren state that there is much cause for concern, on account of the continued indifference of the Indians in this vicinity to the Gospel.

Tuscaroras.

AMERICAN UNITED FOREIGN MISSIONARY SOCIETY.

James C. Crane, *Missionary.*

The New York Missionary Society, which had laboured for more than 20 years among the Indians on the Western frontiers of that State, transferred its Missions among the Tuscaroras and Senecas, at the close of 1820, to the United Foreign Society. The transfer was, in both cases, fully acceded to by the Indians, after deliberation and discussion.

A Female Teacher, in addition to Mrs. Crane, has been appointed to instruct the Young Women and Girls of the Tribe. The Society has also a Farm of 140 acres, occupied by an experienced Farmer and his family, of exemplary character.

The seat of the Mission is in the Tuscarora Village, which is a few miles from Lewistown, on the Niagara Frontier. In the Spring of 1820, the Pagan part of the Nation, after an artful and desperate but unsuccessful attempt to drive out Christianity from among them, removed into Canada. The Tuscaroras who remain amount to about 280. This separation has freed the Christians from many temptations and difficulties; and such of the Pagan party as may return, which some were beginning to do, will be likely to be less troublesome in future.

The Tribe may now, therefore, be considered as nominally a Christian Tribe. The Village wears, indeed, more the

appearance of a Christian Village, than most of the settlements of the Whites. The Children are punctual at School, and make good progress. The Sabbath is generally regarded, and Public Worship is attended with regularity and devotion. There were 17 Communicants, and the powerful influence of religion was increasing. A Prayer Meeting on Sundays, in addition to the Public Services, and a Meeting on Wednesday Evenings for the instruction of Young Persons, were attended with the happiest effects. The peaceful death of a Young Woman had deeply impressed her family and the tribe.

Civilization is making progress. The chace is, in a great measure, abandoned; and the people occupy comfortable dwellings, and engage in agriculture. Two of their Young Men are under education as Teachers.

Senecas.

AMERICAN UNITED FOREIGN MISSIONARY SOCIETY.

Thomson S. Harris, *Missionary.*
James Young, *Teacher.*

The New-York Missionary Society began its labours among the Senecas in 1811. A Missionary and a Schoolmaster visited them: the people declined the services of the Missionary, but received Mr. J. K. Hyde the Teacher. He acted as Schoolmaster till 1819, when Mr. Young took that office, and Mr. Hyde became a Catechist. In that capacity he continued till March of last year; when, in consequence of new arrangements, that office was no longer thought requisite. He had laboured with benefit to the Nation. The Senecas having consented to receive a Missionary, Mr. Harris was appointed; and arrived, with his Wife, on the 29th of October. Two Female Teachers also have been appointed.

The principal Seneca Village is near Buffalo. The land called the "Buffalo Reservation" is occupied not only by Senecas, strictly so called, but by Onondagas, Cayugas, and others, speaking the Seneca Language. The number of the whole is said to be 3000.

Paganism appears to have received among the Senecas its mortal wound. The most intelligent Chiefs are on the side of Christianity. The Pagan party is, indeed, violent; but is not likely to prevail.

The influence of Christianity is very manifest among the people. Mr. Hyde states—

You can tell a Christian Indian almost by his field. Formerly they planted little patches among the logs, and where they could find a clear spot among the bushes: this year they have made clean work, and have cleared away what has been in their way: and this improvement ought, no doubt to be attributed, in a great measure, to the influence of Religion. They have heretofore been sunk in despondency, and in continual alarm for fear they should lose their possessions: they had confused notions of God; and knew not how to put confidence in Him, or what to expect from Him: they were in great darkness. They have been taught, I trust, in some measure to cast their cares on God, and find rest and strength to their souls. *He sent His Word and healed them*: this is, doubtless, the only efficacious remedy for Indians.

In the year 1818, seven Seneca Indians were brought to England, and a public exhibition made of them. These Young Men were much noticed by Members of the Society of Friends, who took great pains to preserve them from the evils to which they were exposed, and to render their visit to this country really beneficial to them. On their return to America, the Chiefs of the Nation sent a "Talk" to these friends, expressive of their gratitude for the kindness shewn to their Young Men. From this "Talk" we extract some passages, as they give a succinct view of the state and prospects of the Nation:—

Our Brothers doubtless know, that we, and the rest of our Red Brothers in this country, have been a people by themselves, depending much on hunting for subsistence, and worshipping the Great Spirit according to the notions which we had received from our fathers. This has been the case with us, from the earliest account that we have heard of our people.

We, our brothers and fathers, have seen great afflictions, especially since White Men came to our country; but, notwithstanding our great afflictions, our people have generally kept strong hold of the instructions which we received from our fathers; refusing to give up our way of living, or of worshipping the Great Spirit as they had taught us.

The great injuries which we had received from White Men, and the wickedness that we constantly saw practised among them, greatly strengthened our minds against their ways and their religion; thinking it impossible that any good could come out of a people where so much wickedness dwelt. In this bondage we and our fathers have been held for more than 200 years—retiring and wasting away before the White Men—our means of subsistence diminishing—corrupting ourselves in their sins—hardening ourselves in our afflictions—destruction before us—and no arm to deliver.

This, Brothers, is a short history of our people, and this was much our case when our people left us to visit England.

About the same time when you were taking notice of our people in your country, and endeavouring to shew them a better way than the wild way of their fathers, a great searching was made into the religion of our fathers. The more we searched it, the more dark and discouraging we found it. However pure and excellent their religion might have been in old time, through the many hands that it has passed to us, it was so defaced and impaired that we could find nothing in it to direct our path to God, to safety, or to happiness, in this or the coming world. In this darkness and perplexity in which we found ourselves, after much councilling and agitation, some of our people were induced to listen to the Word of God; a little light shone into their minds; they invited others to come and see if this was not true light; others listened, and were convinced that it was true

light from God, to guide our feet in safe paths, through this dark world to a bright world above.

From our village near Buffalo, where this light was first discovered, the report of what had taken place soon reached others of our villages, and produced a great commotion among them. some said that we had lost ourselves, and were doing great wickedness in forsaking the religion of our forefathers, which God had given expressly for the Indians, for them to hold to, to the end of time. This produced great confusion among our people: some cried one thing, and some another; but some came, from time to time, to hear for themselves this new way, and were convinced that we had found the true light; that the good Book which the White Men had, was verily the Word of the Living God, and Jesus the only Saviour of sinners.

In this way, a light was lit up in all our villages: and continues to spread, though great darkness and opposition remain with many of our people.

Two of the Young Men that were in England, on their return joined immediately with the Christian Party, and rejoiced much in beholding what God had done for their people: they have continued with us stedfast until this day.

These, Brothers, are the great things that God has done for us, whereof we are glad. Though we are but little yet, we are assured that we have found the true light; and that the good Book is the Word of the True and Living God, which he hagiven for all nations. We believe that Jesus Christ his Son is the only Saviour of sinners. We believe that we are all Brothers, and that God hath made of one blood all nations, to dwell on all the face of the earth. We believe that nothing but the Spirit of Jesus can make men love one another as brothers. We believe that Jesus is the true God, and eternal life. We believe that all nations and languages, which receive the Lord Jesus and walk in Him, will meet together in heaven, as one family of brothers, praising God and the Redeemer for ever and ever. These things we believe and are assured of, and our hearts are comforted. He listtens our toils, makes our labour pleasant, and prospers the work of our hands; and we take delight in cultivating the earth, which He causes to bring forth food for man and beast.

Mohawks.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL

The number of Mohawks on the Grand River is about 2000. Arrangements are in contemplation for their better instruction. The Hon. and Rev. Dr. Stewart visited these Indians, on the part of the Society, in the Spring of 1820. See pp. 486 and 487 of our last Volume.

Chippeways.

NEW FAIRFIELD.

In Upper Canada.

UNITED BRETHREN.

1815.

No recent advices have been published from this Mission.

North-west Indians.

CHURCH MISSIONARY SOCIETY.

John West, *Missionary.*

At pp. 86 and 87 of the last Survey, we noticed the opening for a Mission among the Indians, in the extensive regions to the west and north-west of the British Territories in America. The Church Missionary Society has lately resolved to establish a Mission in these parts; and has devoted the sum of 800*l.* per annum to its support. The Rev. John West, Claplain to the Settlement on the Red River, to the south of Lake Winnipeg, has been appointed its Missionary. Another Missionary will be sent. A School is established for the Indian Children.

The numerous tribes of Indians which wander through these vast territories, hitherto unheeded, will now become, it is hoped, in due time, the objects of Christian Care.

The Hudson's Bay Company, in whose territory the Settlement is situated, afford every facility to benevolent plans.

Labrador.

UNITED BRETHREN.

NAIN: 1771—OKKAK: 1776—HONEDALE: 1782.

Missionaries:

Beck, Henn, Kmoch, Knaus, Koerner, Kohlmeister, Kunath, Lundberg, Meisner, Mentzel, Morhardt, Mueller, Schmidtman, Schreiber, Stock, and Stuerman.

Of three Brethren, mentioned in the Survey of last year, Br. Martin, after a faithful service of upward of 30 years, died in the Lord; and the other two have returned to Europe—Br. Nissen after 24 years' labour in the Mission, and Br. Halter after a service of 8 years.

Br. Kohlmeister is Superintendant of the Mission.

On the 9th of August of last year, the Jubilee of this Mission was celebrated with much gratitude and joy. The Brethren's ship, the Harmony, came to anchor at Nain on that day, which was the very day of the month, when, half a century before, in the year 1771, the first ship arrived at Nain, with Fourteen Brethren and Sisters, to begin the Settlement at that place. This Jubilee was observed at each Settlement, with thankful

adoration of the good Providence of God, that the ship annually sent to the Mission had sailed to and fro in safety, during that whole period, though exposed to peculiar dangers in those dreary regions, from storms and ice, and amidst rocks and dreadful fogs. Of the spiritual blessings bestowed on the Mission, the Brethren write—

Surely we have the greatest encouragement, by the consideration of what our Lord has effected by it during these fifty years of the existence of the Mission in this country, where formerly darkness and death reigned. Truly it might be said of the Esquimaux Nation, that they sat in the shadow of death, under the cruel bondage of Satan; but God our Saviour has wrought deliverance, and brought many of them into the glorious liberty of the children of God. Many are already among the saints in bliss, praising Him with eternal songs for their redemption by His blood.

This celebration of the Mission Jubilee was enlivened by the unexpected visit of His Majesty's Sloop, the Clinker, Capt. W. Martin, sent by the Governor of Newfoundland to survey the coast, and expressly to visit the Settlements of the Brethren. Captain Martin manifested the utmost kindness to all; and entered, with feeling, into the concerns of the Mission. To the great delight of the Esquimaux, he decorated the Sloop with 50 flags of different nations, in celebration of the Mission Jubilee. This visit has given confidence to the Brethren; and has silenced a malicious report, spread among the Southern Esquimaux, that the Governor of Newfoundland meant to destroy the Mission.

The Esquimaux are manifestly profiting by the Gospels and Epistles, which have been lately, one portion after another, put into their hands. Their minds are much enlightened thereby, and they are evidently growing in the knowledge and grace of Christ. The Schools are more diligently attended; and the Children read the Scriptures to such of the Adults as cannot read themselves. In gratitude for so great a benefit, they have made contribution of seals' blubber—some a whole seal, others half a seal, and others such pieces as they could afford—which yielded 30 gallons of oil, the value of which has been presented to the British and Foreign Bible Society.

The state of the different Settlements, in August, was as follows:—

At *Nain*, in the last year, 5 Adults and 6 Children had been baptized—4 received into the Congregation—3 admitted Candidates for Baptism—and 6 made partakers of the Lord's Supper. The Congregation consists of 172 persons.

At *Okkak*, a new building was finished on the 30th of May, 82 feet by 30, and 30 high; half fitted up as a Church, and the other half as a Dwelling-house—13 Adults had been baptized, and 10 admitted Candidates for Baptism—12 had been made partakers of the Lord's Supper, and 8 admitted as Candidates for participation—8 Children had been born—4 persons departed this life in the faith—5 removed to the Settlement from among the Heathen—and one Young Woman had returned to her heathenish connections.

At *Hopedale*, on the 25th of March, a day of distinguished blessing, 5 Adults were baptized, 2 admitted to the Holy Communion, 4 received among the Candidates for Baptism, 1 Youth received into the Congregation, and 4 who had been excluded were re-admitted. In the year, 7 Children had been born, and 5 persons died. The Congregation consists of 151 persons—being 73 baptized Adults, of whom 51 are Communicants; 60 baptized Children, 9 Candidates, and 9 yet unbaptized.

Greenland.

UNITED BRETHREN.

NEW HERRNHUT: 1733—LICHTENFELS: 1758—LICHTENAU: 1774.

Missionaries:

Albert, Beck, Eberle, Fleig, Grillich, Gorcke, Kleinschmidt, Lehman, Mehlhose, Moehne, and Mueller.

Br. Beck has laboured in this Mission more than 50 years: his Father had spent therein 43 years. Br. Gorcke has laboured nearly 40 years.

Our Readers will have become acquainted with the history of Christianity in this inhospitable region, by the Life of Mr. Egede, printed in our last Volume. The Danish Government, in commemoration of the commencement of his Mission, a century ago, appointed the Sixteenth Sunday after Trinity to be celebrated as a Festival throughout Greenland. It was observed at the Brethren's Settlements, as a Day of Thanksgiving to God for the blessings of the Gospel.

Various details respecting the Brethren's Mission were printed at pp. 395—400 of the last Volume.

The state of the Congregations was, in

general, very satisfactory; especially that of the Communicants in each Settlement: they were evidently growing in grace. Among the Young People, a genuine work of the Holy Spirit is perceptible.

The Brethren, it is well known, avail themselves, with the best effect, of the use of Psalmody in their Worship. The introduction of an enlarged Hymn Book into the Greenland Congregations, has been attended with a great revival of devotion.

The value of this book is the more sensibly felt, as the people have not yet the blessing of the Scriptures among them. This want, however, will, in part at least, be soon supplied; as the New Testament, after careful revision, has been sent to the British and Foreign Bible Society, the Committee having willingly undertaken to print it.

In June last, the number of the three Congregations was 1278, old and young.

Five Heathen Greenlanders had been baptized in the course of the year.

In a former Survey we stated the distress of many Widows and Orphans. Relief was afforded to them by some friends in England. Benjamin and Moritz, two Greenlanders of Lichtenau, addressed Letters of Thanks to these friends. A translation here follows

Benjamin writes—

All the Brethren and Sisters in this Congregation are very much delighted with you, for sending us so many useful things, though from such a very distant country; and for considering our wants and poverty with such compassion. They often say—"Oh in what manner shall we recompense them, since they are at such a great distance from us?" But, as we have heard, that, instead of any reward, you only want to hear something of the welfare of the Greenland Congregations, I will write the following to you:—

From year to year, we thank our Saviour for His love and patience with us in this land; and for His presence, and that He grants an increase to this Congregation from among the Heathen. On this account we extol Him before you, because He opens the ears and hearts of the Heathen; and makes them desire to be united to His Church; and stretches out His hands, once pierced with nails, toward them. We, who are Assistants, rejoice greatly when we may speak to the Heathen of our Saviour; and as there are still many Heathen in this neighbourhood, we often pray to Him thus:—"Oh make these people to know, that Thou wentest to death for them also: yea, grant this favour to all that live here, both in the north and in the south; and to all our neighbours, who do not believe on Thee: let Thy blood bring them nigh, as often as we teach them Thy Word!"

Now may these our words reach your ears; and, as we are all Brethren and Sisters in Jesus, and walking together in fellowship toward heaven, we therefore bid you live happy (salute you), and do not cease to pray for you, requesting you to do the same for us.

The Letter of Moritz is as follows:—

Not being able myself to write, I get my dear Brother Benjamin to write the following for me.

We are all very thankful to you, that you have acted as true Brethren and Sisters toward us, though we are yet so deficient in love to our Saviour. Yet you have remembered us; and we, therefore, from gratitude of heart, commend you to the Lord Jesus, for having sent us what we want for our bodies, for which we are all very thankful, and pray Him, that He would always in Spirit be near unto you. You have shewn true love toward us, unworthy people; and this proceeds surely from nothing else but that you love our Saviour, and are acquainted with His love to us, and what great suffering He has endured for US also; which is also the reason why we are thankful and joyful, and make Him our only aim. May He be always present with your Spirit; and, as you have sent us bodily help, so may He give unto your souls spiritual life and every good gift, and reward you also with temporal blessings!

We are very thankful for all your presents, but particularly were the Children delighted with the knives, and the Brethren with the iron arrows, which are very useful to them, especially to the poor, who cannot pay for them when they must buy them at the merchant's. With great pleasure we have in our houses spoken of you and your bounty, and rejoice that you have such dispositions toward us. We pray our Saviour, that He would never let His words depart from your minds; for they are indeed very sweet and pleasant; and we poor Greenlanders likewise love to hear what He has done for us; and surely He deserves our thanks, that whereas we should have been in misery for ever, He has made a full atonement for us. As we are not able to thank him sufficiently, we will give Him our hearts; because we know Him, and that He alone is able to make men's hearts better. You, also, beloved friends, live and walk always in the presence of our Saviour.

BY MYSELF HAVE I SWORN, SAITH THE LORD, THAT, IN BLESSING, I WILL BLESS THEE, AND IN MULTIPLYING, I WILL MULTIPLY THY SEED AS THE STARS OF THE HEAVEN, AND AS THE SAND WHICH IS UPON THE SEA-SHORE..... AND IN THY SEED SHALL ALL THE NATIONS OF THE EARTH BE BLESSED. (*GEN.* XXII. 16—18.) KNOW YE, THAT THEY WHICH ARE OF FAITH, THE SAME ARE THE CHILDREN OF ABRAHAM. AND THE SCRIPTURE, FORESEEING THAT GOD WOULD JUSTIFY THE HEATHEN THROUGH FAITH, PREACHED BEFORE THE GOSPEL UNTO ABRAHAM, SAYING, IN THEE SHALL ALL NATIONS BE BLESSED. SO THEN, THEY WHICH BE OF FAITH, ARE BLESSED WITH FAITHFUL ABRAHAM. (*GAL.* III. 7—9.)

Proceedings and Intelligence.

United Kingdom.

THOUGHTS ON THE APPROACHING ANNIVERSARIES.

We have, of late, frequently had occasion to call the attention of our Readers to a subject of unspeakable importance—the Duty of Prayer for the abundant influences of the Holy Spirit on the Church of Christ, and more especially on the labours of its Members for the Conversion of the World.

We have received a communication on this subject, from a friend, who has taken a public and successful part in awakening the attention of Christians to this duty. The substance of this communication we shall here extract;—

Whoever reflects on the circumstances connected with the Annual Meetings of our various Religious Societies—that Discourses are to be preached on subjects, in which the whole earth has an interest—that Reports are to be presented, relating to the affairs of almost every class of Benevolent Institutions—that Addresses are then to be delivered, which require the energies of the wisest mind, and the exercise of the most devout and enlarged affections—that persons of various ranks are then assembled, from all parts of our country, and from many foreign lands, the tone of whose religion is likely to be much influenced by these assemblies: whoever duly reflects on these things must feel how important it is, that the Preachers, the Speakers, the Officers of the Societies, and the whole of the Assemblies collected at these seasons, should be under the gracious influences of the Holy Spirit. It is not possible, indeed, to calculate the benefits which might arise, if an abundant measure of these gracious influences should be granted to the Annual Meetings intended to be shortly held in Dublin, Edinburgh, and London.

Permit me, then, to suggest the propriety of Heads of Families bearing these Meetings in mind in their family devotions, and of all Christians doing this in their secret prayers. It is the smallest return that we can make to those friends who come forward on these occasions, to pray that *the Spirit of Wisdom and of Counsel, the Spirit of Love and of Power, may rest upon them*—that they may receive an abundant blessing themselves, and be the instruments of communicating abundant blessings to others. The very thought that sincere Christians are thus engaged will animate them in their work, while it will act as a check on human infirmity, and lead the heart more simply and entirely to glorify God: and the Meetings themselves will become more interesting and profitable, from the expectation and belief that a peculiar blessing will rest upon them.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

ANNIVERSARY.

The Annual Meeting was held, in the Vestry of St. Mary-le-Bow, Cheapside, on Friday the 15th of February. The Archbishop of Canterbury, the Bishops of London, Gloucester, Llandaff, Lincoln, St. David's, and Exeter, the Lord Mayor, Sheriffs, and Aldermen, and a large assemblage of Clerical *and Lay Members,* were present.

The Annual Sermon was preached by the Lord Bishop of Llandaff.

CHRISTIAN KNOWLEDGE SOCIETY.

REPORT FOR 1821.

The statements of the Report relative to the proceedings of the Society in India, were incorporated in the Survey. An abstract of the Home Proceedings will here be given.

The Members of the Society are increased to 14,530.

Diocesan and District Committees.

These Committees, at home and abroad, amount to 225. In reference to the detailed account which is given of the transactions of these several Committees, it is observed—

The Members will notice, with much gratification, that those designs which the General Board have considered best fitted to promote the views of the Society, have been entered upon with alacrity, and forwarded with a corresponding zeal. From such valuable assistance, the Board entertain a sanguine hope that Christian Knowledge will be so effectually promoted throughout every Diocese of the Empire, that the good effects of early instruction in Religion will be seen in that improvement in opinion and conduct, which is the natural consequence of the more enlarged diffusion of the Gospel of Christ.

Anti-Infidel Special Committee.

A Special Committee, appointed for counteracting blasphemous and infidel publications, have, for a considerable time, exerted themselves with much success. Their proceedings for the preceding year are thus reported:—

During the year, upward of a Million of Books and Tracts have been printed; and about 900,000 have been issued, either gratuitously or at very reduced prices. The expense incurred in printing and distributing these works may be taken at 4000*l.* To meet this expenditure, the Special Fund, including the Society's grant of 1000*l.*, amounts to 7326*l.* 14*s.* 4*d.*

The special resources of the Society being thus ample, the Committee feel, that, though the efforts of the Blasphemer and the Infidel are, for the present, considerably relaxed, it still would not be safe to desist from administering remedies for the evil that has already been effected, or to be unprepared against a repetition of the attack.

In conformity with this suggestion, the Special Committee were requested to continue their services for another year.

Education and Schools.

The total number of Children, who appear, from the Returns sent in, to receive assistance in their education from the Society, is 181,946; of whom 16,320 are in the Metropolis.

This number falls far short, however, of the whole number of Children to whom the aid of the Society is extended. This arises from the Returns from the Diocesan and District Committees not being perfect.

Distribution of Books, Tracts, and Papers.

From April 1820 to April 1821, the sale and gratuitous issue of Publications were as follows:—

	Members.	Gratuitous.	Total.
Bibles	31,983	216	32,199
New Testaments & Psalters	45,455	227	45,682
Common Prayers . .	84,975	326	85,301
Other Bound Books . .	74,904	646	75,550
Small Tracts and Papers	821,044	182,315	1,003,359
		Total	1,242,091

Greek Tracts.

A favourable opportunity offering, of distributing Tracts among the Greeks of the Ionian Islands, it appeared desirable to the Board that they should be supplied with Tracts written by the Ancient Fathers of the Church, in the Greek Language. The following Greek Tracts have, in consequence, been admitted on the Society's Catalogue:—

St. Athanasius against the Gentiles.
Two Homilies of St. Chrysostom on Pentecost.
St. Basil's Instruction to Young Persons, in what manner they may profit by Gentile Learning.
St. Gregory Nazianzen against the Emperor Julian.

The Members of the Society who may visit the Mediterranean, or may be in any way connected with Greece, will doubtless thankfully avail themselves of the opportunity thus afforded of benefiting that interesting country.

We trust that some of those powerful appeals to the Conscience and the Heart, on the distinguishing

Truths of the Gospel, which abound in the Greek Fathers, will be added to the Catalogue; as Tracts of this nature appear peculiarly seasonable in the present state of Greece, in order to rouse the Clergy, who will be the principal readers of these pieces in Ancient Greek, to tread back their steps to the Purity and Truth of the primitive times.

Funds.

The Receipts of the Year were as follows:—

	£.	s.	d.
Benefactions - -	4,586	3	7
Annual Subscriptions -	10,965	13	11
Legacies - - -	1,905	19	9
Dividends on Stock -	7,542	1	4
War Office, for Troops, &c.	209	4	11
	25,209	3	6
On Account of Books	24,829	15	1
Discount from Booksellers	1,783	4	8
	£.51,822	3	3

The Payments were as follows:—

	£.	s.	d.
Books sent to Members	36,797	14	5
Books, &c. gratuitously distributed, including Reports - -	2,027	3	5
Grant to the Calcutta Mission College -	5,000	0	0
Advances and Dividends on account of India Missions - -	2,459	3	6
On Account of the Scilly Mission - -	631	11	0
On Account of Government, &c. - -	489	14	8
On Account of various Charities - -	193	9	6
Salaries, Rent, Taxes, Legacy Duty, Postage, and various Incidentals - -	2,823	2	2
	£.50,421	18	8

Of the amount of the Books sent to Members, on the terms of the Society, 23,306*l.* 11*s.* 1*d.* was the Members' part; and the remaining 13,491*l.* 3*s.* 4*d.* that of the Society.

CHURCH MISSIONARY SOCIETY.

Formation of the Stamford Hill, Newington, and Kingsland Ladies' Branch Association.

This Association, a Branch of the North-East London Association, was formed on the 21st of January. Its particular object is to extend the plan of collecting Weekly and Monthly Contributions; in imitation of the Hackney Ladies' Branch, formed in 1820.

The district has been divided into ten portions, and two Ladies have been appointed to each.

The sum of 31*l.* 8*s.* 6*d.* has been contributed, as the first-fruits of this Branch Association.

Mrs. James, *Treasurer.*
Miss Marshall, *Secretary.*

Adoption of a Ninth Mission.

Under the head of North-West American Indians, in the Survey, we have already stated the establishment of a Mission among them by the Society, which forms its Ninth Mission.

This measure was adopted at a Committee held on the 28th of January, the Rev. William Dealtry, Rector of Clapham, in the Chair. The Meeting was very fully attended; and had the benefit of hearing, from Benjamin Harrison, Esq. and Nicholas Garry, Esq., two of the Committee of the Hudson's Bay Company, such a detail of circumstances relative to the Settlement on the Red River, and the prospects of usefulness among the numerous tribes of Indians to which access may be thereby obtained, that the Committee unanimously determined on the establishment of this Mission.

The Rev. John West, Chaplain to the Settlement, was appointed Superintendant of the Mission: another Missionary is to be sent out, as soon as practicable: Mr. George Harbage, now acting there as Schoolmaster, is to be engaged by the Society: and a number of Indian Children are to be maintained and educated. To these objects, as stated in the Survey, the Committee have appropriated, for the present, the sum of 800*l.* per annum.

Formation of the Bromley and Beckenham Association.

The Rev. Andrew Brandram, of Beckenham, has collected for the Society, in that vicinity, within a few years, nearly 300*l.* Its objects had, by these zealous exertions, become generally known. John Bacon, Esq. a Member of the Society from its commencement and one of its warmest friends, having lately fixed his residence at Bromley, cordially co-operated with Mr. Brandram and other Gentlemen, in the establishment of the Association, which took place on the 2d of February, at a Meeting held in the Assembly Room at Bromley, John Cator, of Beckenham Place, Esq. in the Chair.

Resolutions were respectively moved and seconded—by John Wells, Esq. M.P.; and the Assistant Secretary—by Richard Lea, Esq.; and John Bacon, Esq.—by the Rev. P. A. French; and the Rev. Henry Palmer, proceeding as one of the Chaplains to Sierra Leone—by Sir John Webb; and the Rev. Andrew Brandram—and by Wm. Jenney, Esq.; and the Rev. Thos. Mortimer.

President:
John Cator, Esq.
Vice-Presidents:
Hon. Colonel H. Windsor.
John Wells, Esq. M.P.
Rev. W. Rose, M.A.
Rev. P. A. French, M.A.
Rev. E. Williams, M.A.
W. Boyd, Esq.
Richard Lea, Esq.
Treasurer:
John Wells, Esq. M.P.
Secretaries:
Rev. A. Brandram, Mr. J. Nash.

About 140*l.* has been contributed. The Proceedings at the Meeting have been published; and there is reason to believe that they are widely diffusing an interest in the Society, in a County which has hitherto done little in its support.

We should gladly quote from several of the Addresses delivered on this occasion, but our limits will allow of only one or two extracts. The Assistant Secretary having entered, at large, into the importance of Missionary Exertions, and the grounds of the Society's claims to support, Mr. Bacon stated the Objections which he had met with against the Society, and, in the most courteous manner, detected their fallacy. As Objections of a like nature may retard the entrance of the Society into other places or hinder its progress, we shall give an abstract of Mr. Bacon's Address on this occasion;—

In reference to the object which we have in view this morning, I can answer, not for myself alone, but for every friend of the Society here present, that we have no wish to adopt either force or stratagem to induce you to support the Society. On the contrary, we wish, that, resting alone on its own merits and results, it should *commend itself to every man's conscience in the sight of God.*

It having been my desire that every apparent objection should rather be fairly discussed than kept out of sight, I have taken a little pains to ascertain what may have been said against the Society, as well as in favour of it, in this place.

The first objection which I met with was, That, while wishing the well-being of the Heathen in distant lands, we ought to be first and supremely desirous of doing good at home.

In this sentiment I most cordially concur: and I do not know that a stronger argument can be produced for establishing Missionary Societies, not in Bromley alone, but in every city and town in the kingdom: for, not only is it recorded that *the merciful man doeth good to his own soul;* but there is a promise, that, while we are exercising Christian benevolence to others, *good measure, pressed down, shaken together, and running over,* shall the great Head of the Church give into our own bosoms. On this point may I not appeal to experience, and ask, Who is to be considered the truly happy man?—he, who wraps himself in his own selfishness, and refuses to be troubled with the wants and misfortunes of others?—or he, who allows himself to "taste the luxury of

doing good," and who is conscious of living not merely to himself, but to the honour of his Maker and the benefit of his fellow-creatures?

It was further observed to me, That we ought to convert all the ignorant and unbelieving at home, before we send Missionaries abroad.

This I have been surprised to meet with, as a very common objection. I therefore beg leave to remark, that if Christians in the early ages of the Church had acted on this principle, then had Great Britain never known the light or blessings of Christianity! If Continental Christians had waited till they had converted all their fellow-subjects before they sent Christian Missionaries abroad, then had this Island still been enveloped in the dark and sanguinary superstitions of Heathenish Idolatry! Indeed, on this principle, it would have been utterly impossible that Christianity should ever have made any progress whatever in the world: the great Founder of the Christian Religion Himself sent forth his Apostolic Missionaries, commanding them, I grant, to begin at Jerusalem; but He did not enjoin them to remain there till they had converted all the inhabitants of that renowned city, before they extended their labours to other places: had the Apostles acted on this principle, there would quickly have been an end to their work altogether; for it is certain that, generally speaking, the Jews blasphemed and rejected the Gospel, and the conversions among them were comparatively few; but the Gentiles *received the Word with all readiness of mind*, and of them were daily added to the Church countless multitudes.

Another objection to the Church Missionary Society is, That, somehow or other, it must be opposed to the venerable "Society for promoting Christian Knowledge," and that it is likely seriously to injure it.

Having been, during several years, a Member of the Society for promoting Christian Knowledge, I should be very sorry to contemplate its ruin; but I must acknowledge that the injury inflicted on it by the other Society, if any, is that of subjecting it to the temptations which always accompany an accession of wealth. It is a fact, and one which, while hearing of this imputed injury, will probably create no small *degree of surprise in* the breasts of all who are not yet apprised of it, that, since the establishment of the Church Missionary Society, the funds of the Society for promoting Christian Knowledge have been considerably more than doubled! If this then be an injury, it is one in which we do most cordially rejoice—one which we would wish to inflict in a still greater degree; and we desire nothing better, than that the other Society may possess that friendly revenge, which shall induce her in this respect most effectually to return us evil for evil. What I have stated is a fact; but it is by no means extraordinary, and is easily accounted for. Many individuals, who previously subscribed to neither Society, now manifest their impartiality and good-will by subscribing to both; many having been roused, by the activity of the Church Missionary Society, to a sense of their culpable neglect in not having previously supported the other Christian Society. But the principal reason has been, that, by the rise of this assiduous and energetic Institution, a general spirit of Christian Philanthropy has been awakened and excited. There is much of noble generosity in the British Character (as I am sure, Sir, we shall perceive this morning), and it only requires a little stimulus to induce it to engage itself in any benevolent undertaking.

I refer to but one more objection against our efforts to convert the Heathen, which was mentioned to me; and this is of so extraordinary a nature, that I hope it cannot prevail to any extent. The sentiment was this—That the savage idolaters in distant regions had better remain unenlightened, as, under such circumstances, they would not be liable to the serious responsibilities of those who are made acquainted with the will of God! In reference to this very frightful sentiment, I merely remark, that it must either have been the result of extreme thoughtlessness; or, otherwise, it becomes nothing short of a direct and unqualified reflection upon the wisdom and goodness of God, for having at any time been pleased to favour the world with the light of Divine Revelation.

Having thus referred to a few of the Objections which have been brought forward against us, allow me now, Ladies and Gentlemen, to invite your obliging concurrence with us in promoting the object which we have in view,

particularly as being Members of the Church of England. Allow me to solicit your support, on a principle of religious consistency, and of respect for those prayers which the Church is constantly putting into your mouths. How frequently do we, in the course of a single Service, address our Maker, using that comprehensive petition, *Thy kingdom come!* What do we mean while uttering these words? Are we asking the Almighty to convert the world by a miracle? If so, we are requesting that, which He has clearly intimated He never will do, by depositing the treasures of Divine Truth in *earthen vessels*, and committing the preaching of the Gospel to men of like passions with ourselves. Or are we performing a solemn mockery in the presence of Heaven, by praying for that consummation, which, if we are despisers of Missionary Exertions, we are at the same time determined we will ourselves have no hand whatever in promoting?

In conclusion, may I be permitted once more to ask your patronage of the Society whose cause we are pleading today, on the broad principle of Christian Duty and Christian Philanthropy? Be assured that when we come to the end of our days, we shall take a very different estimate of things from what we are apt to do when immersed in the bustle of life: and then will those reasonings which may have kept us back from performing any of the enlarged and philanthropic duties of Christianity, shrink into their just insignificance. May we then, my Christian Friends, cast away all prejudices against this or that Benevolent Institution, although it may possibly not come up to what we may deem the model of perfection. Let us not regard the subordinate defects which may attach to them, but rather the vast and important objects which they have in view; so that when we come to the termination of our mortal career—when He, who we believe shall come to be our Judge, shall by the intelligible voice of our final, incurable malady, say, *Behold I come quickly*—when the last messenger, Death, shall be ushered into our chambers, and, arresting us with his icy hand, shall exclaim, *The Master is come and calleth for thee*—we may receive the intelligence without consternation; and be enabled to reply, in the words of our Blessed Saviour and Redeemer—*Even so!—Now come I unto thee—Father! I have glorified Thee upon the earth: I have finished the work which Thou gavest me to do!*

We shall add the manly avowal of Sir John Webb:—

It has occurred to me, that, as there may be some who have prejudices against this Society, I might render it some assistance, by confessing that this was unhappily once my own case, and by stating the manner in which those prejudices were made to give way.

Not many years ago, I felt, as I have said, strong prejudices against this, as well as other Societies. I was then abroad, where I resided for a number of years; and when I heard of their operations, I felt very strong doubts of their utility; though, I must confess, I never took any pains to inquire whether there was any reasonable ground for my incredulity. It pleased God, however, in the course of my official duty, to bring me into connection with Officers of piety, as well as bravery; and of such principles as to obtain my utmost confidence: some of them proposed to me to become a subscriber to the Naval and Military Bible Society: I complied; and, in course of time, I was made a Member of its Committee: and when I became a witness of the useful and disinterested labours of that Society, my prejudices against the religious exertions making in various quarters began to disperse, and my attention became more particularly turned to the objects and proceedings of this Society, and I attempted to discover the cause of my former impressions. I sought for it in the characters of the individuals who conducted the Institution—I sought it in the principles of the Society over which they preside—I sought it in the objects which they had in view: but my researches were all in vain—the evil could no where be found: the characters of the individuals stood too high to allow me for a moment to impute to them unworthy motives: their principles were few and simple: their objects were truly noble; and the result has been, that I have since become a Member and cordial friend of this Society; and I can honestly declare, that I have not hitherto witnessed any thing in its proceedings to lead me to change my opinion.

Resolution of the Committee.

We are requested to give publi-

city to the following Resolution of the Committee:—

At a Meeting of the Committee, held on the 25th of February 1822, Sir Robert Harry Inglis, Bart. Life Governor, in the Chair, the attention of the Members having been called to the Narrative printed in the Fourth Appendix to the Twenty-first Report of the Society, which imputes to the Natives of Africa the dreadful practice of Cannibalism, and strong objections to the credibility of the imputation having been submitted to the Committee; it was

RESOLVED UNANIMOUSLY, That it is proper to caution the Members of the Society and the Readers of its Reports, not to consider the publication of the said Narrative as giving in any degree the authority of the Society for the truth of the facts related; or as amounting to an admission, on the belief of the Society or of this Committee, that Cannibalism is a practice which really exists in Africa—that, on the other hand, this Resolution is not to be considered as imputing to the Author of the Narrative any intention to mislead, it being evident that he was, in one instance at least, deceived by the terrors of his own imagination; and it being thought by some Members, who disbelieve his statements, that they may all be resolved into misinformation, and the workings of a mind which appears to have been susceptible of terrific impressions in a more than ordinary degree.

Dismission of Missionaries to the Mediterranean and India.

A Special Meeting of the Committee was held, on the 7th of March, John Herbert Harington, Esq. in the Chair, on occasion of the return of the Rev. W. Jowett to the Mediterranean, and the departure of several Missionaries to India.

The Rev. William Sawyer, having been under preparation a considerable time for Holy Orders, was admitted thereto by the Archbishop of York, and served a Curacy in that Diocese. He has been appointed, with the Rev. Jacob Maisch and the Rev. Theophilus Reichardt, two of the Missionaries who came from Basle (see p. 359 of our last Volume), to the North-India Mission.

The Instructions of the Committee having been delivered by the Secretary, Mr. Jowett, Mr. Sawyer, and Mr. Maisch severally replied.

The Rev. W. Dealtry, Rector of Clapham, then delivered an Address to the Missionaries, which he had prepared at the request of the Committee; and they were commended, in prayer, by the Assistant Secretary, to the mercy and blessing of their Heavenly Master.

Mrs. Jowett and Mrs. Sawyer were present, and were noticed in Mr. Dealtry's Address, in a manner both instructive and encouraging.

The Instructions, Replies, and Address will be printed in the Appendix to the next Report of the Society.

Return of the Rev. W. Jowett to Malta.

On Monday, the 11th of March, Mr. Jowett left London, with Mrs. Jowett and their three Children, on his return to the Mediterranean. He has in his company two Young Ladies, daughters of Mr. Lee, the British Consul at Alexandria, who manifested to Mr. Jowett the utmost courtesy and hospitality in his visits to Egypt. Mr. Jowett was happy, therefore, in the opportunity of taking his Daughters under his care, on their return from receiving their education in this country.

Mr. Jowett returns by way of France; and was to be accompanied as far as Paris by T. P. Platt, Esq. Fellow of Trinity College, Cambridge; who has entered zealously into the objects of the Bible and Church Missionary Societies with reference to Abyssinia, and proceeds to Paris in furtherance of those objects.

On Mr. Jowett's arrival at Marseilles, he has undertaken, at the request of the Committee of the British and Foreign Bible Society, if circumstances will allow it, to visit the Bible Societies in that part of France.

Volume of Christian Researches in the Mediterranean.

From the time of Mr. Jowett's arrival in the Mediterranean in the year 1815, to his departure on his visit home in the year 1820, he assiduously employed himself in collecting materials, for laying such information before the Society respecting the scene of his labours, as might serve both to stimulate and direct its future exertions.

The communications from him which have been already made public, have awakened great interest in the revival of those Ancient Churches, through which we ourselves received the Lively Oracles of God; not only for their own sake, but with the hope of their becoming efficient Labourers, in the conversion of Mahomedans and Heathens.

Besides these communications, a large collection of materials has been accumulated, no part of which has been laid before the Society. From all these, Mr. Jowett has prepared a Volume, which cannot fail, with the Divine Blessing, of greatly strengthening and extending the interest already taken in this Mission. After a survey of the state of the Latin, Greek, Coptic, and Abyssinian Christians, and of the Jews and Mahomedans, Measures are suggested for extending the influence of Christianity among all these bodies; and the Volume concludes with Remarks in furtherance of the great objects of the Mission.

Mr. Faden has supplied two Maps, illustrative of the Volume—one, of the Countries bordering on the Mediterranean; and the other, of those bordering on the Red Sea.

This Work is in the press, and will appear about the end of next month.

Anniversary of the Clapham Association.

The Annual Meeting of this Association took place, on Wednesday Evening, the 20th of March, in the Free School; the Rev. W. Dealtry, Rector, in the Chair. The Report, having been read by the Rev. Joseph Simpson, Motions were made and seconded, respectively—by C. Elliott, Esq., and the Assistant Secretary of the Society—by Joseph Wilson, Esq., and the Rev. W. Sawyer—by the Rev. G.C.Gorham, and the Rev. Theophilus Reichardt—by James Thomas, Esq. from India, and the Rev. Henry Venn.

Mr. Sawyer and Mr. Reichardt are about to proceed to India, as Missionaries of the Society. This circumstance added greatly to the interest of the Meeting.

On Sunday, the 24th, Sermons were preached, at the Church, by the Rev. W. Dealtry and the Rev. Joseph Simpson; and two at the Chapel, by the Rev. W. Borrows. The Collections amounted to 303*l.* 17*s.* 3*d.*; including 105 Guineas, contributed by friends who feel particularly interested in the North-West American Mission of the Society, lately established.

WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1821.

Such of the Foreign Proceedings detailed in this Report as are connected with the Heathen, are noticed, in their proper places, in the preceding Survey. Besides these, the Society has Missionaries in Ireland, in France, at Gibraltar, in British North-America, and in New South Wales; but these Missions, not being connected with the Heathen, do not fall within the limits of our Work.

State of the Funds.

The Receipts of the Year ending Dec. 31, 1821, were 26,883*l.* 0*s.* 1*d.*; and the Payments 30,925*l.* 2*s.* 1*d.* This deficiency, added to a Balance of 3526*l.* 3*s.* 10*d.* due to the Treasurers at the end of 1820, leaves the Society in arrears to the amount of 7568*l.* 5*s.* 10*d.*—

—— a large sum [it is remarked in the Report], which might create some

uneasiness, had not the Committee the utmost confidence, that the extending work will not be suffered to want that aid, which shall not only support it on its present scale, but greatly enlarge it into the dominions of darkness and misery.

The general heads of the Expenditure here follow:—

	£.	s.	d.
European Missions - -	1,925	18	1
West Africa Missions -	856	9	7
South Africa Missions -	2,313	11	11
India and Ceylon Missions,	13,054	15	7
Australasia Missions -	1,628	10	3
West India Missions -	5,568	11	9
British North America Missions - - - -	3,074	17	11
Printing, Expenses of Management, and Incidentals - - - -	2,411	19	0
	30,925	2	1

Missionaries employed by the Society.

In Ireland (using the Irish Language) - - - - - - - - -	11
In France and Gibraltar - - -	5
In West and South Africa - - -	13
In Ceylon and Continental India -	23
In New South Wales, Van Dieman's Land, and New Zealand -	8
In the West Indies - - - - -	47
In British North-America - - -	41
Total - -	148

Missionaries sent out since the last Report.

W. Croscombe and Mrs. Croscombe, to Gibraltar—W. Bell, to the Gambia, West Africa—T. L. Hodgson, Mrs. Hodgson, and W. Threlfall, to South Africa—W. Horton, Mrs. Horton, and W. Walker, to New South Wales—Samuel Leigh and Mrs. Leigh, to New Zealand—W. Oke, to St. Christopher's—John Crofts and W. Parkinson, to Jamaica—and John Gick and Mrs. Gick, to the Bahamas.

Members in Foreign Societies on Mission Stations.

In Gibraltar and France -	104
In Western Africa - -	470
In Southern Africa - -	207
In Ceylon and Madras - -	389
In New South Wales - -	90
In the West Indies - -	23,857
In British North-America -	3,582
Total - -	28,699

SCOTTISH MISSIONARY SOCIETY.

REPORT FOR 1821.

The Foreign Proceedings stated in this Report have appeared in the Survey just finished.

State of the Funds.

The Receipts of the Year ending April 9, 1821, were 6678*l.* 9*s.* 1*d.*, and the Payments 6313*l.* 18*s.* 9*d.* The Committee have been enabled, by this improved state of the Funds, to discharge part of a debt of 1500*l.*, which the Society had contracted in former years.

Increase of Contributors and of Auxiliary Societies.

To bring the Funds into their present state, no ordinary exertions were required; and such were most successfully made. Besides the usual, and, in not a few instances, your Committee rejoice to say, the increased liberality of private subscribers, and of many Missionary and Bible Associations—to whom, as well as to many Churches of various Denominations throughout the country, from whom Congregational Collections were obtained, they would now express their renewed sense of gratitude and obligation—the reception and success which no fewer than Four separate Deputations to the North, and West, and South, and East of Scotland met with, were equally encouraging and productive. In England also, both in the Metropolis, and in various districts of the Country, to which it was found absolutely necessary to apply, your ambassadors were received with a high degree of cordiality, by both the Ministers and People, whose Christian Beneficence enabled them to add nearly 1000*l.* to your funds.

Neither must your Committee overlook the formation of several Societies directly auxiliary to your own; and to which, in addition to the Hibernian and the Dumfries and Galloway Societies, mentioned in the last Report, you may now confidently look for steady and permanent support. Besides the Edinburgh Juvenile Society, which has lately had a very considerable accession to its contributors, and the Orkney, and Ayr, and Wallacetown Societies more recently formed, it is with peculiar satisfaction

that your Committee now look to Glasgow—whose public-spirited and liberal Christian Inhabitants have long been distinguished, for their zealous and steady support of almost every Institution, that has for its object the diffusion of religious truth at home or abroad—as the seat of an Auxiliary Scottish Missionary Society.

Missionary Students, and Want of Missionaries.

At every Station already occupied, there is an incessant and loud demand for more Labourers; while Missionaries of pre-eminent qualifications are requisite for some of the new fields, which your Committee are anxious to have cultivated, and which appear to be ready unto the harvest.

With the view, accordingly, of providing for these wants, and, by the Divine Blessing, of more fully preparing Labourers for so arduous a work, the plan of the Missionary Seminary, under the immediate superintendence of your Committee, mentioned at the last Anniversary, has since been carried into effect, with every promise of the desired success. The particular charge of conducting the studies of the Young Men at present in the Seminary, and all of whom have nearly completed their Missionary Education, has been committed to Dr. William Brown, whom particular circumstances have prevented from going out as a Missionary.

But, what are these Four Young Men already training in this Seminary, with even the addition of other Two, whose offers of service have lately been accepted, and of Two more who have expressed an anxiety to be received into the Institution, but on whose cases your Committee have not yet decided—what are these, compared with the wants of the thousands in Tartary, and Caucasus, and Persia, who are still perishing for lack of knowledge, and have none to tell them what they must do to be saved? Your Committee, however, trust that they will not long have to appeal in vain on this point; but that men, destined and qualified for the work by the Great Husbandman himself, will, if necessary, be even thrust forth by Him into the vineyard.

Monthly Prayer Meetings.

By means of an alteration in the former mode of conducting the Monthly Prayer Meetings of the Society, your Committee have the satisfaction to state, that they have been able, during the last six months, to secure a far more numerous attendance on these interesting and all-important exercises, than for many years before: and they earnestly pray that the Spirit of Grace and of Supplications may be more abundantly poured down from on high, not only on the multitudes who assemble on these and similar occasions in Edinburgh and other places, but on Believers and the Churches in general; persuaded that Prayer is to the success of the Christian Ministry, whether at home or abroad, what Aaron and Hur were to Moses, while Israel was fighting against Amalek—not only an essential accompaniment, but at once an absolutely necessary and an effectual aid. If, with every penny, and shilling, and pound, that is cast into your treasury, the Prayer of Faith were lifted up by the benevolent donors, their own souls would be more animated and strengthened in the good work, while double blessings would descend on those for whose everlasting salvation they both contributed and prayed.

SOCIETY OF FRIENDS.

Report of a Committee for promoting African Instruction.

At pp. 332 and 333 of our Volume for 1820, our Readers will have seen a Proposal, by some Members of the Society of Friends, in behalf of the Jaloofs of Western Africa. A Fund was, in consequence, raised; and was entrusted to the care of a Committee consisting of the following members of that body—W. Allen, Peter Bedford, Edward Carroll, Robert Forster, Luke Howard, Thomas Newman, Evan Rees, and John Sanderson.

In bringing before our Readers the Proposal just mentioned, we expressed our satisfaction on witnessing the anxiety of Members of this Community, to co-operate with other Christians, in every way consistent with their religious principles, for the Conversion of the Heathen: and we have great pleasure in recording the names of those

Friends, well-known and justly respected throughout their own body, who stand forward as a security to the whole Society, for the faithful application of whatever Funds may be entrusted to them, in pursuit of the objects of supreme importance, so admirably stated and urged in this Report:—

The present publication is offered to the notice of the Society of Friends, by a Committee, to whom was confided the management of a small fund, raised by Members of that Society, for the purpose of promoting AFRICAN INSTRUCTION: an object, which, superior as it is in INTRINSIC importance, even to the vindication of the personal rights of that oppressed people, may be admitted by us, who feel interested in their welfare, to have, at least, an equal claim upon our attention.

It will be in the recollection of many Friends, that, about the close of the year 1819, this subject was brought forward in London, by our friend Hannah Kilham of Sheffield; whose mind had been for some years under an impression of duty to employ her talents in this way, for the benefit of these untutored members of the human family; and that a subscription was soon afterwards set on foot, to defray the necessary expenses of educating, or teaching, some Young Africans, under her superintendence. Her views extend not merely to the personal instruction of individuals, but to the forming of an Institution for cultivating some of the unwritten languages of Africa: for reducing them to grammatical principles —composing elementary books—translating portions of the Scriptures; and diffusing them, by the instrumentality of the Natives and through the medium of School-teaching, among their countrymen.

For these purposes, and with the concurrence of several friends, who agreed to act as a Committee, Hannah Kilham took under her care, in the Third Month 1820, Two African Youths as pupils. The one, named Sandanee, is from Goree; the other, Mahmadee, from the banks of the Gambia. Both of them speak the Jaloof (or Waloof) Language: in which our friend herself has since become, by continued application, a considerable proficient; and is now employing the knowledge which she has acquired, in the formation of elementary lessons, for the purposes of teaching and translation. These pupils have conducted themselves with propriety: applying diligently to their learning; and evincing qualities of mind, in respect both of talent and disposition, which may be deemed altogether encouraging at the commencement of a labour so arduous and uncertain, as is that of imparting instruction to those, whose infancy and early youth have been passed in almost total ignorance.

The next step in the prosecution of these endeavours presented greater difficulty. The work of forming Teachers, on this side the water, was necessarily connected with prospective measures, as to the best mode of employing them (when they should be deemed fit for employment) among their countrymen; and a direct intercourse with the Natives, especially with some of their Chiefs, began to appear desirable, both for this object, and for the purpose of completing the necessary elementary books in the Jaloof Language.

Thus circumstanced, the Committee received an unexpected offer from William Singleton, of Loxley, near Sheffield, (under whose care the two Africans had been for some time receiving their English Instruction,) to proceed to Africa, on such service as the Committee might think fit to assign to him, in furtherance of the general object; which, it appears, had by this time deeply interested his mind. The Committee having made such inquiries as the case suggested, and deliberately considered his proposals, after a personal conference accepted his aid for the present occasion. He was instructed to visit, and open a friendly intercourse with, the Chiefs of the Jaloof Nation; to engage, with their own consent, and that of their friends or parents, two more pupils of that nation; and to employ his leisure time in collecting information on the state of the country, the Natives, and their language: he was left at liberty to return by way of Sierra Leone, in order to have a view of the improvements going on among the Natives attached to that Settlement.

William Singleton sailed toward the end of 1820; and returned, in good health, after a visit to the Gambia and

Sierra Leone, in the Seventh Month 1821; his stay in Africa having been originally limited by the Committee, on prudential considerations, to the commencement of the rainy season in those latitudes. His voyage, and abode on the Continent, though not productive of the whole result that was desired, has materially contributed, by a variety of information derived through his means, to clear the way for future proceedings, should the object in view receive the support of friends to the requisite extent.

Since the return of William Singleton, the Committee have had opportunities of conferring with respectable merchants and others acquainted with the Gambia, (some of whom had rendered important services to W.S. there,) on the subject of the plan in contemplation. It is believed on their evidence, in concurrence with that of W. S., that the instruction of the Natives in reading, writing, and useful arts, will be a measure acceptable to the European Settlers, and will receive their countenance and support; that the Africans treat with respect those persons, who, at present, travel among them, from the European Settlements, on account of commerce; and that the Slave Trade, which was the impediment the most apprehended, is not now so prevalent, either on the Gambia, or in the parts near it in intercourse with the English, as to offer a reasonable ground for delay on that account.

How readily the Natives themselves are likely to fall in with sincere and disinterested tenders of service in this way, the Journal of William Singleton will, in different parts, demonstrate. Indeed, the superiority of Europeans over them in useful knowledge, is sufficiently evident to themselves, and often confessed; and although the moral and religious improvement of these people be our immediate object, it is manifest that instruction, such as we propose to convey, must directly tend to elevate their conceptions to a just sense of their capacities and privileges, as members of the great human family, and consequently to promote their civil advancement, and the final extirpation of Slavery from among them.

A person of colour, a Native of Senegal, well skilled in the Jaloof and Foulah Tongues, and otherwise qualified, by a knowledge of Arabic, French, and English, to form a judgment of this undertaking, has given to the Committee an opinion decidedly in its favour, as regards both the practicability of reducing the African Languages to writing, and the general solidity of the principles adopted by our friend Hannah Kilham in her labours. From this intelligent stranger, much valuable information has been likewise received on the subject of the Jaloof Language.

After giving a favourable report from Mr. Singleton of the proficiency of the Youths under his care, the Committee observe—

To this report of their progress in learning, the Committee believe they may safely add, on the authority of a friend who has had much opportunity of observing them, that the still more important result, of a degree of religious susceptibility, is apparent in both; a result, which is cause of satisfaction, and thankfulness to the Author of all good, as well on their account, as in the hope that, being cultivated and dwelt under, it will have its future influence on those who may be placed under their care.

Specimens are given by the Committee of Scripture Passages, rendered by the two Jaloof Youths from English into Jaloof; when the Report thus concludes:—

Thus it is proposed to open, with that people whose cause we have long been engaged to plead with their oppressors, a direct and continued intercourse; with a view to impart to them some measure of the blessings and benefits conferred upon us (for this end, doubtless, among others) by a wise and gracious Providence.

Our sympathy was, many years since, awakened on their behalf, by the knowledge which we had acquired of the circumstances of the Slave Trade; and in the great work of procuring the Abolition of this gigantic evil, for Britain and her dependencies, we laboured as early and as earnestly as any of our countrymen. Our attention is even now directed to a search after the best means of perfecting this work of mercy. We avow the desire and the purpose, still to plead the Cause of the Sons of Africa; and to use our best endeavours, in concert with benevolent men of our own and other nations, to put an end to the

vile traffic in the persons of men, wherever practised.

Do not the circumstances into which we have been led by this engagement, bring home yet further claims on our benevolence toward this people? Can we be thus desirous to secure, to a whole nation, the quiet and permanent enjoyment of their freedom and natural privileges, but on a principle of Christian Love! And will not the same principle, followed out to its remoter effects, lead us also to desire, and endeavour, that they may become fellow-partakers with us, in the higher and enduring privileges of the Gospel? We would wish, doubtless, that their liberties, once acquired, should be used to the glory of their and our Creator, and to the advancement of the Kingdom of the Redeemer upon earth. But it is not by leaving them FREE IN A STATE OF DEGRADING IGNORANCE AND HELPLESS BARBARISM, that we can hope to contribute to this happy and beneficial result. We have it in our power to impart to them the kind and degree of instruction, requisite to prepare their minds for the reception of, at least, the Historical Truths of the Christian Religion; and of those Records, so interesting to all men, of the origin of mankind, and of the Divine Dispensations in successive ages of the world.

Need WE much persuasion to induce us to do in this case, to others, as we would, in like circumstances, they should do to us; nay, as others have already done, in our behalf, through the medium of our predecessors, the ancient inhabitants of these islands—a people more rude, if we may credit history, than the poor Africans whom we are now called to succour—a people, who, until the light of the Christian Religion broke in upon them, wandered in their native forests, naked and tatooed; feeding on acorns, and offering human sacrifices to false gods! With such an opportunity before us as now exists, shall WE wait to see the rudiments of useful knowledge planted, at some distant day, in the wilds of Africa; not by the peaceable hands of NEIGHBOURS, (for he is my neighbour, however remote his dwelling, who takes pains to do me good,) but by some WARRIOR, subduing and giving laws to the land, for his own aggrandizement? Such was the lot of *its* Britons, in a remote and perilous age: but the dispensations of Divine Wisdom are unsearchable; good was still educed from seeming evil. He, *whose mercy is in the heavens, and whose faithfulness reacheth unto the clouds*, was still favourable to our land, in the midst of its many distresses: the seeds of Christianity were sown: they grew and prospered; and we now see around us the rising harvest. Rejoicing, as we do, in blessings and benefits thus conferred upon us, is it not our incumbent duty, when the way opens, and the leadings of the Providential Hand toward a particular nation are discernible in this respect, cheerfully to apply ourselves, as we may be enabled, to the task of imparting to them a measure of that instruction, which, of His unmerited bounty, we have received?

The work (it may be said) is great, and our abilities and means comparatively very small. Be it so: but of this we may be assured, that it is now possible for US to BEGIN to convey instruction to the Natives of that large and interesting Continent. The talent is already in our hands: let us occupy with it; and, in due season, that which we, if we have faith and courage, shall now originate, may be carried forward by those who shall come after us, with still greater facilities, and with equal perseverance, to a successful issue: both we and they relying on HIS support, and trusting in HIS sufficiency, who hath declared, *I will gather* ALL NATIONS AND TONGUES; *and they shall come, and see my glory.* Isa. lxvi. 18.

Continent.

GERMANY.

BIBLE SOCIETIES.

Circulation of the Scriptures, by Professor Van Ess.

Dr. Pinkerton, writing from Marburg, under date of Oct. 10, 1821, gives the following view of the labours of Professor Van Ess in the circulation of the Scriptures:—

We laid the map of Europe before us, and conversed over his benevolent operations for the good of the Catholic Inhabitants of Germany. In order to give you a general idea of those different parts of this extensive field, which have been sown with this blessed seed, I shall

give you a few of the details, as I received them from the Professor, on our travelling over the map together.

In the Kingdom of Würtemberg, there have been circulated upward of 38,000 copies of his Testament; in the State of Baden, 20,000; in Switzerland, 10,000; in the Austrian Dominions, 24,500; in Bavaria, about 3000; in Nassau, 10,000; in the States of Darmstadt, upward of 10,000; in and around Elberfeld, 3000; in the Country about Munster, 2000; in and near Osnaburg, 6000; in the Principality of Hildesheim, 10,000: in the Prussian States about Berlin, Stettin, &c. 10,000; in Silesia, upward of 30,000; in and around Frankfort-on-the-Main, 10,000; in the country round Fulda, 5000. In addition to these general items, there have been 239,663 copies circulated, in smaller numbers and through various channels, in every part of Germany, and other countries in Europe where German Catholics are found. Thus the whole issues of Van Ess's Testament, up to this date, have been 431,163 copies.

At present, he has about 1000 copies in the depôt at Halle; 1000 in the depôt at Frankfort; 2000 here in Marburg; and 25,000 copies lying at Sulzbach. These 29,000 copies belong to your Committee, and are the remainder of the last 50,000 which you purchased from him. If we add to these, 22,000 copies in the hands of the publisher at Sulzbach, the whole stock on hand will be found to be about 50,000 copies.

In his treasury, he has 9000 florins; about 750*l.* sterling. The Committee of the Russian Bible Society have promised him a grant amounting to about 140*l.*, and he expects to receive an equal sum from Amsterdam. These funds are to be employed in binding the above-mentioned 29,000 copies, for such persons as are too poor even to pay for the binding; whose numbers, especially among the Catholic Peasantry, the Professor states to be very great. The issues of copies, from the beginning of this year up to the present date, have been 27,096.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From December 17, 1821, *to March* 20, 1822.

ASSOCIATIONS.	*Present.* L. s. d.	*Total.* L. s. d.
Barby (Northamptonshire)	16 3 10 -	60 5 8
Bedfordshire - - - -	25 0 0 -	828 10 8
Birmingham (incl. 6*sl.* 2*s.* 10*d.* from Ladies')	100 0 0 -	4310 7 0
Blackfriars, - - - - -	3 6 6 -	369 10 8
Blackheath (Ladies) - -	18 14 7 -	794 17 9
Blandford - - - - -	50 0 0 -	714 14 1
Bath (Chippenham Branch)	19 1 0 -	1830 14 5
Bristol - - - - - -	100 0 0 -	18865 2 0
Blythe & Bilby (S. F. 5*l.*) -	30 7 2 -	939 15 2
Burton Latimer (Northamptonshire) - - -	8 0 0 -	92 6 5
Byfield (Northamptonshire)	21 14 5 -	210 2 4
Cambridge—Town, County, and University - -	125 0 0 -	3784 5 5
Carlisle - - - - -	30 8 0 -	1662 15 6
Chester (incl. 50*l.* Knutsford, 27*l.* Latchford) -	100 0 0 -	1870 19 7
Chichester - - - - -	43 16 0 -	479 7 0
Clapham (Ladies' As. 52 13 0 Do. Serv. & Labour. 22 13 11	75 6 11 -	2138 15 6
Colchester and East Essex	145 0 0 -	3918 9 10
Coltersworth - - - -	6 4 6 -	55 16 0
Coventry - - - - -	50 0 0 -	937 2 5
Cranford (Northamptonshire)	5 0 0 -	102 3 6
Curry Rivell (Somerset.) -	10 0 0 -	99 10 0
Derbyshire (Sch. Fund 5*l.*) -	17 7 6 -	4398 17 10
Devon and Exeter (Ladies 56*l.* 2*s.* 4*d.*) - - - - -	149 0 4 -	2907 13 10
Doncaster - - - - -	50 0 0 -	387 7 11
Dorchester - - - - -	42 6 4 -	451 12 7
Drayton Beauchamp - -	8 0 0 -	180 15 1
Edinburgh Auxiliary - -	50 0 0 -	1348 10 9
Elvetham (Hants) - -	5 0 0 -	66 0 0
Emberton & Filgrove (Bucks)	9 0 0 -	9 0 0
Epsom (Surrey) - - -	23 6 1 -	223 6 2
Glasbury (Brecon) - - -	10 0 0 -	820 0 5
Gloucestershire (Campden Branch, 38*l.* 12.) - - -	338 1 0 -	3674 12 9
Guildford (School Fund, 10*l.*)	77 2 7 -	537 17 5
Henley (Oxon) - - - -	8 0 0 -	193 14 7
Hereford - - - - -	105 7 0 -	1892 3 5
Hitchen - - - - - -	5 0 0 -	50 9 6
Hornby (Yorkshire) - - -	18 16 4 -	32 11 10
Huddersfield (11*l.* 8*s.* 10*d.* Almondsbury Juvenile Asso.)	100 0 0 -	1889 3 9
Hull (School Fund, 5*l.*) -	25 0 0 -	3006 6 4
Jersey - - - - -	50 0 0 -	953 1 10
Iver (Bucks) - - - -	39 17 0 -	397 6 4
Kettering - - - - -	23 0 0 -	329 5 9
Kirton-in-Holland (Lincolnshire, incl. 7*l.* from Boston)	19 0 0 -	98 13 6
Knaresborough (Yorkshire)	65 11 6 -	1057 5 10
Lambourn (Essex) - - -	15 0 0 -	30 15 0
Leeds - - - - - -	100 0 0 -	4732 12 0
Leicestershire - - - -	190 0 0 -	5186 16 9
Lincoln - - - - -	3 3 0 -	434 11 5
Lympsham (Somerset.) -	27 0 0 -	146 11 0
Manchester & East Lancash.	66 14 4 -	3668 7 4
Martock (Somerset.) - -	15 0 0 -	15 0 0
Morden (Surrey) - - - -	7 9 0 -	194 17 [illegible]
Nazing (Essex) - - - -	4 13 0 -	70 12 8
Newcastle-upon-Tyne -	50 0 0 -	1169 14 0
North-East London - -	50 13 8 -	568 15 10
North Shields - - - -	12 0 0 -	106 10 10
Nottingham (incl. 10*l.* from Lenton) - - - -	107 0 0 -	1776 18 0
Nuneham & Baldon (Oxon)	3 0 0 -	50 17 [illegible]
Olney (Bucks) - - - -	39 0 0 -	379 15 9
Ossett (School Fund, 10*l.*) -	32 1 1 -	230 9 11
Paston & Werrington (Lincolnshire, incl. 9*l.* from Peterborough) - -	38 0 4 -	88 0 4
Penryn (Cumberland) - -	8 0 0 -	61 13 10
Penzance - - - - -	14 1 3 -	231 19 5
Percy Chapel - - - -	38 9 6 -	1483 1 11
Portsea - - - - - -	27 13 10 -	932 19 9
Ditto, Juvenile - - -	2 12 6 -	152 3 0
Pontypool - - - - -	59 10 0 -	121 10 0
Preston - - - - - -	60 0 0 -	661 19 7
Queen's Square Chapel -	20 0 0 -	753 19 1
Retford (East) - - - -	25 1 0 -	145 1 0
Richmond (Surrey), - -	[illegible]	[illegible]

	Present. L. s. d.	Total. L. s. d.
Selby (Notts)	22 4 4	443 19 1
Saffron Walden	80 0 0	571 16 9
Sheffield (School Fund, 10l.)	268 0 0	1681 12 10
Sowerby bridge (Yorkshire)	3 9 0	58 5 8
St. Antholin's, Watling-Street,	14 3 4	315 11 4
St. Clement Danes	1 0 0	58 0 0
St. John's Chapel, Bedford Row (131l. 19s. 4d. Ladies')	179 7 4	3838 10 2
Suffolk and Ipswich (Sudbury Branch 50l.)	180 5 4	3719 9 0
Sutton (Surrey)	10 0 0	141 4 4
Swineshead (Lincolnshire)	15 0 0	63 0 0
Tydd St. Mary (ditto)	7 18 0	7 18 0
Wellington (Somerset.)	70 0 0	346 4 5
Willoughby (Warwickshire)	16 0 0	61 14 7
Winkfield (Wilts)	15 13 0	111 18 10
Whitehaven (S. F. 3l.)	4 10 8	17 11 8
Wolvey (Warwickshire)	16 8 9	134 11 7
Worcester (School Fund, 5l.)	146 18 9	984 0 7
West Malling	6 10 10	31 15 5
Yeovil	56 0 0	785 14 2
York	130 0 0	4565 18 6

COLLECTIONS.

Abrathath, Mrs., Blackfriars Rd.	0 7 6	0 7 6
Billingsley, Mr., at a Prayer Meet.	5 0 0	25 0 9
Bird, Mr., Litchfield	2 7 0	36 3 9
Bird, Mrs. Kenilworth	9 0 0	9 0 0
Burton, Mrs., Aylesbury Street	5 8 0	14 6 0
Byard, Misses	2 1 4	11 0 5
Caldwell, Mr., Blaenarvon	3 6 0	9 11 0
Cartwright, Rev. Mr., Preston	3 6 0	3 6 0
Champion, Mr.	2 5 2	12 18 3
Coates, Miss, Salisbury Square,	4 13 8	7 8 6
Cooper, Mr. John	2 13 0	5 0 9
Dancer, Mrs., Burton-on-Trent	10 0 0	112 4 0
Dobbs, Miss (incl. 2l. from the St. Thomas' Sunday School, Cheshire)	13 4 6	52 17 4
Dodd, Mr. William	1 6 0	1 6 0
Elston, Mrs., Giltspur Street	3 8 0	34 4 0
Elwell, Mr. R. jun., Hammersmith	3 0 8	17 19 6
Evans, Miss, School, Bellericay	3 0 0	10 13 6
Ewens, Mr. Daniel, Broadwinsor	5 8 4	14 2 4
Faulkner, Rev. R. R. from Epping	6 17 6	6 17 6
Friends at Cheam	11 1 6	36 12 0
Fry, Miss, Tunbridge Wells	1 15 6	1 15 6
Fuller, Mr. for his Workmen,	2 2 0	36 3 0
Gates, Mrs. Spalding	10 0 0	37 0 0
Gawler, Lieu., from Non-Com. Officers & Priv. of the 52d Reg.	8 15 0	32 8 0
Gleed, Miss, Donnington	8 6 6	61 13 6
Graham, Mrs., Newbury	5 7 3	10 16 6
Gregory, Mr.	5 5 0	5 5 0
Grey, Miss H., Portsmouth	6 9 0	27 5 6
Harris, Miss, St. Albans	12 16 0	29 6 0
Hill, Rev. John, Oxford	51 10 0	496 10 0
Ditto, from Woodstock	3 12 0	19 15 8
Holworthy, Miss, Brampton	5 4 0	18 4 0
Howe, Miss, Whistler's Court,	3 0 0	22 6 6
Howes, Miss A. Kingscliffe	8 10 4	50 6 8
Hunt, Miss, Kensington	5 5 0	5 5 0
Kennett, Miss L., Chelsea	4 12 10	13 16 10
Ladies of Hay, Brecon	5 5 0	20 14 0
Lamb, Mrs., Stretton	2 19 0	16 12 0
Landon, Miss, Aberlord	1 14 8	4 11 0
Lock, Miss, Oxford	5 2 0	41 1 3
Longhurst, Mr. Husband's Bos-worth	5 0 0	5 0 0
Malpas, Mrs. & Miss E., Knightsb.	5 4 0	21 5 0
M. F. S., Apothecaries' Hall	1 1 0	3 19 6
Murray, Miss, Chelsea	0 13 0	22 3 11
Natt, Rev. J. B. D., Oxford	16 8 0	16 8 0
Parker, Mr. C. W., Denmark Ct.	0 13 0	2 12 0
Regaud, S. Esq., Milford	3 14 0	3 14 0
Richardson, Miss, Old Bailey	4 0 0	18 0 0
Savage, Mrs., Surbiton Lodge	13 0 0	40 7 6
Sanders, Mrs. Reigate	1 3 0	1 3 0
Simpson, Mr., Bishopsgate St. Missionary Collection	3 2 6	3 2 6
Spencer, Mr., Tottenham	3 0 0	6 0 0
Staines, Rev. T. Rochester	4 18 0	53 3 0
Stevens, Mr. James	5 7 0	11 3 6
Sunday School Children, Oxford	4 0 0	18 10 0
Sutton, Miss, Rowde	20 0 0	137 5 2
Tillard, Mrs., Bluntisham	10 0 0	17 0 0
Wandsworth, Friends at	8 9 3	20 9 3
Webb, Lady, Woolwich	16 0 0	98 19 0
Williams, Mrs, Moor Park	70 0 0	110 10 7
Williams, Miss, Abergavenny	6 9 8	60 19 9
Wharr, Miss, Coleshill	1 11 0	10 2 0
White, Mr. George, Chatham	6 4 0	36 16 1
Yates, Miss	4 15 0	4 15 0

BENEFACTIONS.

A. B.	100 0 0
A. R.	5 0 0
Anonymous	30 0 0
Anonymous	20 0 0
Bank Note left at the Society's House in an envelope	5 0 0
Bradford, J. C. Esq. York St. Portman Sq.	10 10 0
Chambers, Mrs., Walworth	10 10 0
"Contribution, from Durham," per Rev. J. Owen	20 0 0
Farr, Dr., Queen's Row, Pentonville	10 10 0
Fitzherbert, Tho. Esq., Bartholomew Close	10 10 0
Miller, J. R. Esq. Budge Row	15 0 0
Nichols, B. E. Esq., Shepperton	10 10 0
Paynter, John, Esq. Coleman Street	10 10 0
Pearson, Capt. R. H., R. N. Nice	10 10 0
Roberts, Thomas, Esq. Russell Square,	10 10 0
Sperling, Lieu. John, Royal Engineers	10 10 0
Williams, Rev. John, Llandovery	20 0 0
Wylie, Mrs Elizabeth, Evesham	100 0 0
Yates, B. Esq. Walworth	10 10 0

CONGREGATIONAL COLLECTIONS.

Aldershot, by Rev. C. Neate, Perpetual Cu.	8 2 6
St. Mary Woolnoth, by the Assist. Secretary	17 19 7

SCHOOL FUND.

Blythe and Bilby Association, For *Henry Blythe* - Fourth Year,	5 0 0
Boswell, Rev. Martin, For *Mary Boswell* - Fourth Year,	5 0 0
Byron, Miss, For *Elizabeth Bickersteth* - Fifth Year,	5 0 0
Guildford Association, For *John W. Cunningham*, Sixth Year,	5 0 0
Sophia Cunningham - Fourth Year,	5 0 0
Houghton, Miss F. For *John Houghton* - Sixth Year, -	5 0 0
Hull and East Riding Association, For *John Pridmore* - Sixth Year,	5 0 0
Ossett Association, For *Matthew Powley* - Sixth Year, -	5 0 0
Edward Kilvington - Fifth Year, -	5 0 0
Robinson, Miss, Whitehaven, For *R. Otway Wilson*, - Sixth Year.	3 0 0
Sheffield Association, For *Thomas Cotterill* - Fifth Year, -	5 0 0
Thomas Sutton - Fifth Year, -	5 0 0
Shropshire Ladies, For *Catherine Whitmore* - Fifth Year, -	5 0 0
Teachers and Scholars of Ashbourne Sunday School, For *Samuel Shipley* - Fifth Year, -	5 0 0
Worcester Association, For *Ambrose Serle* - - Fifth Year, -	5 0 0

LEGACY.

The late Mrs. Mary Thornton, of Sculcoates, by J. Thornton, Esq.	80 0 0
Legacy Duty	8 0 0
	72 0 0

ERRATA.

Page 41, in the head, for *concluded*, read *continued*.

44, the article "Sarepta" is misplaced; it should have followed that of "Astrachan," at p. 43.

94, col. 2. l. 17 from the bottom, for *on* read *of*.

Missionary Register.

APRIL, 1822.

Biography.

LIFE OF JOHN GOTTFRIED HAENSEL,

(ONE OF THE MISSIONARIES OF THE UNITED BRETHREN) WHO DIED FEB. 17, 1814, IN HIS SIXTY-FIFTH YEAR.

THE Life of this Christian Missionary holds forth to other Labourers a bright *example of suffering affliction and of patience.* He passed eighteen years in the Mission which the Brethren attempted to establish in the East Indies, at Tranquebar and in the Nicobar Islands. On the failure of that attempt, he returned to Europe; and afterward spent eighteen years more in the service of the Mission among the Negroes in the Danish West-India Islands, among whom he closed his labours.

The following Narrative was drawn up by himself, at the request of his Brethren.

I was born November 8, 1749, in the free borough of Weyffa, in the Circle of Meissen, in Saxony. My dear parents instructed me in every thing profitable for me, and spared no pains to preserve me from the society and seductions of a vain and wicked world. They were both religious, and taught me many sentences out of the Bible, and several excellent Hymns, treating of our Saviour, and what He has done and suffered to redeem lost man. They also prayed frequently with their children; and my Mother encouraged me, in early infancy, to place my whole confidence in God, and on every occasion to pray to him to give me what I wanted for the good of my soul. I followed her advice in simplicity; and felt such trust in God, that prayer was a pleasure to me, even when a little child. The admonitions of my parents, and particularly their fervent prayers for the salvation of their children, which I frequently overheard, made a deep impression on my heart, and I shall never forget them. I was soon sent to school; learnt my lessons easily, which gave them pleasure; and, in general, spent the early part of my youth very comfortably and happily: but being of a disposition cheerful and volatile, I frequently, though unintentionally, offended my parents, and thereby incurred their censure. Nothing, at such times, could comfort me, till I felt their forgiveness and returning favour: for I loved them greatly; nor did any thing cost me more trouble and tears, than if I was ever called by them a disobedient child.

When I was eight years old, my dear Father departed this life, in reliance on the merits of our Saviour. His paternal blessing and farewell with his children is still fresh in my recollection. Addressing me, he observed, that I must never forget that my parents had devoted me to my Saviour from my birth, and therefore must remain faithful to Him, and not refuse His teaching; I should then

experience, that He was true and faithful, and would lead me in the right way. My Father then made me give him my right hand, and promise, that I would give myself up to the Lord Jesus, as His property; which I did, with many tears: shortly after which he departed this life.

Our parents were poor, and after my Father's death we became still poorer; especially in the first years of the Seven Years' War. We were three in number, I being the oldest child. But our Heavenly Father cared for us, and gave us needful food, so that we never went hungry to bed, or became burdensome to others. My Mother was much concerned for our salvation, and wished to bring us into closer fellowship with the Brethren: for this purpose she sold our house and farm at Weyffa, and moved to Neukirch; where we might uninterruptedly enjoy the fellowship and care of the Brethren. The Minister of the Parish, the late Rev. Mr. Reichel, received us most cordially: he shewed paternal kindness toward me, inviting me often to visit him; and calling frequently upon us, when he gave me much excellent advice.

In 1763, I attended his instruction, preparatory to Confirmation and the participation of the Holy Communion. This was a season of great blessing to my soul; and I experienced much of the love of our Saviour, in whom I rejoiced with exceeding joy. On Maunday-Thursday was the Confirmation, at which I promised, with hand and heart, that I would surrender myself wholly to the Lord Jesus, and be his faithful follower to my life's end. On Good Friday, I partook of the Holy Communion, under an inexpressible sense of the presence and peace of Jesus. What have I not enjoyed at that time, during the reading of the Scriptures and Hymns treating of our Saviour's passion! I then loved and rejoiced in Him, because I felt His love toward me in so powerful a manner: but I knew, as yet, nothing of the deep depravity and corruption of my own heart; and, consequently, knew Him not as my soul's physician: I loved Him as a child loves a parent, without perceiving how helpless it is without Him.

Hitherto I had attended school with much pleasure, but it was now thought proper that I should go apprentice to some business. In 1763, I went to live at Bethelsdorff, when I enjoyed the care of the Brethren at Herrnhut; whither I frequently went on a visit, and was always very kindly treated. In 1764, I had a dangerous illness; and, being given up by the physician, rejoiced at it, hoping soon to see Jesus face to face, whom my soul loved.

In 1765, my Master died, and I obtained leave to move to Herrnhut. My joy on coming to live in a Settlement of the Brethren was inexpressibly great; and, in the beginning, I enjoyed a great share of happiness, through the mercy of my Saviour: but not yet knowing myself, though I admired the order and excellent regulations among the Brethren, I did not feel the necessity of strict attention to my own heart, and daily dependence on the strength and grace of our Saviour. In the same year, I was received into the Congregation; and, March 19, 1766, became a partaker of the Lord's Supper. What I experienced on this solemn occasion, no tongue can tell. I again devoted myself to my Crucified Redeemer with my whole heart; and He graciously gave me to know that He had entered into a covenant with me, which, amidst all subsequent deviations and unfaithfulness on my part, He has kept unbroken: the Holy Spirit always reminded me of the promise I then made, to live, not unto myself, but unto Him in the world, and to abide faithfully cleaving to Him.

For about a year after that event, I remained in a simple, child-like, and cheerful course: but, in the year 1767, began to perceive various evil roots springing up within me, which not a little alarmed and perplexed me. I sought and received wholesome advice from my Brethren: and obtained some more insight into the nature of salvation by the free grace of Jesus, without any merit or recommending qualification of my own; as likewise into the necessity of living entirely by faith, and relying on the power of His redemption alone for deliverance from the love and dominion of sin. But as I became more acquainted with myself

as a sinner, I grew shy; and was afraid, that, if my Brethren knew me as I began to know myself, I should soon not only be deprived of the Lord's Supper, but excluded from their fellowship: this mistaken notion rendered me unhappy beyond measure; and so unintelligibly reserved, that, at length, they began to think me a mere hypocrite, and to treat me in a manner perhaps not the most judicious. At length I thought I would leave Herrnhut, and go to Zeyst in Holland; where I had, in the late Brother von Bruiningk, a friend who knew me well, and in whom I had confidence: though advised not to take that journey, I persisted in my resolution; and, on my arrival at Zeyst, in 1768, found him gone to England. I requested leave to remain at Zeyst, but could not obtain it. My attempts to settle at Neudietendorf and Nisky were equally fruitless; and, at length, the Brethren at Herrnhut gave me a Recommendatory Letter to the Society at Berlin.

During this whole season of perplexity and unhappiness, one thing however was, through mercy, preserved within me—a firm determination to live nowhere but among a people of God, and an abhorrence of a life of sinful pleasure in the world. Numberless were the tears which I shed over my wretched state, commending myself and my case to the pity and compassion of my only Helper in need; but whose will it was, that I should first learn to know myself as a sinner, and part with all my former notions of goodness and self-made righteousness, and become willing to obtain salvation by His free grace alone. Meanwhile He preserved me in the midst of this fiery trial.

At Berlin, I found, in Brother Gottfried Mann, a kind and faithful friend, who gave me the best advice. He directed me, with all my wants and soul's sickness, to Jesus, as the only Saviour and Healer of His people; and, in so doing, I found comfort and peace returning unto me.

In 1771, I had a violent fit of illness, in which my life was despaired of. During this period, the Holy Ghost led me still more into the knowledge of the poverty and weakness of human nature, directing me to seek life and happiness in our Saviour alone. After my recovery, I wrote to Herrnhut, and obtained permission to return thither; but circumstances preventing my availing myself of it immediately, I meanwhile enjoyed much blessing in fellowship with the Society at Berlin.

October 6, 1772, I arrived at Herrnhut, and was received with great kindness.

On the 20th of the same month, while meditating on the meritorious sufferings and death of our Saviour, I had such a view in faith of my interest in His atonement, that I was quite overwhelmed with shame, joy, and thankfulness, and surrendered myself up anew to Him as His blood-bought purchase: it was to me as though He spake peace unto my soul from His cross, filling my heart with joy and gladness.

I desired from henceforward no greater favour in this world, than to offer up my life and all for Him and His service, out of gratitude for what He had done and suffered for me; but now I thought myself much too mean and worthless for it; and told no one what was passing in my own heart, being persuaded that if He intended me to serve Him in the world, He would know where to find me. Sometimes, indeed, the Minister, who had the care of the Single Brethren, would ask me, whether I had not an inclination to serve the Lord among the Heathen. My answer was in the affirmative, if I might go to Antigua, which was then, as now, a flourishing Mission. He replied—"That I can believe, for it is coming in for a rich harvest: but how would you feel, supposing you were to go to some place where you must first sow in tears? Do you think you would then persevere in your resolution?" I owned that, for this, I felt too weak; and could not, as yet, endure much, unless strengthened for the purpose by the Lord himself. Meanwhile I kept quiet, cleaving to my Saviour by faith, living in the enjoyment of His love and peace, *satisfied with the goodness of His house*, and highly valuing the privileges of the congregation. Thanks be to Him for having always preserved within me a spark of the

fire of His love, and for the renewal of my Baptismal Covenant.

In August 1775, I received a call to serve the Mission in the East Indies. Nothing but a full conviction that I owed my all and my own will to our Saviour, could have made me accept of that situation; which I did, in reliance on His grace and strength alone. I set out from my favourite Herrnhut, accompanied by the best wishes and prayers of the Congregation, under a deep sense of the unmerited love of my Brethren. It cost me, indeed, abundance of tears to quit this city of God, which I considered as the place of my spiritual birth; but I had the grace given me to be entirely resigned to the will of the Lord. At Barby, a general Synod of the Brethren's Church assembled in that year; and I partook of much blessing in converse with many servants of God, but especially with David Zeisberger, jun. and the late dear and reverend Brother Benjamin Latrobe, the Deputy from England. The latter often sent for me, favoured me with a visit, or took a walk with me.

I was astonished at the love and condescension of such distinguished men; but have since discovered, that it was owing to their desire of imparting good advice to so inexperienced a beginner as I then was, being myself not aware of my great weakness and unfitness for the Lord's work. A conversation which I had with the last-mentioned of those worthy Brethren, on a walk to Monplaisir, I shall never forget. He inquired a good deal about my former life and experience; and spoke in such a manner on subjects connected with it, that my heart, as it were, melted within me, and I felt most intimately united with him in spirit. On our return, when we had nearly reached home, he stopped, and taking hold of my hand, said—"My Dear Brother! if you would become a faithful witness for Jesus, you must live in Him, and He in you." I answered—"That is my daily prayer." "I know it," replied he; "but it must be much more so, for you will have to pass through many trials in the East Indies: but take courage, our Saviour *will* bring you through them all." *These were the last* words that I ever exchanged with that excellent man, for he left Barby on the day following. They sunk deep into my heart.

September 19th, we had our farewell-meeting with the Elders' Conference of the Unity; and set out, being four in company. Nothing deserving of particular notice occurred on the voyage; and we arrived, July 9, 1776, at the Brethren's Garden near Tranquebar. The impression made upon my mind, when I entered this place, was not of a favourable kind; but I remained quietly resigned, and committed myself anew to the Lord and his leading, praying earnestly to Him to help me through all difficulties; and He has heard and answered me.

In 1778, I received a call to Nicobar; but, though I set out in September, I did not arrive at Nancauwery till January 1779, where I found the Brethren Blaschke, Liebisch, and Heyne. I entered, now, upon a series of trials, such as I had never before experienced. Brother Blaschke, being very ill, returned with the vessel which brought me, and, soon after, departed this life: before he left us, he, with the consent of the other two Brethren, committed the external affairs of the Mission to me. Being the youngest of the three, and unacquainted with the duties of that situation, I was not a little concerned about it; but our Saviour heard and helped me. In whatever I undertook, I sought His assistance, in prayer, and with many tears; and He granted me such evident tokens of His blessing, that my weak faith was often put to shame. He also prevented all harm, when I was guilty of mistakes and mismanagement. I soon gained the love of the Nicobar People; and was honoured by them with the title of "Kanni," which expresses the highest degree of friendship.

I had not been quite three weeks in the island, before I was attacked by the Nicobar Fever; and both myself and my Brethren were persuaded that I could not possibly recover, as the fits increased in violence day by day. In this distress, my faithful Lord and Saviour was ever present with me: and His divine peace filled my soul, insomuch that I could look forward to my dissolution with joy. At length, as the Brethren informed me, I got

up in a fit of delirium, and offered to go out: they checked me, however, and led me back into my room; where I fainted, and fell down in convulsions, being, according to their opinion, in the last agony. They therefore, with many tears, commended me in prayer to the Lord, and laid me on the bed. Here I remained in a state of apparent insensibility so long, that they laid me out as a corpse, and began to dig my grave. But, to their surprise, I opened my eyes; and, astonished at the situation in which I found myself, inquired why they wept, which they answered by exclaiming, "What, are you again alive!"—thanking God for having restored me. The force of the disorder was broken; but I recovered very slowly, especially as one species of fever followed after the other. During the whole of my abode in the Nicobar Islands, I enjoyed but little health; fevers, and ulcers in my legs, being almost constantly upon me: and, TO THIS DAY, being upward of thirty-four years from that time, I have, every fourth day, a regular return of the same feverish symptoms, more or less, which no remedy, no translocation, nor climate, has been able to remove.

Our outward subsistence now began to give me much concern and trouble of mind, and my faith and confidence in God was frequently very weak. Of this I am heartily ashamed; for, amidst all our difficulties, which were, indeed, very great, He cared for us as our gracious Heavenly Father. But the most painful part of our situation was this, that, with all the sufferings which we had to endure, and all the pains which we took, it appeared as if nothing would be gained for the cause of our Saviour, and not one of the poor islanders be brought to the knowledge of the truth. I also, as the poorest and most unworthy of His servants employed here, have shed numberless tears in prayer and supplication before Him, in behalf of these blind, ignorant, and deluded Heathen; but, it seems, their time is not yet come.

At the end of the year 1784, I was again attacked by a disorder which brought me near to the grave, in which I hoped to lay down my weary bones to rest; but the Lord had other views with me. A Danish Ship arrived, with which I returned to Tranquebar. After that, I went again twice to Nancauwery; and, the last time, with a commission to fetch home Brother Kragh, the only remaining Missionary, and to break up the establishment. This was the most painful task that I had to perform, and cost me many tears. On our return, we suffered shipwreck at Porto Nuovo, eight leagues from Tranquebar: here we lay on a sand-bank, on the south side of the Kolloram, and could procure no assistance: having, as well as we could, brought our cargo into safety, I left Brother Kragh with it, and travelled alone on foot to Tranquebar, got help, and, after securing the property, returned, with Brother Kragh, to the Brethren's Garden, where we arrived February 23. 1787. After long delays, owing to a variety of circumstances, I accompanied two children to Europe, in October 1792.

I might say much more concerning my stay of eighteen years in the East Indies, but I am aware that it would not answer any good end. We failed entirely as to the object of the Mission.

Having arrived at Herrnhut in July 1793, I improved the season of rest afforded me in the best manner I could; and the privileges enjoyed in such a family of God were most important and precious to my soul. I was soon employed in attending the sick, till I was myself taken ill of a violent inflammation of the lungs, from which I recovered very slowly.

Meanwhile, I had received a call to serve the Mission among the Negroes in the Danish West-India Islands; of which I also accepted, having the confidence, that that same Lord, who had hitherto helped me through so many difficulties, would be gracious unto me, and grant me still to serve Him with gladness.

July 22d, I married, at Nisky, Sister Anna Harnapp; and, in November following, set sail from Altona, and arrived, in January 1796, at St. Thomas. Our station was New-Herrnhut; where, having, by the Lord's blessing on our exertions, soon learnt the Creole Language, we rejoiced to be able to testify of the love of Jesus to the Ne-

groes in this Island. Oh, how did I rejoice, at length, to see such a large Congregation of Believers from among the Heathen! We both felt a great love for the Negroes; and their affection for us made our poor services among them a delightful employment.

Among the Negroes he continued to labour, till he returned to Europe in April 1810, with his son John Frederick, who was blind, and whom he committed to the care of his friends in Germany. His Wife had died at St. Thomas. In all places in which he served the Negroes in the Gospel, he was a faithful, zealous, and affectionate Minister: his whole heart lived in the work to which he was appointed, and he was deservedly beloved and respected by the Congregations. His own account closes with his arrival at Herrnhut, October 9, 1810.

Having married the Widow Sister, Elizabeth Wietz, who had long served the Mission in Surinam with her late Husband, he returned to his post; and arrived again in St. Thomas, May 3, 1811, where he was welcomed with great cordiality and affection by the Negro Congregation at Nisky.

He now resumed his former labours with much activity and diligence: but it soon became evident that his health was fast declining; and he expressed his conviction, that he should not remain long here below. Yet no one expected that he would be so soon called to rest from his labour.

His chief complaint lay in his head, with great weakness in his legs. The Nicobar Fever accompanied him to his end. On his birth-day, Nov. 8, 1813, he was cheerful, and apparently well. The following day, he complained of illness; but the natural strength of his constitution bore him up till the 20th of that month; when he administered the Holy Communion, and addressed his Negro Flock for the last time. Being much spent, he hastened to bed, in a strong fit of fever, which was afterward followed by other disorders and a violent cough. He had little rest, and suffered much; but cried to the Lord for help and patience, frequently exclaiming—"Yes! I know my Saviour, and am sure that He will not forsake me: I therefore rejoice in Him." Once he said—"O my Saviour! is it not yet enough? No, Thou must yet see something in me, from which Thou wilt cleanse me." He was sorry to be obliged to spend Christmas Eve and Day in bed. When the Negroes visited him, he expressed to them his love and thankfulness in the most affectionate manner. His conversation with White and Black People treated always of eternal things; and of the mercy of the Lord toward him, in revealing Himself to him as his Redeemer, and the Physician of his soul. His heart lived constantly in the enjoyment of the peace and presence of God, for he knew in whom he believed. Respecting his poor blind son, he often prayed that the Lord might regard him with pity and compassion; and added, that if he only gave himself up to Jesus, he would be well cared for. His illness increasing from day to day, he most earnestly longed for his release; and, having spoken with his Wife about all his outward concerns, added—"Our Saviour will certainly comfort and support you."

February 13th, he received the Holy Sacrament in his room; and, on taking the bread and wine, said—"This is, indeed, the Body of my Lord broken, and his Blood shed, for me, which shall nourish me up to everlasting life." Every night the Negro Brethren and Sisters took their turn to watch with him, when he always expressed his gratitude to them with much affection. Thus ended the laborious life of this faithful servant of Jesus, on the 17th, gently and happily, in the 65th year of his age. A very numerous company of Negroes and White People attended his remains to their resting-place; and numberless tears were shed by the Congregation, with whom his faithful services will long be held in remembrance.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

DOMESTIC BENEFITS OF THE SOCIETY.

Influence of the Scriptures in a Convict Ship.

THE following extract of a Letter from the Surgeon and Superintendant of a Convict Ship, dated Jan. 7, 1822, will serve to encourage kind and patient exertions, even among the outcasts of society:—

"The liberal manner in which the Society granted me a supply of Bibles and Testaments for the poor Convicts placed by Government under my care, in addition to the Religious Books allowed by it for their use, demands my warmest acknowledgments; and I can assure the Society, that they were most gratefully received. Many of them were occupied, both when on deck and in the prison, in perusing the Holy Scriptures, instead of taking up their time with vain amusements; and it really afforded me very great pleasure to observe the earnestness with which they were read. This perusal did not take place merely when they thought that they were observed; because, when they did not expect me, I have gone down into the prison, and found them so engaged. Several of them stated, that the only pleasure which they felt, was, in perusing the Holy Scriptures; where they learnt, that, repenting of their sins and believing in the Saviour of the World, they might find mercy. By order of Government, I established two Schools: one composed of the whole of the Boys; the other, of those Men who were willing to be taught. The school-books were, Bibles, Testaments, Prayer-books, &c.; and, astonishing to say, some of them, who had never read a book in their life before, were enabled, by the blessing of Providence, to peruse these books with considerable facility, before the end of the voyage. I caused others to repeat valuable parts of these books by memory, such as the Commandments, Chapters of the Bible, Psalms, Prayers, &c.; so that I hope some future circumstance of their lives may, by the Spirit of God, recal to their recollection some of these useful passages, and be the means of turning them from the power of Satan to the Living God. Indeed, were I to judge from their uniform good behaviour throughout the passage—their attention to Divine Service, to the Religious Books given them, and to their Schools, I should feel strongly inclined to believe that a great change had taken place for the better, in most of them, and which, under Providence, I ascribe to the Sacred Books put into their hands."

CHURCH MISSIONARY SOCIETY.

Arrangements have been adopted this year, which will be pursued in future, for comprising the Anniversaries of Five Associations, with their Branches, in the First Journey of the Year. The Assistant Secretary was accompanied in this journey by the Rev. Thomas Robertson, Chaplain of the East-India Company on the Bengal Establishment; the Rev. William Sawyer, Missionary of the Society to North India; and the Rev. James Haldane Stewart.

Fourth Anniversary of the Bath Association.

The Meeting was held, as usual, in the Town Hall; Sir William Cockburn, Bart. in the Chair. A very able Report, forming of itself, by a mere statement of facts, a satisfactory defence of the Society from some recent objections, was read by the Secretary, the Rev. H. H. Hayes.

Motions were made and seconded—by Major-General Baynes, and the Assistant Secretary; the Rev. T. Robertson, and the Rev. J. A. Methuen; the Rev. T. Gisborne, of Yoxall Lodge, (who, being at Bath, attended and greatly aided the Meeting,) and the Rev. John

Richards; the Rev. W. Bliss, and the Rev. Mr. Pearson; the Rev. W. Sawyer, and the Rev. Mr. Turner; the Rev. J. H. Stewart, and the Rev. John Methuen. About 43*l.* was collected at the doors, and an anonymous Donation of 50*l.* was received. Nearly 400*l.* was raised in the year, being a considerable increase on the former year.

Ninth Anniversary of the Bristol Association.

Sermons were preached, on this occasion, at St. James's, St. Paul's, and the Temple, by the Assistant Secretary; at St. Werburgh's, Dowry Chapel, and Bedminster, by the Rev. J. H. Stewart; at St. Mary Redcliff, St. Michael's, and Clifton, by the Rev. T. Robertson; and at St. Philip's and St. Thomas's, by the Rev. W. Sawyer.

The Meeting was held, as on former occasions, in the Large Room in Queen Street; Abraham Hillhouse, Esq. the Mayor of Bristol, in the Chair. The Report having been read by the Secretary, the Rev. Fountain Elwin, Motions were severally made and seconded as follows — G. Sandford, Esq., and the Assistant Secretary; the Rev. W. Day, and the Rev. C. Neville; the Rev. W. Sawyer, and the Rev. John Richards; the Rev. T. R. Garnsey, and the Rev. Joseph Ditcher; the Rev. T. Robertson, and the Rev. Walker Gray; the Rev. J. H. Stewart, and the Rev. John Boak; the Rev. T. T. Biddulph, and the Rev. John Hall; and the Rev. John Hensman, and the Rev. Fountain Elwin. A peculiar spirit of piety marked the several Addresses made on this occasion. Nearly Fifty Clergymen were present. Upward of 270*l.*, including a Legacy of 50*l.*, had been received in the course of the year. This Meeting was rendered the more impressive, by the testimonies *borne to* the importance of Missionary Labours, by eye-witnesses from those three Quarters of the World where the Heathen dwell —Mr. Robertson from Asia, Mr. Garnsey from Africa, and Mr. Ditcher from America.

The Collections, including two Donations, amounted to upward of 600*l.*

Fourth Anniversary of the Hereford Association.

Sermons were preached for the Society—on Sunday, the 31st of March, at Hereford and at Burghill, by the Rev. C. Neville, and at Bodenham, by the Rev. H. Gipps; on Monday, at Preston, by the Rev. C. Neville; on Tuesday, at Hereford, by the Rev. J. H. Stewart; and on Good Friday, at Tarrington, by the Rev. C. Neville.

The Annual Meeting was held in the County Hall, on Tuesday the 2d of April, the Rev. Henry Gipps in the Chair. Motions were severally made and seconded — by the Rev. Charles Neville, and the Rev. W. Sawyer; by the Rev. H. Berkin, and the Assistant Secretary; by the Rev. J. H. Stewart, and the Rev. John Randell; by the Rev. John Ashe Gabb, and the Rev. John Rogers; and by Mr. John Astor, and the Rev. H. Gipps.

A remarkable spirit of devotion was excited from its being the last Meeting, at which one of the Missionaries of the Society (the Rev. W. Sawyer) could attend before he embarked for India.

The Collections amounted to nearly 140*l.*, being a very considerable increase of former years.

Second Anniversary of the Worcester Association.

Sermons were preached for the Society, on Sunday the 31st of March, by the Rev. W. Sawyer, at St. Martin's and St. Clement's; and by the Rev. D. Morgan, at St. Oswold's Chapel.

The Meeting was held on Thursday, the 4th of April, in the

Guildhall, the Rev. Digby Smith in the Chair. Motions were made and seconded — by the Rev. C. Neville, and the Assistant Secretary; by the Rev. Robert Cox, and the Rev. John Cawood; by the Rev. Edward Burn, and the Rev. John Davies; by the Rev. J. H. Stewart, and Mr. Davies; and by the Rev. Dr. Hamilton, and the Rev. E. Burn. The solemnity of the season (being Passion Week, and the day before Good Friday) was much impressed in the Addresses delivered on this occasion.

The Collections were about 84*l.*

Campden Branch Association.

Two Sermons were preached at Campden on Good Friday, by the Assistant Secretary; and a Meeting was held in the Evening, which was addressed by him, and the Rev. Messrs. R. O. Wilson, Smalley, and Winter. This Branch of the Gloucestershire Association has raised, since the last Meeting, upward of 150*l.*

Fourth Anniversary of the Forest-of-Dean Branch Association.

Sermons were preached—by the Assistant Secretary, on Sunday the 7th of April, at Trinity Church and Hope Mansell; on Monday, at Weston; and on Tuesday, at Brampton—by the Rev. J. H. Stewart, on Sunday, at Trinity Church; on Monday, at Little Dean; and on Tuesday, at Newland—and by the Rev. H. Berkin, at Lidbrook, on Monday the 8th of April; and on Tuesday the 16th, at Ayleyford.

The Meeting was held on Wednesday, the 10th of April, in the New School Room; and was addressed by the Chairman, the Rev. Robert Strong, and by the Assistant Secretary, the Rev. Messrs. Gabb, Bridgman, Stewart, Randall, and Berkin, and by Mr. Chivers. The striking change produced in this place, through the erection of a Church only a few years since, furnished several affecting illustrations and motives to Missionary Exertions

Above 50*l.* was collected.

Fifth Anniversary of the Gloucestershire Association.

The Assistant Secretary and Mr. Stewart proceeded from the Forest of Dean, to attend this Anniversary. Sermons were preached for the Society, by the Honourable and Right Reverend the Lord Bishop of Gloucester, on Sunday the 14th of April, at Painswick and Shipscomb; and, by the Assistant Secretary, on Thursday the 11th, at Huntly, and, on Sunday the 14th, at Cheltenham and at St. Michael's, Gloucester: on which day, also, Sermons were preached at St. Nicholas's and St. John's, by the Rev. J. H. Stewart and the Rev. John Hunter; and, at Painswick, by the Rev. H. Berkin.

The Annual Meeting took place in the Shire Hall, on Friday the 12th of April, the Bishop of the Diocese in the Chair. His Lordship opened the proceedings by an impressive Address, stating the importance of listening to them with a heartfelt attention, with a deepened sense of our own sinfulness and our obligations to our Saviour, and with earnest prayer for the presence and aid of the Holy Spirit. Motions were severally made and seconded—by Captain Harward, and the Assistant Secretary; by the Rev. John Hunter, and the Rev. S. E. Garrard; by the Rev. C. Neville, and General Orde; by the Rev. John Kempthorn, and the Rev. Jer. Smith; by the Rev. John Elliott, and the Rev. George Hodson; by the Rev. J. H. Stewart, and the Rev. John Davies; by the Rev. J. E. Jones, and the Rev. C. Bryan; by the Rev. H. Berkin, and the Rev. R. O. Wilson; and by the Rev. Dr. Williams, and the Rev. John W. Whish. More than Thirty Clergymen were present.

The Collections amounted to about 170*l.*

Formation of the Gloucester Ladies' Association.

At the General Meeting of the Association, Ladies were requested to assemble on Saturday the 13th of April, in the Vestry of St. Nicholas's Church, for the purpose of forming a Ladies' Association for Gloucester. The Vestry being found too small, the Meeting was held in the Large Room in the Palace; when, the Assistant Secretary and the Rev. Messrs. Stewart, Neville, and Berkin, having explained and enforced the object, Twenty-one Ladies gave in their names as Collectors of Weekly and Monthly Contributions.

President, Hon. Mrs. Ryder.
Treasurer, Mrs. Cholmeley.
Secretary, Mrs. Maitland.

Anniversary of the Southwark Association.

The Annual Meeting of this Association was held in the Spiritual Court, at St. Saviour's Church, Southwark, on the 26th of March; Charles Barclay, Esq., President, in the Chair. The Report having been read by the Rev. Thomas Mortimer, one of the Secretaries, Resolutions were proposed and seconded—by the Secretary of the Parent Society, and the Hon. Baptiste Noel; by the Rev. Thomas Webster, and the Rev. Jacob Maisch; by the Rev. William Dealtry, and the Rev. Theophilus Reichardt; by the Rev. W. B. Williams, and the Rev. J. Clementson; and by the Rev. W. Mann, and E. N. Thornton, Esq.

Anniversary of the Broadway-Church Association.

This Association, connected with Broadway Church, Westminster, has been in operation for several years; and has contributed 570*l.* to the funds.

The Annual Meeting for 1822 was held on the 1st of April, in the School Room, Horseferry Road; the Rev. Isaac Saunders, President, in the Chair. Resolutions were moved and seconded, by the Rev. George Mutter, the Rev. Theophilus Reichardt, the Rev. Jacob Maisch, the Rev. J. Clementson, and Messrs. Knight, Adeney, Grundy, and Palmer.

The Farewell Addresses of Messrs. Maisch and Reichardt, about to embark for India, much impressed the Members assembled at this Meeting, and at that of the Southwark Association.

First Anniversary of the Chichester and West-Sussex Association.

The Rev. Dr. Thorpe having preached two Sermons for the Society, at St. John's Chapel, on Sunday the 31st of March, the Annual Meeting was held in the Council Chamber, on Monday the 1st of April; J. Pemberton Plumptre, Esq. President, in the Chair. Motions were made and seconded, respectively—by George Grey, Esq., and the Rev. Dr. Thorpe; by the Rev. John Sargent, and J. Marsh, Esq.; by the Rev. S. Arnott, and Frederic Sargent, Esq.; by the Rev. S. Barbut, and the Rev. J. W. Cogan; by the Rev. E. Jacob, and the Rev. J. Tripp; and by the Rev. Dr. Thorpe, and the Rev. J. Davies.

The Collections amounted to 42*l.* 17*s.* 6*d.*

Fourth Anniversary of the Edinburgh Auxiliary.

The Hon. and Rev. Gerard T. Noel having preached for the Society at St. James's Chapel, on Thursday, April the 18th, the Annual Meeting was held, on the succeeding day, in the Assembly Rooms, in George Street; the Right Hon. the Earl of Elgin, one of the Patrons, in the Chair.

The Report having been read by the Rev. Edward Craig, one of the Secretaries, Resolutions were moved and seconded, respectively—by Sir Gregory Way; and the Right Hon. Lord Decies—by the Hon. and Rev. G. T. Noel; and the Rev. Henry Palmer, appointed one of the Chaplains of Sierra Leone—by

W. Cunninghame, of Lainshaw, Esq. and the Rev. C. H. Terrot—by the Rev. Mr. Murray; and T. Erskine, of Linlathen, Esq. —by the Rev. Mr. Relph; and J. Campbell, of Carbrook, Esq.— by the Rev. Henry Grey, and the Rev. Edward Craig —and by W. Stirling, Esq. and Robert Hepburne, Esq.

The Collection at the Sermon was 63*l.* 11*s.* and at the Meeting 40*l.*

Arrival and Departure of Missionaries.

The arrival of the Rev. Messrs. Maisch, Reichardt, Beckauer, and Metzger, from Bâsle, was stated at p. 359 of our last Volume. Three other Missionaries, from the same Institution, after admission to Holy Orders in the Cathedral of Stutgard, joined their Brethren on the 7th of February. These are, the Rev. W. Henry Schemel and the Rev. Theophilus Christopher Deininger, natives of Würtemberg, and the Rev. John Gerber, of the Canton of Berne. They have all been assiduously engaged in improving their knowledge of English, and in otherwise preparing for their future labours.

Messrs. Maisch and Reichardt, with the Rev. W. Sawyer and Mrs. Sawyer, embarked, on Easter Tuesday, April the 9th, at Gravesend, on board the Agincourt, Captain Mahon, for Calcutta. They had all attended the Central School.

Mr. George Clarke, of Wymondham in Norfolk, strongly recommended by the Society's friends at that place, has been appointed as a Settler at New Zealand. He has been accustomed to the business of a Smith; and will, like his townsman, Mr. James Kemp, be able to further the work of the Mission in that department which is so acceptable to the Natives. At the Monthly Meeting of the Committee on the 8th of April, the Rev. Basil Woodd addressed to Mr. and Mrs. Clarke, a few words of Advice and Encouragement, on dismissing them to their labours: they had both qualified themselves at the Central School, in Baldwin's Gardens, to assist in the education of the New-Zealand Children. On the 20th of April, they embarked, at Gravesend, on board the Heroine, Captain Ostler, for Port Jackson; Government having granted them a passage in that vessel.

CHURCH-OF-ENGLAND TRACT SOCIETY.

TENTH REPORT.

State of the Funds.

The Receipts of the year have amounted to 487*l.* 14*s.* 2*d.* — consisting of 171*l.* 11*s.* Annual Subscriptions; 68*l.* 9*s.* 6*d.* Donations; and 247*l.* 12*s.* 11*d.* for the Sale of Tracts.

The Payments were 489*l.* 2*s.* 8*d.*

New Tracts.

Good-Friday Intercession; or, the Churchman's Duty to pray for all Jews, Turks, Infidels, and Heretics.

The Decalogue; or, the Churchman's Means of Humiliation and Rule of Duty.

Of the Stock on hand, there are in the Depository at Bristol 325,038 Tracts; and in the hands of different Agents and Societies, 143,577— amounting together to 468,615.

Increased Patronage.

To the former Patrons of the Society, the Bishops of St. David's, Gloucester, and Elphin, have been added the Archbishop of Tuam and the Bishop of Bristol, both of whom have expressed their unqualified approbation of the Tracts of the Society.

Tracts on Popery.

One of the Society's Correspondents writes—

Popery, in several parts of this county, is increasing its influence. Several of your Tracts, particularly the Lives of the Martyrs and the History of the Reformation, are calculated to arrest its progress, and to impress the minds of the poor with an affection for the blessed doctrines of the Church of England. It would be extremely useful, if depôts could be established in some parts of this county for

the sale of your Tracts, which would greatly advance the cause of truth.

The Committee have acted on this suggestion.

A Correspondent in Ireland writes—

I venture to suggest the prudence of publishing some strictures on a work, which is now circulating very widely, and doing infinite mischief; not only in aggravating the prejudices of the Roman Catholics, but in alienating the lower classes of Protestants from the Church. It was put into my hands by a clerical friend, who had experienced its influence in his congregation; and had, with difficulty removed the impressions which its sophistry and misrepresentation had produced.

The Work which I mean, is Dr. Milner's "End to Religious Controversy;" in the form of friendly Letters between himself and a Society of Protestants; prefaced and concluded with very sharp and sarcastic addresses to the Bishop of St. David's. The Protestant part of the Correspondence which the Writer brings forward is so extremely weak and absurd, that I think it scarcely possible that it can be genuine; and I should not wonder at his success with any Proselytes, whom he could persuade that our Church had no better defenders.

But the points most mischievous, and particularly requiring animadversion, are,

1. The identification of Popery with Primitive Christianity, and the assumption that this point is acknowledged by the English Church.

2. The citations from the Early Fathers, in support of the Authority of Tradition; which he applies to the Romish traditions of Doctrine, and suppresses the fact of their original application to traditions of Discipline.

3. The citation from the same Fathers of some figurative and rhetorical expressions, which he applies to the defence of the Popish Doctrines, and especially that of Transubstantiation; and the application of the Sixth Chapter of St. John's Gospel to the same purpose.

4. The assertion that the Popish Doctrines, which the Protestants reject as corruptions of the Faith, are actually taught by the Early Fathers, if not by the Apostles themselves, and received *by many Christian Churches not in Communion with the Church of Rome.*

5. The sophistry in distinguishing the Word Written from the Word Preached; as if the Word Preached were designed, not merely to accompany and illustrate the Word Written, but to supersede it.

6. The charges brought against the agents and advocates of the Reformation, from Luther and Cranmer to Tillotson and Porteus: against the first two, of personal profligacy; and against the latter (who are too near our own times to be charged with the same guilt with any hope of credit), of wilful and deliberate calumny and falsehood. The assertions are so peremptory, and the tone, with all its bitterness, is apparently so calm, that a reader, not acquainted with the historical facts, and unversed in the artifices of controversy, would think it impossible that statements so positive could be false; or that any man seriously professing to be guided by conscientious motives, could so solemnly assert what he was unable to prove.

Having only had time to look rapidly through the volume, I cannot specify half the points which appeared to me objectionable, as I read it: but I must not omit the representation of our doctrine of Justification by Faith, as if it were intended, not "to shut out works from the office of justifying," but to exclude the necessity of practical holiness altogether from the Christian Scheme. And for this antinomian position, which the Writer states as the universal principle of Protestantism, he quotes some early and hasty expressions of Luther, against the Romish Doctrines of works of merit and of supererogation, (or at least chiefly occasioned by those abuses,) forgetting, or I fear I should rather say, omitting to bring forward the exhortations to Christian Obedience, which he might have found in the works of the same Reformer.

A series of Tracts, written in a strong and popular style, and taking up these and various other positions, which Dr. Milner has greatly misrepresented, would be of much service to the cause of religion. The form of a Correspondence, which he has given to his book, creates among the lower classes an impression, that such arguments as he has attributed to the Protestants are the best that they can produce. It would, therefore, be wise to shew more fairly the real state of the controversy. This task, simple as it appears, will require considerable learning; and an ex-

tensive acquaintance with ecclesiastical history, as well as with divinity, and some experience in the practice of controversial writing.

I do not know whether the book has yet been answered; but as the author boasts that it is unanswerable, and many of his more ignorant readers believe him, it would be well to circulate something popular and familiar, for the information of those who could not purchase, nor probably understand, a more expensive and elaborate refutation.

We have quoted, at large, this sensible Letter; as it contains in itself very valuable hints for detecting the sophistries employed against the Protestant Faith.

The Committee are in expectation of receiving Tracts on this subject from able hands.

RELIGIOUS TRACT SOCIETY.

Efficient Application of Broad Sheet Tracts.

THE Committee had frequently regretted, that the series of Tracts printed on Broad Sheets received but little attention from persons actively engaged in distribution, who seemed scarcely aware of the importance of placing these sheets on the walls of cottages, and thereby excluding much trash of a most pernicious tendency. A Correspondent at Exeter having undertaken to see that a number should be fixed in suitable places, they were sent down to him. His report here follows:—

The Committee may rest assured, that I will take all the care I can, that the Broad Sheets shall be properly distributed; nor will I part with any, except on an assurance, IN WRITING, that they shall be really affixed to the walls of cottages, &c., or returned to me. I could have given the whole parcel away in a week; but it is necessary to require this positive undertaking in granting them. An active man in this neighbourhood, formerly a Sailor, whom I could trust, was out of work, and a Gentleman agreed to allow him seven shillings per week for three weeks; and I was to find paste-pot and brush, and supply him with Broad Sheets, which he was to stick up in the cottages where the inhabitants were willing to have them, one or more in each, according to circumstances: this has been done; and I send you his Diary, just as he wrote it. Another friend has since agreed to employ him, in the same manner, for two weeks more. The Sailor said he would rather be employed thus for seven shillings per week, than any other labour for fifteen shillings, except for his King and Country.

The following extracts from his Journal will give some idea of the manner in which this object may be pursued: —

"Monday, September the 24th.—Began this day to paste up Broad Sheets. From St. to J. was allowed to paste them up in nearly all the houses I went into: in general, they were received with thankfulness. This day distributed eighty-six Sheets.

"Thursday, September the 27th.—This day finished half of the village of J. On looking into a shoemaker's shop, I saw nearly half the walls covered with songs, &c. I offered to paste my new sheets, if they would let me pull down the others: they would not consent to this; and I left the shop, after some conversation. On inquiring at a neighbouring house, I was told, that that shop was noted for profaneness; that many of the songs had been there twenty years, and, when the shop was white-washed, they were careful not to destroy the songs. Hearing this, I could not leave the place without another trial. I went again to the shop; —'Well, my lads, should you like to have any of my Tracts?' They said they should. 'Very well, let me have those songs, and you shall have as many as you please.' They said they would not part with them: some had been there twenty years. 'That is the reason why I wish to have them: they have been there too long.' After some time they began to give way; and one said he thought the Tracts would do more good than the songs; but pleaded hard to have two of the songs left: this I could not consent to: at last, they agreed to my terms, and to work we all went; but, although they helped me themselves, it took us nearly an hour and a half to pull them down, and stick up the Sheets, for I had agreed to cover as much space as the songs had occupied. Some of the neighbours were so pleased to see what was going on, that they ran

home and made me more paste, when I had used my own, that I might not leave the job unfinished. Since that time, some of these people have attended Public Worship. I finished this day with much pleasure, but did not leave work till eight o'clock. This day I distributed 170 Sheets.

"Friday, September the 28th.—This day I began the other side of the village—met with no opposition—was allowed to remove all the old songs, &c. The people were so eager to have the Sheets, that several ran after me, inquiring if I had forgotten them. Several children agreed to go in future to the Sunday School; and, the day after, some inhabitants of the next village sent to ask me to come to them and stick up Sheets in their houses.

"Tuesday, October the 6th.—At T. an old shoe-maker told me, that he did not want any. I told him, though he did not want them now, they might be of use to him; and I would tell him how, if he allowed me to stick them up. He then agreed. 'Now,' said I, 'sometimes you have a customer come in, who is in a great hurry, and cannot wait a moment: when that is the case, point him to these Papers; and, when he has begun to read, most likely he will go on, and wait patiently.' The old man laughed, said it was a good thought, and that he would have three Sheets, if I would stick them up."

The success of this salutary measure may serve to stimulate other friends of Labouring People to adopt it. In a subsequent Letter, it is stated:—

It affords me much pleasure in applying for a second supply of your useful, though silent heralds of salvation, the Sheet Tracts. On receiving the last parcel, my object was, to devise the most eligible means of distributing them; and, as it is a maxim with me, to induce the poor, as far as possible, to contribute toward their own accommodations, it appeared desirable to propose the sale, rather than the gift of these papers; and then, if this measure should prove impracticable, I determined to give them away. The price attached to each was a halfpenny; and never did I witness a greater eagerness, on the part of Men, Women, and *Children, to possess a benefit*, than was evinced in this instance. In one week, the whole of the 525 were disposed of; and many more are still applied for. One Young Man disposed of 350 in three days, who declares that he was never so agreeably employed in his life. Nor do I imagine that the benefits resulting from this distribution will end here. As many of the poor inhabitants of the town are unable to read, they appear much grieved that they cannot derive that benefit from the Tracts which their neighbours enjoy: this will most likely induce them to attend an Adult School, which we are forming.

Reformation of a Swearer.

A Correspondent of the Society writes—

A Carrier, in a large town in Yorkshire, heard his Carter one day, in the yard, swearing dreadfully at his horses. The Carrier is a man who fears God, spends his Sundays as a Teacher in a Sunday School, and endeavours to promote the spiritual good of his fellow-creatures. Shocked to hear the terrible oaths that resounded through the yard, he went up to the lad, who was just setting off with his carts for Manchester, and kindly expostulated with him on the enormity of his sin; and then added —"But if thou wilt swear, [illegible] till thou gets through the turnpike-gate on S—— Moor, where none but God and thyself can hear." He then put "The Swearer's Prayer" into his hand, and wished him good morning. The poor fellow cracked his whip, and pursued his journey: but he could not get over his Master's words.

Some time after, his Master observed him in the yard, and was very much surprised to see him so altered. There was a seriousness and quietness about him, which he had never seen before; and he often seemed as if he had something to say, which he could not get out. At length his Master was so much struck with his manner, that he broke the ice by asking him if he wanted any thing. "Ah, Master," said he, "do you remember what you said to me about swearing, and the Tract that you gave me? I was thunderstruck. I went on the road, and I got through the turnpike, and reached S—— Moor; and there I thought, that though I was alone, yet God was with me: and I trembled to think how He had been with

me, and had known all my sins and follies all my life long. My sins came to my remembrance: I was afraid that He would strike me dead: and I thank God, that I have been roused to seek after the salvation of my soul." The Master, as may be supposed, was greatly rejoiced to hear the Young Man's confessions; and it is gratifying to be able to add, that his diligent attendance on the Means of Grace, and the reformation in his conduct, give solid ground for hoping that he has not only ceased to be a swearer, but a slave of Satan altogether.

HIBERNIAN SOCIETY.

Mr. Robert Steven, a Member of the Society, has lately published an account of a Third Visit to Ireland, in furtherance of its objects in that country. From the extracts circulated by the Committee, we give a few passages.

State of the Schools.

The opposition to Bible Schools, by the Church of Rome, has been on the increase throughout the whole of the Catholic Districts. The growing desire, however, of the Catholic Parents for the education of their Children has compelled the Priests to open Schools in self-defence. In these Schools, they can no longer (as formerly they did in what they called Schools) abstain from teaching the Children to read: but, though reading is taught, they are, so far as I have observed, wholly destitute of the Scriptures. I have visited very many of them, and never found one copy of the Testament in use. They appeared altogether destitute of books.

Notwithstanding, however, all the opposition which exists in Ireland to the cause of Bible Education, it is most decidedly on the increase; and so eager are the Parents to enjoy it, that I have known them, of their own accord, offer, and actually help without wages, to build a School House: and when there is a report of an intended School being opened, the Parents are coming, day after day, to know when it is to be. During my late visit, I could have opened Thirty Schools in one County, where the Society has not yet commenced operations, in stations fixed upon by a worthy Clergyman, had our finances warranted.

In visiting the Schools, it was not to be expected that I should find them all in equally complete order; but, on the whole, I had reason to be satisfied. Some of those which I found, on a former visit, not in the best order, were greatly improved. How delightful to stand in the midst of a hundred poor children, chiefly out of Catholic Families, many of them with the Word of God in their hands, a considerable portion of it in their memories, and, I trust, in not a few, the good seed sown in their hearts! How pleasant to hear them reading and spelling with propriety; but especially repeating chapter after chapter of the Sacred Oracles! This pleasure, too, was greatly increased, when it was recollected, that these Blessed Records are carried home every evening, to the cabin, by the Children; and there, in order to perfect the school-task, are often repeated in the hearing of Parents and Neighbours.

It is surprising to mark the success of the Children in committing their Scripture-tasks to memory. In one School, a Bible was proposed as a prize to the Child who should commit the largest portion of Scripture to memory, within a given time. Three of them, in ONE quarter, were able to repeat the whole of the Gospels, NOT a portion of which had they committed to memory before, except two chapters. Their diligence was so equal and exemplary, that a Bible was awarded to each of them. Since this took place, two or three have died, giving good ground for hope that they died in the Lord.

I was delighted by the remark made by some Children in another School, from whom the Priest had threatened to take their Testaments: "He may," said they, "take away our books; but he cannot take them out of our memories."

Schools held in Prisons.

These have been favoured with much success. In the County Gaol of Sligo, in particular, they have been a blessing to many. My heart has been cheered, in visiting these abodes of misery and vice, by seeing a large proportion of the prisoners learning to read and write, while others were in the act of perusing the Holy Scriptures; and I shall never forget the remark of a prisoner, confined on a charge of capital offence — "Oh, your Honour, if I had been pos-

sessed of this Testament, I had not been here."

It is with unfeigned thankfulness to the Father of Mercies that I would record the following fact—a fact supported by the most accurate calculation. There have above one hundred and fifty thousand children, and above seven thousand adults, entered our Schools since their commencement; and I have never heard of one Scholar, who had been educated by us, being arraigned for any crime. When it is, I believe, calculated, that twenty-one, out of every thousand, are committed to prison in Ireland, who can fully estimate the value of an Institution, which has snatched above three thousand fellow-creatures from the jaws of ruin, and formed them for future usefulness? Above three thousand, who would have been the corrupters of tens of thousands by their bad example, are now trained up to be an example of industry, honesty, and dutiful submission to the laws. Let the enemies of education for ever be ashamed: let the friends of the poor *thank God, and take courage.*

Irish Readers.

When we glance at the number of Parishes, wherein there are no Churches, and where there is no Public Worship, no reading of the Word of God in the daily service, and where copies of the Scriptures are extremely scarce, the importance of this class of men is incalculably great. Their ability to read the Scriptures in both languages draws crowds to hear them, at their different stations; the regular periods of their visitation being well known: and so eager are the poor people to hear the contents of this Book, about which there has been such a stir of late, that they are sometimes unwilling to break up before midnight, and many of them have three or four miles to walk afterward. And could our friends see the attention paid, while the Word is reading, and hear the pertinent and interesting questions put by one and another, as the Reader proceeds, their hearts would overflow with gratitude to the Father of Mercies, who directed to the adoption of this part of our plan. At the close of one of these meetings, an Old Man, upward of ninety years of age, came forward, with hands clasped and eyes streaming, blessing God, that his life had been spared, till that Book had come into their country. *The simple reading of the Scriptures, under the teaching of the Holy Spirit, appears to have reached his heart.*

Continent.

RUSSIA.

EDUCATION SOCIETIES.

Account of the School of Industry established at Homel.

FROM the Sixteenth Report of the British and Foreign School Society, we quoted, at p. 412 of our last Volume, a brief notice of the School, opened at Homel, on the estate of Count Romanzoff, by Mr. Heard, sent out by that Society. From statements since published, we extract the following particulars. They are given by Mr. Heard. On the Estate where this School is opened, there are 17,000 male peasants; and these, with their families, occupy one town, and between 80 and 90 villages.

The establishment of the Institution for the poor and destitute children of the peasantry at Homel, in the Government of Mogiloff, was one of those experiments which are considered as mere visionary schemes, until their practicability and utility are clearly demonstrated.

The object, at first, was, to introduce the British System of Education into Russia; but, arriving at Homel, the estate of Count Romanzoff, where the first School was to be established, an unforeseen obstacle presented itself: not more than 30 or 40 Boys could be collected in one village; and the villages were so distant from one another, as entirely to preclude the possibility of the Children of one village attending the School of another. Count Romanzoff being informed that the advantages of the New System would not be conspicuous in a School of 40 Boys, and that 200 would be necessary to display it to advantage, was quite at a loss how they were to be collected; and this circumstance seemed for a while to becloud my prospects of success.

Having, in my journeys through the different villages of the Count's estate, observed a number of miserable ragged dirty Children begging from door to door, and being informed that they were orphans who had no means of support but

soliciting charity. I conceived the plan of rescuing these poor little creatures from misery, ignorance, and vice, by the establishment of a School of Industry, in which they might by their own labour contribute something toward their support.

This plan was objected to by many, as being impracticable: the chief objection urged was, that the children, being accustomed to a life of vagrant idleness, could never be brought to contribute, in any material degree, toward their own support. But, happily, the two principal persons of the place were of a different opinion; and, on a proper statement being made to Count Romanzoff and General Derabin (who has the entire management of the estate, the Count being too feeble to take an active part), it was resolved to erect a large building for the accommodation of the Boys; and to enclose a considerable piece of land for a kitchen-garden, in which they were to labour during the summer season.

The erection of the building necessarily occupied a considerable time; but the Count granted me the use of the right wing of his own house, and I soon collected fifty poor boys from the villages.

The barbarous rudeness of their manners corresponded with their miserable appearance: the generality of them had long filthy hair, swarming with vermin; dirty faces; and tattered garments which scarcely covered their nakedness; no shoes, no stockings, and looks expressive of hunger and misery: such were they; and such would they have continued to be, until completely accustomed to a wandering idle vicious life, and quite unfit to fill any useful station: they would have turned out pests to society, had they not been rescued from the abyss of misery by the benevolent kindness of their Noble Master; who, in raising these miserable little orphans to a life of industry, virtue, and happiness, had learned the luxury of doing good.

About a fortnight afterward, they were all neatly clothed; and, on the 9th of December 1818, the School was publickly opened, and consecrated according to the Rites of the Greek Church. The ragged little Beggars were now metamorphosed into clean orderly Scholars. They had all, by this time, learned the alphabet, and some to write upon slates; and they performed the evolutions of the System, to the admiration of the spectators, who began to be convinced that peasants, though slaves, are human beings.

My chief object in taking these Fifty Boys under instruction before the School-room was built, was to prepare them to act as Monitors; and the rapidity with which they learned was truly astonishing. Their excessive natural stupidity had been urged as a reason for not attempting to instruct them: but it now appeared, that human-nature is the same, in every country and in all classes; and that the difference which we observe between the highly-polished inhabitants of France, England, and other countries of Europe, and the barbarian, arises solely from habit, example, and education.

Order was soon introduced into the new Institution; and the children arranged into different classes of labour, according to their age and strength. The eldest of the Boys were appointed to be carpenters, shoemakers, or smiths, according to their own choice; while some of the younger and more feeble were employed in splitting the bark of the Linden-tree, others in platting it into shoes; some platting straw for hats, others preparing willows for making baskets; and some had learned to make fishing-nets. The hour of assembling in School, during summer, was seven in the morning, and they came out again at ten; three hours a-day being amply sufficient to teach them reading, writing, and the first four rules of arithmetic, in two years: from ten to eleven, they were allowed to play: at eleven, the dinner-bell rung; and they proceeded, two and two, to the dining-room, where grace was distinctly pronounced by the Monitor of the day, whose duty it was to read to his companions, while eating their dinner, a portion of the Holy Scriptures: at twelve o'clock, they arranged themselves in classes according to their employment; and proceeded to their different Masters to work, from which they generally returned about eight in the evening: at nine they supped; and, immediately after supper, their names were called over by the Monitor-general, and those absent marked down for inquiry the following day: this being done, and the Evening Hymn sung by them, they retired to rest.

Eight months after the opening of the School, more than 60 Children went in procession to their benefactor Count Romanzoff, dressed in clothes and shoes of their own making. Such was the

delight experienced by his Excellency on this occasion, that he ordered them a better dinner than usual, and promised to partake of it with them; which promise he fulfilled, to the inexpressible pleasure of the poor Children.

From this time, the Institution continued to prosper; and even those who had opposed it, joined in praising it. The Children made rapid progress, both in learning and their trades; and became cheerful, obliging, and industrious.

A strict observance of the Sabbath was not forgotten in the Institution; and that part of the day not spent in Church, was appropriated to reading extracts from the Holy Scriptures.

By means of the School at Homel, the British System of Education was spread to Poland; where hitherto the strongest prejudices had existed against instructing the peasantry. Mr. Radovitch, a Young Man of an amiable disposition, was sent, by the University of Wilno, to study the System, which he did with the greatest assiduity: and, soon after his return, three Schools were established for the poor, upon the new plan; and according to the last accounts from thence, they were actively employed in the establishment of more.

In April 1821, the School at Homel being completely established, and a plan laid down for extending the means of instruction to all the villages of the Count's estate, I left Homel to return to England; and never shall I forget the artless demonstrations of sorrow and affection, which were manifested by the Children at my departure. The little fellows waited more than two hours in the court before the School, to bid me farewell; and not a few shed tears, and followed me with their eyes until I was quite out of sight. May He, who careth for the poor and the fatherless, continue His protection over these poor orphans; and incline the heart of their Master and Benefactor to persevere in the good work which he has begun, until the melioration in the condition and morals of the peasantry shall prove the advantages of an industrious and moral education!

Western Africa.

Sierra Leone.

In the introductory remarks to the *division of* Western Africa in the last Survey, the opening of intercourse with the Interior by way of Port Logo and Teembo was noticed; with the Letters of Almamy of Teembo and King Dhaa of Sego, and a Palaver held at Freetown between the Officers of Government and a number of Foulah Chiefs.

As this is a subject of deep interest to all friends of Africa, and will serve to bring our Readers better acquainted with the habits of its natives, we shall here give further details.

Letter of Almamy, of Teembo, to the Governor of Sierra Leone.

This Letter was written in Arabic. The translation here given is taken from the Sierra-Leone Gazette. The Mandingo Chiefs mentioned therein, are Sannassee of Malaga, and Almamy of Fouricaria. They are rebuked as "Youths;" but Sannassee was upward of sixty years of age, and his antagonist more than forty.

To God alone belong adoration and thanks. To His Name be praise given through all the earth.

It is necessary that God alone be worshipped, and no distinction of men be thought of.

To all the Blessed.—This writing comes from the faithful Almamy Abdullah, Mori Ali, and the persons of note, good men of Teembo and Fouta, who love peace:—more especially Watifar Bobucary, Modi Yeyarha Congye, Chiefs of the Little River.

Abdullah offers the inhabitants of Sierra Leone his wishes for their happiness and peace: the same is the prayer of Ali Houssein, Prince of both Labies; Mohadi Alifar, of Teembo; Mohamadoo Marsee Yancobar, of Medina; Mohamadoo Jong, of Consobabie.

Mohamadoo Ibrahima, of Nonbo, the faithful of the more interior districts, wish peace and joy to the Chieftain of Sierra Leone. Peace to all his good subjects.

The Chiefs of Fouta being in health, wish health to all, in the name of the Most Merciful God.

The thing of consequence and weight

which hath moved the Faithful to thee and thine, shall be shewn.

The Mandingo Country is torn by a Civil War, occasioned by the angry disputes of two Young Men. Why do the Chiefs of the Lands on the Salt Waters allow it? Do not the advantages of that country belong to the Europeans as well as to the Mandingoes? Why not force its inhabitants to be at peace, and not suffer two Youths to desolate a fine country? Where will its inhabitants find shelter? Do they think Fouta, or Fouta's provinces, shall receive them?—They shall not.

Therefore, in the Name of God, His Apostle, and Jesus Christ, we entreat you to make peace between them.

War desolates, brings hunger and distress, and in other respects is a great evil.

Know, ye who live in peace, that War is called Waste and Hunger.

Let, therefore, your good and learned men, in your name, proceed to bring this dispute to an end. Let peace, by your means, flourish among the True Believers. Attend, we pray, to our desire. If you wish that the good things of Fouta and the Interior should not be wanting for your pleasure and subsistence, make peace. How will you get the same, if the Mandingo Country is allowed to become a wilderness? We have heard of the old Mandingo War: no nation was so powerful in ending that dispute as the Europeans.

Ye also, the Chiefs on the Salt Waters (among whom we would not forget Dalla Mohamadoo), the above is sent to you.

Forget not that Kencorie, of Port Logo, troubled that country; but, at last, in vengeance, God visited him with a violent death.

We wish you all Peace, Health, and everlasting Felicity.

Circular Letter of Dhaa, King of Bambarra.

This Letter, also, was written in Arabic. The following translation appeared in the Sierra-Leone Gazette. The allusions to Mr. Dockard are explained in the introductory remarks to Western Africa, in the last Survey.

In the Name of the Most Merciful God! Glory to God alone! and Peace to his Servants!

King Dhaa, son of King Monsong, son of King Engholloo, presents his noble Greetings to the Inhabitants of the West, and with them health and peace!

King Dhaa earnestly greets Kaughi, Chief of the town of Baugassi, and engages him to have the bearer of the present Letter conducted by one of his guides to Badougan—to Yeroiaa, whom the King also sends the same salutation, and engages him to have his messenger conducted to Ghighigacan—unto Farabs, who, on his part, is requested to do the same, with a message to Goumo—and to Fakhanda, who will have them conducted to Fancancy, to Sacuballa, to Lacoria—and thus Samballa will have them conducted to Ava Dimba—to Saban-Suley, who will have them conducted to Tonngha Amady—and Tamba Yatine, of Makhana, will have them guided to Almamy Moussa, and to his brother Osmani Moodi—these will send them, accompanied by their conductor, to Foota Torra, near Almamy Boubacar and Jousauf—who are likewise requested, on the part of King Dhaa, to extend their protection to his Envoy, allowing him to be accompanied by theirs to the BRITISH SETTLEMENT. To the Commandant of that place, Dhaa presents his Greetings; and requests him to have his messenger conducted to Messrs. Gray and Adrian, to whom he presents his noble Greetings: with them be health and peace!

Be it known, that the Doctor (Mr. Dockard) has left my country, to rejoin you in the West: nothing has been accomplished or determined upon: this Letter has been written, and put into the hands of my messenger, to let you know, that whoever may come from KING GEORGE to King Dhaa, on arriving in his country they will be at home: for truly they ought to consider themselves at home; as his country, in general, is that of the children of Adam.

Whether inhabitants of the West or East, he informs them, that King George's messenger reached him, and delivered magnificent and splendid presents. Nothing had been taken—nothing spent by the Doctor, whom God may bless! Punctually did he fulfil his message; and King Dhaa has no reason to despise either him or his attendants. His own (Dhaa's) messenger, Lamina, behaved ill, and has met with his discountenance.

If the messengers from the West

have been stopped a long while, it is on account of their coming during the war, and on no other, that they were, in this country, well looked upon, well treated, and considered as his well-beloved friends. King Dhaa laments they did not remain, to carry back the news of the result of the war, and what else passed between him and his enemies—his adversaries. If a friend visits us while engaged in war, we ought not to allow him to depart until the war is decided, that he may have an opportunity of being acquainted with all affairs; but if he leaves us before it is ended, how can he be informed?—if by the reports of our enemies or friends, one and the other will say what they please. It was for these reasons King Dhaa detained the messengers from the West, that they might return at the termination of the war, and conduct the rest of their friends, under peaceable arrangements, into his territories. To-day, God be praised! please God! he hopes to be triumphant over his enemies—then all desires would be accomplished—peace and security re-established to all travellers on their routes. Truly their Master (King George) is Great, and honoured by him (Dhaa): he loves him, and considers him his nearest and dearest friend.

King Dhaa desires no one to act rigorously, or injure in any way his messenger; for this is the truth, he is great towards him. And although his messenger (Lamina) had squandered away some of the presents intended for him, his friendship and exalted sentiments still exist for their messenger (the Doctor); and, for this reason, he has expedited his own Envoy, to prove that he is disposed to their concerns; and that he retains for them peace, friendship, and liberality. He again informs them (the people in the West) that his messenger, in going, is no more than his messenger, and will be the same in returning: that he has no more to do than to be his messenger, is thus declared, and this is his desire.

King Dhaa returns to the Princes named in the commencement of the Letter, and to the others (which are not named): he presents his noble Greetings, and be with them Health and Peace! The object of this Letter, O ye Chiefs of the people of the West! is to manifest *to you that he loves* justice, and to en*gage you to protect the* travellers and caravans. Do no harm to any of them; but open your peaceful roads, and place them under your kind protection: be always liberal to travellers and caravans. King Dhaa does not love the wicked, nor their agents, nor oppressors of any kind. His intention, in addressing these lines to you, is, to propose peace, and insure good understanding; at the same time, to engage you to do good to all travellers. Protect them, and do not oppress them, in their journeys: do not ask or exact too enormous presents; and take care, do not act otherwise than that! You must recollect, in the days of his ancestors, the roads were open and free, and no one dared to tyrannize over the traveller. Succeeding to the Throne of his fathers, and preserving their good intentions, he desires that the paths be as open and free as in their days:—*for* example, should King Dhaa tyrannize over a traveller in his country, What good? or who would profit thereby? If a traveller is evil-treated in the country of a Prince, that Prince should act justly towards him. With these exalted sentiments, he salutes the inhabitants of the West.

Commerce between the Foulahs and the Colony.

The Sierra Leone-Gazette, in January of last year, states some circumstances which will throw light on the nature of the commerce between the Colony and the Interior.

We learn, with great pleasure, that a considerable number of Foulah Traders are at this time at Port Logo; having with them upward of sixty head of cattle, to be sold for the use of the Colony. Some Headmen are of the number; and are disposed to come down to Freetown, as well for the important purpose of concerting measures for a general trading intercourse, as for the special object of transacting their present business to more advantage at the principal market, and without the intervention of intermediate agents.

There is another point also, arising from the particular nature of the article required in the return for those cattle. It is known that the dealers frequently come in search of some one thing, much wanted in the interior; and, in such cases, they will not receive any thing else. On a recent occasion, a particular kind of bead was wanted: there were

not any in the Colony, and those who came in search of them went back without purchasing any thing.

The article sought on the present occasion is Paper; and it is creditable to the civilization of the countries for which the supply is intended, that so large a quantity is required. The whole of what is purchased, is employed in copying books; chiefly the Korân, and distinct portions of it for pocket use—commentaries or explanations of the Korân by Arabic Divines—and a few books on Medical subjects. They never think of employing so precious a commodity for wrappers of parcels. Small pieces or scraps are used for memoranda of business and of accounts: the smallest scraps are carefully preserved for such purposes. Letters on the most important matters, between persons of the highest distinction, are written with a very nice adjustment of the size of the paper to the extent of the writing. No such thing as a covering paper is thought of. The messenger puts it into a kind of leather-case, and so it is conveyed to its destination.

Palaver, at Freetown, between the British Authorities and Foulah Chiefs.

The details of this Palaver will give our Readers some insight into the mode of conducting Public Assemblies among the Africans. They are extracted from the Sierra-Leone Gazette.

On Saturday, the 28th of April, a Grand Palaver was held at Government House: attended, on one side, by the Governor and Members of Council, Mr. O'Beirne recently arrived from the Mission to Teembo, Civil and Military Officers, principal Merchants and Inhabitants—and, on the other, by the Foulah Chief, Omarroo Kroo, nephew and representative of Almamy of Teembo, with the other Chiefs of the Foulah Deputation; Ali Karlie, Chief of Port Logo; Yakoba, deputed by Fa Seena, Chief of Kookoona; and a number of other Chiefs of the towns on the new path from Port Logo to Fouta Jallon. About one hundred of these visitors were present, including twenty Chiefs. There was also a Deputation from Dalla Mahommadoo, at the head of which was his Brother.

The object of the Palaver was, in the first place, an interchange of amity, and a reciprocal declaration of alliance connected with the establishment of the new path; and, next, the arrangement of a general basis of trade between the Colony and Fouta Jallon.

The Governor, through the interpretation of William Tuft, Colonial Interpreter, and of Moosa Kanta, Interpreter to the Mission, conveyed to Omarroo Kroo the expression of his acknowledgments, for the favourable reception granted to Mr. O'Beirne at Teembo; and of his desire to shew corresponding favour to the Members of the Mission from Almamy. He trusted that they found themselves as much at home at Sierra Leone, as if they were at Teembo. He added the full assurance of his satisfaction at the opening of the new path; which, it was hoped, would lead to the establishment of a regular and mutually beneficial intercourse between the Colony and the Foulah Nation. All the articles of export, which the Foulah Country afforded, would find a ready and advantageous sale here: and every article of import, which the Foulah People could want in return, would be obtained here on the cheapest terms. In the former line of trade by the Rio Pongas and Rio Nunez, the interchange was managed by intermediate agents, who made a twofold profit, on the country produce and on the European goods: all these intermediate charges would be saved by the direct intercourse, and the benefit of the saving would be entirely with the Foulahs. The Foulah People would, therefore, see an obvious advantage in resorting to this market; and the people of the intermediate towns, and their Chiefs, Ali Karlie of Port Logo, Fa Seena of Kookoona, and the others, in giving free access and regress and protection to the traders on the route. He had only to renew the expressions of his earnest desire to perfect the relations of amity; and his hope, that a connection of amicable intercourse and mutually beneficial commerce would proceed, with continued increase, to the satisfaction of both countries.

Mr. O'Beirne, through the same interpreters, made his personal acknowledgments, for the kind attentions which he experienced at Teembo, and from the Chiefs on the path; and referred to the explanation now made by the Governor, as confirming what he had himself communicated, in his several

Palavers at Teembo, and in the other places as he advanced and returned.

The Hon. Kenneth Macaulay proposed some questions, and offered some further explanations touching the proposed trade, and more particularly respecting the purchase of the articles now brought down.

The Chief Justice made a few observations on the mutual advantage and gratification of a new and direct line of peaceful commerce, which the Foulah People would extend on one side to this Colony, and on the other to the banks of the Niger—giving to the Interior of Africa the European goods, bought here at superior advantage; and, in return, sending hence, over all the seas, the produce of those remote African Countries. He added, that the Brother of Dalla Mahommadoo would tell them, what faithful and good friends the Governor and the Gentlemen of the Colony were.

The Brother of Dalla Mahommadoo answered this appeal, by repeating the expressions of experienced friendship and confidence, which he had already communicated to the strangers, in his previous conferences.

The Palaver on the part of the Colony being closed, the Chiefs answered in regular succession. Omarroo Kroo, by a young man of his train, who always speaks for him, and who expressed himself with much steadiness and fluency, gave the fullest assurances, on the part of Almamy of Teembo and of the Foulah People, of their satisfaction at the opening of the path. They had always desired that opening, and were rejoiced now to see it accomplished. They found themselves as much at ease at Sierra Leone, as if they were at Teembo. They earnestly desired the cultivation of trade; and they hoped that a free intercourse would be speedily extended to Sego, and still farther into the interior. This was said for the Foulah People. Almamy had himself no concern with trade: his pursuit was war, which he carried on for the purpose of converting the Unbelievers to the faith of the Prophet. He requests the Governor to send some superior means of destroying the towns of these Infidels, and of compelling them to submission.

The Letters of Almamy to the Governor were read by the same youth, and translated by the interpreter: they were to the same effect.

Ali Karlie, Chief of Port Logo, and Yakoba, of Kookoona, spoke with equal satisfaction.

At the instance of Omarroo, the Governor made a present of a handsome fowling-piece to Yakoba. This present was passed, according to the routine of country etiquette, through the hands of Omarroo, and of a succession of two or three others, of whom Ali Karlie was one. It was then placed in the hands of the Public Orator of Yakoba's party; who stood up, holding it, and made a long harangue upon the occasion, which the interpreter did not think it necessary to translate.

The gun was sent to Yakoba's residence by another party.

The Palaver then broke up, amidst expressions of general content.

Advantages of an Intercourse with the Interior, by way of Teembo.

In the introductory remarks before mentioned, some just observations on this subject are quoted from the Sierra-Leone Gazette. From that publication we shall now make further extracts.

On the Letter of Almamy of Teembo, it is remarked—

The Foulah Chiefs, by whom this Letter has been despatched, are particularly interested in the pacification. The cattle consumed in this Colony are brought from their country: they also furnish some gold and a few horses; taking, in return, cloths, gunpowder, tobacco, beads, and other articles. This trade is carried on, not directly, but at intermediate marts; the accesses to which are altogether barred, or rendered unsafe, by the war.

A favourable opportunity may be found, under these circumstances, for opening a direct communication with the Foulah Country from Port Logo, at the head of Sierra-Leone River. The former Chief of that place, Kincorie, is mentioned, in the Letter of the Foulah Chiefs, as a signal example of Divine Vengeance, inflicted on military ambition and outrage. Kincorie, and the Mandingoes under him, had provoked the Timmanees and other neighbouring Natives, by whom his town was besieged, and ultimately destroyed, and its population put to the sword. This happened about eight years ago. The

Timmanees have since erected a town in the same place, which is resorted to by the Colonial Traders; but no communication with the Foulah Country has yet been opened that way, although the distance is short, and not liable to interruption by any intermediate Chiefs.

Teembo, it is calculated, is distant from Port Logo about ten days' journey, or 200 miles. This course would have offered far more facilities to the Expedition through the Foulah Country to investigate the Niger, than that which it took, and in which it failed, from the Rio Nunez by way of the Slave-trading town of Kakundy. It is well remarked in the Sierra-Leone Gazette—

No sincere friendship could be expected in such an agency, or by its means. Through this Colony, a respectable support would have been at hand to sustain, and a secure retreat always within reach.

How reasonable the hopes are, which may be entertained on the opening of a path to Teembo, the following extract of the same paper which we have just quoted will sufficiently shew:—

The silent growth of time, and the rapid increase of the Colony in the latter part of that time, have now given an apparent facility, which did not exist before, for such an arrangement.

The Foulahs, hostile as they characteristically are to all strangers, and above all to White Men, have profited so considerably by the increased consumption of their cattle in the Colony, that their repugnance is, in a great measure, removed; and they begin to be desirous to trade without any intermediate agency.

Besides the repugnance to the intrusion of strangers, and especially of White Men, which is common to African Nations, but particularly forcible among the Foulahs, there is an attachment to ancient habits which is almost invincible. The Foulahs have been accustomed to take their cattle and other commodities to Kakundy, on the Rio Nunez, or to Fouricaria, the town of Almamy, and Malaga the town of Sannassee. All these places afforded the opportunity of disposing of Slaves—still the favourite branch of commerce with the Africans: but the operations of the Slave Dealers have recently been so much crippled, and the war between Almamy and Sannassee has brought so much interruption and inconvenience to the trade by Fouricaria and Malaga, that the Foulahs are absolutely driven to the necessity of seeking relief in a new arrangement.

The Letter from Almamy of Teembo and the subordinate Chiefs of the Foulah Nation, is a direct appeal to the Government of this Colony, for the interposition of its authority, to remove, by pacification, the embarrassments brought on the commercial intercourse by this pitiful warfare. A much more simple and easy mode of relief may be found, by opening a direct trade-path from Port Logo to the Foulah Country. One or two good warehouses established at Port Logo, well assorted with the usual goods for the country-trade, would attract the Foulahs to that place: curiosity would induce many of them to visit Sierra Leone: the reports which they would make could not fail to secure a favourable reception for the Colonists visiting the Foulah Country, and especially for Europeans: time would soon confirm the connection; and the intercourse would be rendered permanent, by the experience of the benefits directly and obviously resulting from it. Ulterior advantages would follow in due course: access to the Niger, and the prosecution of discoveries on the course of that river, and the establishment of communications and of commercial intercourse with the Nations through which it flows, would be matters of easy and secure attainment; by a gradual and steady progress—never moving forward till the present footing should be made perfectly firm, with an uninterrupted range in the rear, going back to the very outset. Unless this last-mentioned object be duly regarded, the Traveller may perish, as if swallowed in a gulph: his discoveries may perish with him; and no authentic trace of either be found, whatever cost or whatever pains may be bestowed in the research.

Many other intelligent remarks in illustration of this subject appear in these papers, which our limits will not allow us to quote. We cannot, however, refrain from ex-

tracting the following passage, which assigns the grounds of preference to be given to Sierra Leone, above other quarters, as the medium of research into the Interior:—

Mourzouk is the capital of a country situated far in the interior of Moorish Africa, under great difficulties of communication with Great Britain; and although, by the favourable dispositions and circumstances of the present time, it is rendered accessible, and the opportunities of its commerce with Tombuctoo and Bornou are made available for the purposes of discoveries connected with the course of the Niger, these discoveries are the only objects that can be attained in that line. The same facilities may not be given at any other time; and may even now be withdrawn, at the notice of a moment.

By making Sierra Leone the inlet into the Interior, every object of discovery may be accomplished with more ease; and the ulterior benefits of the discoveries to be made, may be realized almost at the same instant, by the convenience and abundance of our supplies of all articles of African Importation, and by the concurrent advantage of a ready market for every article of African Export. By Mourzouk, no object but discovery can be achieved: the pursuit of every other must be forthwith transferred elsewhere, or left in the hands of the Moors.

By Sierra Leone, discovery may be advanced simultaneously with commerce, and with the diffusion of civilization, of religion, and of all the blessings of improved social life; by means of the trade which would be established between the Colony and the Nations through which the Niger takes its course.

These were the results expected from the ascent of the Congo, if that should have been found to be the outlet of the Niger, and to be open to the ascent of navigators: but if the expedition to the Congo had been attended with all the success desired, still those advantageous results could not be realized in any other manner so soon, or with as much certainty, as by opening a communication between this Colony and the upper stream of that river. Towns with resident merchants and well-stocked store-*houses could not*, until after a consi-*derable interval, be established* at convenient stations at and near the outlet of the river: many years of experience are required to become acquainted with the African System of Trade; and without a perfect knowledge of that system, European Traders must be great losers. These difficulties would impede, discourage, and retard there, what is already in flourishing progress here.

These remarks are not designed to discourage a renewal of the attempt to ascend the Congo; nor to depreciate the enterprise from Mourzouk. These, and many similar journeys, will be necessary to obtain even a tolerable general knowledge of the Interior of Africa. Our object is to shew, that the route which we have pointed out is by far the best of all that have been hitherto attempted or devised.

We earnestly hope that a Mission, sanctioned and accredited by His Majesty's Government, in the same manner as that to Mourzouk, and that to Coomassie, the capital of that monarch of blood and of gold, the King of Ashantee, may be sent from this Colony to Sego, to Tombuctoo, and to Houssa. Natives of the countries adjacent to these places, and more especially of the kingdom of Houssa, may be easily found in this Colony, well acquainted with the English Language, who would gladly accompany such a mission, as servants and interpreters; and would not fail to make a favourable impression, respecting the Colony and the British Nation. These persons being generally married and settled here, would induce others of their respective countries to return with them: and thus, not only would a regular intercourse be formed; but free settlers, from the distant regions of the Interior, would be induced, by favourable reports and by the force of example, to come and settle among us; as great numbers from the countries near to the Colony—Bulloms, and Susoos, Mandingoes, Timmanees, men of the Sherbro, and others—have already done, and are daily doing.

Various objections were urged by a Correspondent of the Sierra-Leone Gazette, against the probability of opening the path by Port Logo to Teembo, from the supposed policy of the Foulahs; but facts have proved the practicability of this measure. The direct intercourse

with Teembo, so strongly recommended in the preceding extracts, is actually opened.

REGENT'S TOWN.

(Sierra Leone).

CHURCH MISSIONARY SOCIETY.

Instances of the Influence of Religion on the Negroes.

FROM the communications of Mr. Johnson, we extract some further exemplifications of the powerful influence of true religion on the minds of his people.

In examining some Candidates for Baptism, Mr. Johnson was so much struck by the intelligent piety of one of the Women, that he has sent a Copy of the Examination to the Committee. It here follows:—

Question.—How long have you felt desirous of being baptised?

Answer.—Since you came from England, Sir.

Q. How did you become first desirous?

A. Some words which you talk in the Church make me fraid.

Q. Can you tell me those words, which made you afraid?

A. Yes, Sir. You say, "Suppose a man or woman die, and not born again by the Spirit of God, they cannot go to God;" and then you talk about them people, how they stand [pointed out the character of those who were not born again], and then I think that me—me do all them thing; and that make me fraid.

Q. If you have been bad before, you do not anything bad now: you are very good this time, are you not?

A. Massa, me very bad: me heart full of sin, and that trouble me.

Q. I suppose, then, when you are baptised, you think you shall be better?

A. No, Massa; that no make me good: the Lord Jesus Christ, Him one only can make me good, and can save me; and for that I want to follow Him.

Q. Who is Jesus Christ?

A. The Son of God.

Q. What did He do to save you?

A. He die upon the Cross for sinners.

Q. Are you a sinner?

A. Too much, Massa.

Q. Where is the Lord Jesus Christ now?

A. He live in Heaven.

Q. What is He doing there?

A. Pray for sinners.

Q. How many Gods are there?

A. One: God the Son, God the Father, and God the Holy Ghost—I mistake: it is God the Father, God the Son, and God the Holy Ghost.

Q. You say three times God; are there not three Gods?

A. No, Massa; them three be one God.

Q. Can you tell me who made you?

A. God the Father.

Q. Who redeemed you?

A. God the Son; and God the Holy Ghost teach me.

Q. What does God the Holy Ghost teach you?

A. He shew me my sin.

Q. Does He teach any thing else?

A. Yes: He shew people that they can be saved by Jesus Christ.

Q. When He has shewn them that, does He teach them any thing else?

A. He make them heart feel glad: He give them peace.

Q. Can you tell me what is the outward thing in Baptism? (Was silent.) I mean, what does the Minister take when he baptizes people?

A. Water.

Q. Does that wash your sins away?

A. I don't know. No, I think not.

Q. Does water baptize both your body and soul? You know that you have a body and a soul.

A. Yes, I know: but the Holy Ghost must baptize the soul.

Q. What then is spiritual baptism? (Was silent.) I mean what is true baptism?

A. The Holy Ghost baptism.

Q. Can you tell me what people eat and drink when they come to the Lord's Table?

A. Bread and wine.

Q. And what does the soul eat and drink? (Was silent.) I mean while we look to Jesus Christ, and remember His dying love, what do our souls spiritually receive?

A. The body and blood of the Lord Jesus Christ.

Q. You said before, that the Son of God redeemed you; what did He redeem or save you with?

A. He pay His own blood for sinners.

Q. Why don't you say for ME?

A. Me fraid, Massa: me so bad, me can't say "for me" yet.

Q. Tell me, did not you know any thing before you felt your sins?

A. No, Massa; me know nothing before: me careless: me no hear: but when I see all the bad things I do before, then I glad to hear something.

Q. Do you think you shall do good now?

A. O Massa! if God help me, I want to do good; but I cannot do any thing by myself. I hope the Lord will help me—me bad too much—I sorry for myself.

Q. Do you pray?

A. Yes, I pray; but I am fraid God no hear my prayer.

Q. Do not you feel glad sometimes when you pray?

A. Yes, Sir: I feel sometimes glad, and sometimes sorry.

Q. Do you believe that the Lord Jesus Christ is able to save you?

A. Sometimes I am afraid, because my sins too much; but He is God, and can do all things: that make me glad.

Here the examination ended, greatly, as may be supposed, to my satisfaction.

Others who were also examined, gave similar answers: but I would observe, that all cannot answer so correctly and judiciously as this Woman; and, therefore, her examination must not be taken as a general case; though I do not baptize any, unless my mind is satisfied that a work of grace is begun. Their knowledge sometimes differs, but not materially. Some cannot speak in my presence, while they can do so before Tamba or Davis: some are so much agitated when they come to me, that it requires a great deal of patience to find out their real state.

The following remarks of one of the Christian Negroes form a simple and forcible illustration of the Apostle's words—*I was alive, without the Law, once; but, when the Commandment came, Sin revived, and I died:*—

Yesterday morning, when you preach, you shew we that the Law be our Schoolmaster to bring us to Christ. You talk about the Ten Commandments. You begin at the First, and me say to myself, "Me guilty!"—the Second: "Me guilty!"—the Third: "Me guilty!" —*the Fourth:* "Me guilty!"—the *Fifth: "Me guilty!"*—Then you say *the Sixth—Thou shalt not kill.* Me say, "Ah! me no guilty! me never kill some person." You say, "I suppose plenty people live here, who say—'Me no guilty of that!'" Me say again in my heart, "Ah! me no guilty." Then you say, "Did you never hate any person?—Did you never wish that such a person, such a man, or such a woman, was dead?"—Massa, you talk plenty about that; and what I feel that time I can't tell you. I talk in my heart, and say, "Me the same person!" My heart begin to beat—me want to cry—my heart heave so much me don't know what to do. Massa, me think me kill TEN people before breakfast! I never think I so bad. Afterward you talk about the Lord Jesus Christ, how He take all our sin. I think I stand the same like a person that have a big stone upon him head, and can't walk—want to fall down. O Massa! I have trouble too much—I no sleep all night. (Wept much.) I hope the Lord Jesus Christ will take my sins from me! Suppose He no save me, I shall go to Hell for ever.

Every sincere and watchful Christian will recognize his own enjoyments and conflicts, in the following declarations of a Negro Woman:—

A Woman said, "First time when I begin to pray, and when I see all bad things, I go plenty times to pray to the Lord Jesus Christ to pardon all my sins; and then I feel glad very much, because Jesus Christ come into the World to save sinners. When I go out, I pray—in the road, I pray—in the farm, I pray—when I get in the Market among plenty people, I pray—I always pray. That time my heart live upon the Lord Jesus Christ: when I get up, I pray—when I lie down, I pray—and when I see some of God's people, I glad very much: I talk to them, and tell them what the Lord do for me. But, this time, I don't know how I stand. Suppose I pray, my heart runs away from me; and when I get up from my knee, I don't know what I been say. Oh, my heart bad past every thing! I don't think I live in the right way: I don't know what to do with myself. O Massa, I curse, I lie, I thief, I do every thing that is bad." "Do you really live in these things?" I asked.—"Me do them all," she replied, "with my bad heart: suppose the Lord no help me, I should do them all with my hands, my mouth, and my feet. But all of them bad things

live in my heart, and that trouble me much. Here she began to weep, and the conversation ended; but not without advice suited to her state.

One of the Communicants, who was sick, manifested a tenderness of conscience, which may serve to stir up others to watchfulness:—

Went to see a sick Communicant. When he saw me, he appeared much cast down. I asked if he had any thing to say to me. Tears ran down his black cheeks; but he remained silent. I again requested him, if he had any thing upon his mind, to tell me. He answered—"Them words you talk last Sunday live in my heart." (The text was Rev. iii. 19.) "I went to Freetown, some time ago; and met with some of my country-people, who live there. They make me come to their house. I eat with them; and they talk foolish, and I did not tell them that they do bad. I stand the same like one of them. My heart strike me, the same time; but I no mind that. Then them people do very bad—they curse, they drink, and do very bad. They tell me to stop all night. I no like it; but, by and bye, I stop: and, Oh Massa! what plague me much, is, I laugh when they talk bad. Next day I go home: and oh! how my heart strike me when I go in the road; and, when I come home, I get sick. God punish me for that: and since that time I been sick. Sometimes, I only strong enough to go to Church; but I get no peace in my heart, when I hear the Word of God. All is against me." Here he began to weep again; and I perceived that his illness was caused by grief. I tried to point out to him the tenderness of the Father, after having punished his child; and that our Heavenly Father, in like manner, mercifully, through the Saviour's merits, receives His children and forgives their backslidings freely.

Mediterranean.

CHURCH MISSIONARY SOCIETY.

Publication of "Christian Researches."

THE Volume of "Christian Researches in the Mediterranean," announced in our last Number, has since appeared. The Journal of the Rev. James Connor, printed in our Volume for 1820, is subjoined.

We notice this publication here, as it highly deserves the attention of every Member of the Society; and of all, indeed, who wish well to the revival in the Ancient Churches of the vigour and life of Christianity, and its extension all round these shores. Its ample and impressive details, in relation to the state of Religion, Morals, and Literature in these parts will deeply interest the intelligent Reader; while the Measures suggested and the Prospects held forth, will shew that there is every reasonable hope, under the Divine Blessing, of restoring, at length, pure and undefiled Religion, with its countless benefits, to these Nations.

We will give the Author's own view of the scene of his labours, from a communication to the Society which does not appear in this Volume:—

It is impossible for an intelligent Christian, taking Malta as his centre, to review on every side what has been, and what now is, the condition of innumerable myriads of our race, without cherishing the hope that better days may gladden the prospect. Now, the thickest clouds of Ignorance spread over many lands a long-protracted night; or Guilt and Misery display, in the gloom, their most atrocious and appaling forms. The heart of the humane Traveller often recoils on itself, with the humiliating question, "Is this Man?" But the Christian prevails, and answers, "There is Hope!"

In these countries, rendered memorable by the greatest Moral Movements in the History of Mankind—the establishment of Christianity, the Dispersion of the Jewish People, and the diffusion of Mahomedanism nearly co-incident with the rise of the Papacy—there is scope for a peculiar line of exertion. By enlightening and exciting to holy activity, the yet-surviving Christian Churches, he may expect to bring the Jew and the Mahomedan to the confession of Christ Crucified. We may even confidently hope, that the beams of Christian Truth shall burst, under the gracious influences of the Holy Spirit on these primæval scenes, to an extent, and with a glow and lustre, of which past History gives no example.

The following Advertisement, prefixed to this Volume, will explain the views of the Committee in its publication:—

The attention of the Church Missionary Society having been drawn to the Mediterranean as an important sphere of labour, it was determined to send thither a Representative of the Society. The Rev. William Jowett offered himself for this service; and, after due preparation, proceeded, in the year 1815, to Malta, as the most suitable place of residence.

The Society had adopted, on the suggestion of the late Rev. Dr. Claudius Buchanan, the plan of sending a Literary Representative to a sphere of this nature, where direct Missionary Labours were not practicable; and Mr. Jowett had the benefit of much friendly conference with that distinguished man, who had himself led the way, and given an admirable model, in the conducting of Christian Researches.

The objects of the Society, in establishing Representatives in the Mediterranean were—the Acquisition of Information relative to the state of Religion and of Society, with the best means of its Melioration—and the Propagation of Christian Knowledge, by the Press, by Journeys, and by Education. These objects were explained in the Instructions delivered to Mr. Jowett, and which are printed in the Appendix to the Society's Sixteenth Report.

Research, therefore, into the condition of the various countries surrounding the Mediterranean, was the first measure to which the Society's Representative would direct his attention, in order to the gradual adoption of the most efficient plans for the diffusion and increase of Christian Knowledge. However desirable it might have been to enter, at once, on some Station of actual labour, yet it was felt, that, in a sphere of such magnitude, and comprising so great a variety of Religious opinions and feelings, it would be expedient to refrain from defining any particular line of service, till a few years should have been occupied in general investigation, and in such labours as circumstances might render practicable.

Mr. Jowett returned, with his family, to this country, for the renovation of his health, in the year 1820. During the five years of his absence, he had been resident chiefly in Malta; but he had spent a considerable time in Corfu, and had twice visited Egypt and some parts of Greece.

The result of this visit to the Mediterranean *has justified* the expectation which the Committee had formed of its probable utility. Besides many incidental benefits, arising from measures taken by Mr. Jowett or other friends of the Society, and now in successful progress, the Committee are in possession of materials, which will enable them with greater precision to choose their future path, and by which the minds of British Christians may be excited to survey with increasing interest the varied Tribes and Nations connected with these internal seas.

A part of these materials, Mr. Jowett has, during his visit home, made the ground-work of the present Volume; the chief part of which is occupied in tracing the condition of the different bodies of men connected with the Mediterranean, according to their respective religious professions, as Christians, Jews, and Mahomedans; while, in conclusion, such Measures are suggested and such Remarks offered, as seemed to the Author best adapted to promote the great purpose of the Society.

It is not professed to enter at large, in this Volume, into the opinions and habits of the several bodies of men here noticed, or to present a full view of any one of them; but merely to state such Facts respecting their condition as came within the knowledge of the Writer, or have been derived from authentic sources, adding such remarks as have arisen thereon in his own mind.

Many of these remarks he would have considered in no higher light, than as hints for further Research. It seems to be in this way chiefly, that a thorough knowledge of the state of men and manners in different countries is to be attained. Recording Facts as they present themselves, and the reflections which arise from them at the time—afterward confirming or modifying these views, as a further acquaintance with Facts may direct us—this is the true Spirit of Research; and on the prosecution of this system depend mainly the accuracy and the extent of our knowledge.

The Journal of the Rev. James Connor is subjoined to the Researches of Mr. Jowett. It has already appeared in the Missionary Register for 1820, but is reprinted in the present Volume, in order to bring together into one view all the chief information which the Society has hitherto obtained relative to this field of its labours.

Mr. Jowett left London, with his family, on the 11th of last month, on his return to Malta, by way of France. Having been prevented, by much occupation, from entirely finishing this Volume for

the press before his departure, he transmitted from Paris the Concluding Appeal, printed at pp. 404 to 409. He had cherished the hope that his visit home might be the means of awakening the zeal of some intelligent and devout men to share with him in the interesting work of his sphere; at present, however, these hopes are deferred; but it may confidently be expected, that, with the Divine Blessing on the urgent appeals contained in this Volume, they will not have been made in vain.

(By Order of the Committee)
JOSIAH PRATT, D.D.
SECRETARY.

Church Missionary House,
London, April 24, 1822.

BRITISH AND FOREIGN BIBLE SOCIETY.

Proceedings of Mr. Barker of Aleppo.

THE appointment of Mr. Benjamin Barker, of Aleppo, as one of the Society's Agents, was stated at p. 254 of our last Volume. Communications have been received from him, dated in February, April, and July, an abstract of which follows.

On receiving his appointment, Mr. Barker wrote to the persons who had undertaken to act for the Society on the coast of Syria, for information relative to the call for the Scriptures in their respective towns; and endeavoured to find means of acquiring similar intelligence from the interior of Syria, and also from Caramania and Mesopatamia: as he felt such information to be of the utmost importance to him, that he might the better regulate his plans of travelling in those parts. These plans were unavoidably deferred, in consequence of the disturbed state of Turkey.

To Mr. Rich, the British Resident at Bagdad, Mr. Barker sent, by one of the Caravans, a few Turkish, Persian, Syriac, and Hebrew New Testaments. These were all sold by Mr. Rich: but some interruption had occurred which would delay a supply, Mr. Rich having left the Residency; which is much to be regretted, as that Gentleman has always manifested the utmost readiness in promoting the circulation of the Scriptures. The East-India Company are not, at present, on good terms with the Pacha of Bagdad; and will not, it is supposed, re-establish their Residency: an Agent, however, on a more economical plan will probably be placed there; and with him Mr. Barker will open a correspondence, with a view of obtaining his assistance in the sale of the Scriptures.

Of the demand for the Arabic Psalter, Mr. Barker writes—

The agent for the Society, at Saida, (formerly Sidon) has lately informed me, that he had written a Letter to the Society, to request a supply of 3000 of David's Psalms, but that he had not been favoured with an answer. It is very probable that this Letter has miscarried.

The great demand for that little book, in the mountain of the Druses and in all parts of Syria, makes me think, that such a supply is not too great; and I have no doubt he will soon distribute the whole.

Of the Turkish Testament, he says—

I had sent some to Antioch, which were readily bought up by the few Christians there who can read that language: and I was overjoyed to find, on a tour I lately made in that neighbourhood, in what veneration they hold these Sacred Volumes; and how pleased they are to find such an excellent book, by which they can instruct their children in a tongue that is so useful, where it is the language of the Government and of all the principal people.

In August, Mr. Barker thus speaks of a Journey which he had in view, as soon as circumstances should enable him to undertake it:—

My plan is to proceed to Armenia, where the greatest number of Christians are assembled, and where the Holy Scriptures are in great scarcity, and held in veneration. The largest portion of the Armenian Nation is instructed in reading and writing; and is, moreover, very fond of the Holy Scriptures. Few Europeans have penetrated into that country; and none, that I am aware of,

ever took a general survey of its Christian Population, which, I am led to believe, is very considerable.

The disturbed state of the Levant has occasioned much interruption to the operations of the Society. The Scriptures, still, however, find their way into circulation, though not always in the manner intended. Of this we have had a recent instance. Mr. Logotheti, the Vice-President of the Athens Bible Society, writes to Malta, that some cases of Scriptures, forwarded by the British and Foreign Bible Society, had fallen into the hands of the Turks, and had been sold by auction to an Armenian Merchant, at three paras (about three farthings) per copy.

AMERICAN BOARD OF MISSIONS.

State of Ephesus.

THE condition of Five of the Seven Apocalyptic Churches, as they appeared to the Missionaries of the Board, has been already detailed by us: see the last Volume, pp. 205, and 423—429. Ephesus and Laodicea not having been visited by them, Mr. Fisk, in the absence of his colleague Mr. Parsons on his voyage to Jerusalem, proceeded to Ephesus, as we stated in the last Survey. From a Letter dated May 4, 1821, we extract the following particulars of his visit:—

In twelve hours' ride from Smyrna, we reached Aissaluck. Strabo says that Ephesus was 320 stadia, i. e. 40 miles south of Smyrna. Our journey corresponded well with this statement.

We found at Aiasaluck three English Gentlemen, who had been travelling in Egypt and Syria, and were now on their way to Smyrna. The only coffee-house in the place furnished lodgings for us all: its walls were of stone and mud: its roof was thatched with grass and straw, and almost filled with swallows' nests: the establishment consists of two apartments, one for travellers, the other for their horses: the only passage to the stable leads through the centre of the *bar-room, or dining-room*, or whatever it may be called. Before the coffee-house is a sarcophagus with an inscription on it, now almost entirely illegible. Beyond the sarcophagus is a Mosque. The ruins of several Turkish Baths are in sight. Around the coffee-house are a few miserable huts, which constitute the village of Aiasaluck.

We went to the Church of St. John, at the foot of the hill on the west. It was probably built by the Greek Christians who settled at Aiasaluck when Ephesus was destroyed. When the Mahomedans took possession of the country, this, like many other Churches, was converted into a Mosque. It is now entirely deserted, without doors, windows, roof, or floor. It is divided into four apartments: one embraces half the building, and seems to have been the church-yard: in this yard some large trees are standing. The other three apartments are nearly equal; and rank weeds are now growing undisturbed where Christians first, and afterward Mahomedans, offered their prayers. In the Church are some immensely large pillars of granite, said to have been taken from the Temple of Diana; having thus served, successively, in a Pagan, a Christian, and a Mahomedan Place of Worship.

At seven o'clock the next morning, we mounted our horses, and, leaving the Sarcophagus and the old Mosque on our right, rode to Mount Prion; and then sent our horses back, and set out on foot to survey the Ruins of Ephesus. The ground was covered with high grass or grain; and a very heavy dew rendered the walking rather unpleasant.

On the east-side of the hill we found nothing worthy of notice; no appearance of having been occupied by buildings. On the north side was the circus or stadium: its length from east to west is 40 rods, or one stadium: the north or lower side was supported by arches, which still remain: the area, where the races used to be performed, is now a field of wheat: at the west end was the gate: the walls adjoining it are still standing, and of considerable height and strength. North of the stadium, and separated only by a street, is a large square, inclosed with fallen walls, and filled with the ruins of various edifices: a street running north and south divides this square in the centre. West of the stadium, is an elevation of ground, level on the top, with an immense pedestal in the centre of it: what building stood

there it is not easy to say. Between this and the stadium, was a street, passing from the great plain north of Ephesus into the midst of the city.

I found on the plains of Ephesus some Greek Peasants, men and women, employed in pulling up tares and weeds from the wheat. It reminded me of Matt. xiii. 28. I addressed them in Romaic; but found that they understood very little of it, as they usually answered me in Turkish. I ascertained, however, that they all belonged to villages at a distance, and came there to labour. Not one of them could read; but they said, there were Priests and a Schoolmaster in the village to which they belonged, who could read. I gave them some Tracts, which they promised to give to their Priest and Schoolmaster. Tournefort says, that, when he was at Ephesus, there were thirty or forty Greek Families there. Chandler found only ten or twelve individuals. Now, no human being lives in Ephesus; and in Aiasaluck, which may be considered as Ephesus under another name, though not on precisely the same spot of ground, there are merely a few miserable Turkish Huts. *The candlestick is removed out of its place.—How doth the city sit solitary, that was full of people!*

While wandering among the ruins, it was impossible not to think, with deep interest, of the events which have transpired on this spot. Here has been displayed, all the skill of the architect, the musician, the tragedian, and the orator! Here, some of the most splendid works of man have been seen, in all their glory; and here, the event has shown their transitory nature! How interesting would it be to stand among these walls, and have before the mind a full view of the history of Ephesus from its first foundation till now! We might observe the idolatrous and impure rites, and the cruel and bloody sports of Pagans, succeeded by the preaching, the prayers, the holy and peaceable lives of the First Christians—these Christians martyred, but their religion still triumphing—Pagan Rites and Pagan Sports abolished, and the simple worship of Christ instituted in their room. We might see the city conquered and reconquered, destroyed and rebuilt: till, finally, Christianity, arts, learning, and prosperity, all vanish before the pestiferous breath of "the only people, whose sole occupation has been to destroy!"

The plain of Ephesus is now very unhealthy, owing to the fogs and mist which almost continually rest upon it. The land, however, is rich; and the surrounding country is both fertile and healthy. The adjacent hills would furnish many delightful situations for villages, if the difficulties were removed which are thrown in the way by a despotic government, oppressive Agas, and wandering banditti.

Death of the Rev. Levi Parsons.

Of the voyage of Mr. Parsons to Jerusalem, we gave some account at pp. 432—435 of our last Volume. We lament to state, that intelligence of his death has reached us from Malta. He had been joined by his fellow-labourer, Mr. Fisk, who accompanied him to Alexandria, at which place he breathed his last on the 10th of February. He had been for some time, in a declining state of health; but hopes were entertained of his recovery till a very few days before his death.

Arrival of the Rev. Mr. Temple.

The arrival, at Malta, of another Missionary from the Board, the Rev. Mr. Temple, will afford seasonable assistance to Mr. Fisk, under the loss of Mr. Parsons. It was the intention of Mr. and Mrs. Temple to reside for some time in Malta, before they proceeded to their ultimate destination; but the death of Mr. Parsons may render a change of their plan expedient.

India beyond the Ganges.

PULO PENANG.

LONDON MISSIONARY SOCIETY.

Some extracts from the Journal of Mr. John Ince, one of the Missionaries at this Station, will illustrate both the folly and the cruelty of Heathenism:—

Folly of Heathenism.

I went to witness the great idolatrous feast of Shaou and Tseaou. When we arrived at the Temple, it was surrounded by a vast concourse of people, whose appearance was very like that of a fair in England. Opposite the Temple, was a

stage erected for play-actors. On one side of the Temple there was a large paper idol, called Ta-aze-yay, I suppose 14 feet in height; a most distorted figure, painted various colours, with large glass eyes. Immediately before this idol was a long table, set out with all kinds of provisions, interspersed with small paper idols. At the end of the table, furthest from the idol, were a number of carpets spread on the ground, on which sat half a dozen Priests, worshipping the God, chanting an unintelligible jargon, and bowing themselves to the ground. There were many other smaller paper idols, represented as riding on animals, also made of paper. The whole scene was illuminated by a profusion of lanterns and candles. Behind the great idol was a large quantity of pieces of paper; the most valuable of which were covered with gold leaf. These papers the idolaters burn, and most firmly believe that they become money in the world of spirits!

This feast is considered as one of pure benevolence, being celebrated in behalf of those poor bereaved spirits, who have no relations to mourn for them; to supply them with clothes, money, &c.; to rescue them from Tartarus, and exalt them to higher and brighter regions.

Diseases ascribed to the Agency of the Evil Spirit.

The Cholera Morbus made its appearance in this island. When visiting the Schools, I found very few Boys: on inquiring the reason I was informed, that, in the present sickly time, their parents were fearful that they would read in the Scriptures and be made ill! Such are the sentiments of the Heathen respecting that Blessed Book.

My Chinese Teacher informed me, that the Chinese ascribe the Cholera Morbus to the resentment of Devils who are ill supplied with food, clothing, &c. I told him, and many in the Temple, and in the presence of their idols, that the feasts which they were celebrating, in order to appease the Devils, were themselves sinful, and therefore among the causes of the diseases which afflict mankind, which are all the punishment of sin inflicted by a just and holy God.

As I was returning from the School, I went into the Temple; and, saw there a man who avowed himself to be possessed with a spirit of divination. Before him were placed several idols, with articles of provision, knives, candles, &c. The man was practising all kinds of violent gesticulations, until the perspiration burst from every pore; while a vast number of deluded people were anxiously waiting to hear him declare the cause of the Cholera.

I asked two persons, standing by, the meaning of this spectacle, but they would not answer. I then asked a third, with more success, who said it was a Lŏ Shĕn, i. e. a "Descended God."

Cruelty of Heathenism.

After catechizing the Chinese Boys in the Schools, I asked respecting a poor man, who had died the day before in a jungle behind the Temple; and requested the Teacher to point out to me the place where the man expired. It was amidst the ruins of a house, which formerly stood in the jungle. I inquired if the man had no home, that he should die in such a miserable place! He answered, with the greatest unconcern, that the man was sick; and that the persons with whom he lived turned him out of their house, lest they should catch the disease; that being thus unprotected, he had retired to this spot, where, during the day, he cut a little fire-wood for his subsistence, and slept as he could at night; that yesterday he was seized with the Cholera and died, no one knowing that he was dead until his corpse was seen in the jungle!

India within the Ganges.

CALCUTTA.

BAPTIST MISSIONARY SOCIETY.

Progress of Knowledge among the Young.

THE intimate connection in which the Missionaries stand to the School and School-Book Societies, affords them gratifying opportunities of observing the progress of useful knowledge, as communicated to the young. As an illustration of this, they quote the following instances from one of the Journals:—

I asked my Pundit, who has lately visited every School connected with the Society to examine its progress, whether he had witnessed any effects of the instruction now afforded to Children. He replied, "Yes, Sir: the effects are astonishing, both among the Children

and the Parents. A few months ago, before your books were introduced, if I had asked a Boy at school what was the matter during the late eclipse, he would have replied, that the giant Rahoo was eating the moon; and would have joined in the beating of drums, &c. to frighten him, that he might let go his grasp. But now they all know better: they see such an event without alarm, know it to be produced by the shadow of the earth, and despise the foolish ideas and customs which they formerly entertained and practised. A few months ago, had a snake bit a person, he would have done nothing but immediately call for a Priest to repeat a muntra" or incantation "over him; and if the snake was poisonous, die in the repetition—but now, as soon as he is bitten, he puts no faith in muntras, but directly ties a bandage over the wound, and gets a hot iron applied to burn out the poison; and if he gets it done quickly, there is great hope of his recovery, even though the snake were poisonous."

"The other day," he continued, "one of the Hurkarahs" or letter-carriers, "while all the servants were sitting together in my house, expressed his intention of swinging; as he had made a vow, when he was ill, that if Siva would preserve his life, he would perform this act of holiness to his praise. All the assembly, instead of receiving this declaration of his piety with approbation, and encouraging him to put it into execution, as they would have done some little time ago, now, with one accord, blamed him for his folly, and made him desist from his intention!"

Ceylon.

BATTICALOE.

WESLEYAN MISSIONARY SOCIETY.

Methods among the Heathen of diverting Divine Vengeance.

FROM the Journal of Mr. Osborne we extract some particulars on this subject:

A procession has just passed my house. The figures were frightful beyond description. One man was covered with a thick coating of coca-nut oil and charcoal, and had a small helmet on his head, and a bow and arrow in his hand, which he frequently drew. Another was daubed over with chunam (lime), and had a large hat of straw, with long sticks differently ornamented standing up in it, a broad-sword in his hand, several bells of considerable size on a leathern girdle fastened round his waist, and small silver bells on a ring round his ancle and arms. Many were similarly or as fantastically dressed. The leader carried a drawn broad-sword in one hand, and a bunch of large rings in the other. About twenty children, with their legs and arms covered with small bells, formed a long train. They were all repeating short stanzas of a song in Arabic in a very lively manner, while a tomtom beat the time. They all very regularly stamped with their feet heavily on the ground, which, from the bells fastened on different parts of the body, made a loud clanking. Their dancing was performed by leaping in different directions, while the leader, with his hand full of rings, gives the signal for the different attitudes. This they call Religion; and it continues for many days. By this they expect to avert the judgments of God; as it is all occasioned, I am informed, by their expecting the small-pox to visit this district.

While walking, one evening, on the Esplanade, I was attracted to a certain spot by some very loud talking. Upon advancing, I saw a company of Moormen (Mahomedans) marching slowly along, repeating certain prayers. They were preceded by an aged priest, in long white robes. He had a naked broad-sword in his hand, the edge of which he pressed against his upper lip. After a few minutes, he stood still; and when the company surrounded him, he, in a very solemn manner, and in a low-toned voice, repeated short sentences: at the end of each, the company shouted "Ami." When they turned from the place, I saw a Tamul man at a short distance, of whom I inquired what was the nature of this ceremony. He said, because a bad sickness was at hand, they performed this ceremony, as they expected God would spare them for it.

This piece of folly reminds me of what I saw at Jaffna, when the Cholera Morbus was so prevalent there: the people sacrificed so many fowls and sheep, that we had to pay triple the price to procure them, till the Collector actually interfered to prevent it. Every white fowl was purchased by them at any price.

O Lord, help us to turn the minds of

this people *from darkness to light, and from the power of Satan unto God!* What an advantage to be born in a Christian Land! Our very prejudices are in favour of the truth. Our education is Christian. We have more knowledge than this people. Oh that we were proportionably wise and good!

Miscellanies.

HINDOO SUPERSTITIONS.

WORSHIP OF THE GANGES.

(With an Engraving of the Ceremony of Bathing in that River, as practised at Benares.)

Rivers are among the objects of Hindoo Worship. At particular seasons, and on certain spots, the Devotees will come in crowds, and from great distances, especially to the sacred stream of the Ganges, to worship the deity of the river, and bathe in its waters. The fatal consequences of the superstitious zeal, with which the people rush in thousands on these occasions down to the river, were stated at pp. 533 & 534 of our Volume for 1820, in the death, by suffocation, of several hundred persons, at Hurdwar, on the Ganges; the descent to the river being by flights of steps, such as are seen in the annexed Engraving.

This Engraving represents a Bathing-Scene at Benares; and is taken from a highly-finished Drawing by a Native Artist. The persons in the water and on the immediate bank, are Devotees, and Brahmins who assist them in their worship. The dishes and baskets which are seen, contain fruits, flowers, &c. designed as offerings to the Goddess. The buildings are part of the city of Benares: this is accounted one of the most sacred spots in India; and bathing in the Ganges at this place, especially at particular seasons, is considered an act of signal merit, and pregnant with extraordinary blessings.

Mr. Ward, in his View of the Hindoos, has a Chapter on the "Worship of Rivers," more particularly of the Ganges. The following abstract of that Chapter will more fully explain the annexed Engraving; and will give our Readers a farther insight into that System of Fraud and Superstition, by which the myriads of India are kept in degrading bondage. Ganga, or the Ganges, is considered as a Goddess; and a number of idle stories are told and believed respecting her: but we shall confine ourselves to the Worship paid to her, and the Superstitious views connected with it.

All Castes worship the Ganges. The Hindoos particularly choose the banks of this river for their worship, because the merit of works performed here becomes, according to their Sacred Books, exceedingly augmented. In four of the months of the year, the merit is supposed to be greater than in other months; and, at the full moon in these months, is still further enhanced.

On the tenth day of the moon's increase in the month called Jyoishthu, in the forenoon, a great festival is held, in commemoration of Ganga's descent to the earth. Crowds of people assemble from the different towns and villages near the river, especially at its most sacred spots, bringing *offerings of fruit, rice, flowers*, cloth, sweetmeats, *&c., and hang garlands of flowers across the river, even where* it is very wide. After the people have bathed, the officiating Brahmin ascends the banks of the river with them, and performs a number of incantations and ceremonies, all of which have some fanciful meaning and object, such as preventing evil spirits from coming to defile the worship, or driving them away. He next presents the offerings, which may be many or few, or even merely flowers and water, according to the ability of the offerer; and then performs worship to the various inhabitants of the waters—the fish, the tortoises, the frogs, the snakes, the leeches, the snails! The offerings, after having been presented to these inhabitants of the waters, are thrown into the Ganges. Ten lamps of clarified butter are then lighted up, and all the other offerings are presented—the names of certain gods are repeated, with

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forms of praise—the fee is presented to the Priest—the Brahmins are entertained, and offerings are sent to their houses. At the close of these ceremonies, the people perform their obeisance to Ganga, and then depart. Great multitudes assemble on the banks of the river, on these occasions; and expect much, both in this life and hereafter, from this act of worship.

On the thirteenth day of the decrease of the moon, in the month called Choitru, the people descend into the water; and, with their hands clasped, immerse themselves: the officiating Brahmin reads a portion of the Shaster, describing the benefits of this act of bathing: the people repeat after him certain significant words, and then immerse themselves again: gifts of rice, fruits, and money are offered to the poor, the Brahmins, and the Priest. On this occasion, groups of ten or twelve persons stand in the water, to each of which groups one Brahmin reads the formulas: these groups are to be seen extending themselves very far along the river. The moment of the conjunction of the moon, on the thirteenth day of her decrease, with a particular star, is considered so auspicious a moment, that the merit arising from bathing at that instant is supposed to be very great.

At the time of many of the festivals, the sides of the Ganges are, in many places, gaily illuminated; and lights, fastened on boards or plantain-stalks, or put into earthen pots, are floated down the stream.

Mr. Ward, in another part of his Work (see Vol. III. p. 267), quotes, from the address of a dying Brahmin to his brother—

I have bought a piece of land by the side of the Ganges: you will take care that a flight of steps may be built.

On this dying injunction, Mr. Ward remarks—

It is considered as an act of great merit, thus to assist persons in coming to bathe in the Ganges: these flights of steps are, therefore, very numerous in great towns and their precincts. For many miles up the river from Calcutta, innumerable flights of these steps are erected; up and down which the inhabitants are seen ascending and descending continually, but especially mornings and evenings, at the time of bathing. Below the steps, crowds of men, women, and children, of all castes, bathe, and perform those daily ceremonies of their religion which are connected with ablutions.

Seeing the Hindoos at these times, might be imagined that they were a very devout race: some, with their eyes closed, are meditating on their guardian deity: others, with raised hands, are worshipping the rising or setting sun: others are pouring out water to their deceased ancestors, and repeating certain forms of prayer or praise. Most of them, however, manifest great inattention while performing these ceremonies.

Of the extravagant qualities so perniciously ascribed by these deluded multitudes to this river, Mr. Ward, in the Chapter first quoted, gives the following details:—

The Sacred Books declare, that the sight, the name, or the touch of the Ganges, takes away all sin, however heinous—that thinking of the Ganges, when at a distance, is sufficient to remove the taint of sin—but that bathing in the Ganges has blessings in it, which no imagination can conceive. In one of these Books it is said—"He who thinks upon Ganga, though he may be 800 miles distant from the river at the time, is delivered from all sin, and is entitled to heaven.—At the hour of death, if a person think on Ganga, he will obtain a place in the heaven of Siva.—If a person, according to the regulations of the Shaster, be going to bathe in Ganga, and die on the road, he shall obtain the same benefits as though he had actually bathed.—There are three million five hundred thousand holy places belonging to Ganga: the person who looks at Ganga, or bathes in this river, will obtain all the fruit which arises from visiting all these three million five hundred thousand holy places.—By bathing in Ganga, accompanied with prayer, a person will remove, at once, the sins of thousands of births."

So much is this river reverenced among the Hindoos, that many Brahmins will not look upon it, nor throw saliva into it, nor wash themselves nor their clothes in its waters. In one of their Books, among many other forms of praise to be offered to Ganga, is the following:—"O Goddess! the Owl, that lodges in the hollow of a tree on thy banks, is exalted beyond measure; while the Emperor, whose palace is far from thee, though he may possess a million of stately elephants, and may have the wives of millions of conquered enemies to serve him, is nothing." Some persons undertake a journey of five or six months to bathe in the Ganges, to perform the rites for deceased relations, and to carry back its water for religious and medicinal uses.

The water of this river is used in the

English Courts of Justice to swear upon; as the Korân is given to Mussulmans, and the New Testament to Christians. Many persons refuse to contest causes in which large sums are at stake, under the fear that they may be constrained to make oath on the waters of the Ganges. It is not uncommon for one Hindoo to say to another, "Will you make this engagement on the banks of Ganga?" The other will reply, "I engage to do what I have said; but I cannot call Ganga to witness." If a person utter an audacious lie while near or upon the river, the person to whom he is speaking will say, "Are you not afraid of uttering such a falsehood in the presence of Ganga?"

Morning and evening the Hindoos visit and look at this river, to remove the sins of the night or of the day: when sick, they besmear their bodies with its sediment; and remain, perhaps for a month, near the river: some, of course, recover, and others die: a Hindoo says, that those who have steady faith, and an unwavering mind, recover; the rest perish.

The Hindoos are extremely anxious to die in sight of the Ganges, that their sins may be washed away in their last moments. A man in his dying agonies is frequently dragged from his bed, and carried, in the coldest or in the hottest weather, from whatever distance, to the river-side; where he lies, if a poor man, without a covering, day and night, till he expires: with the pains of death upon him, he is placed up to the middle in the water, and drenched with it: leaves of a certain plant are also put into his mouth; and his relatives call on him to repeat, and they also repeat for him, the names of various gods: they spread the sediment of the river on his forehead or breast; and, with the finger, write on this sediment the name of some deity. If a person should die in his house, and not by the river-side, it is considered as a great misfortune, as he thereby loses the help of the goddess in his dying moments. If a person choose to die at home, his memory becomes infamous: the conduct of a Rajah who died in his bedroom about the year 1800, is still mentioned as a subject of reproach, because he refused to be carried to the river before his death.—"Ah! Ah!" say the superstitious, when a neighbour at the point of death delays the fatal journey to the river, "he will die like Rajah Nava Krishna."

Dead bodies are brought by the relatives of the deceased to be burnt near the river; and when they cannot bring the whole body, it is not uncommon for them to bring a single bone and cast it into the river, under the hope that this will help the soul *of the deceased.* Many persons, whose relatives die at a distance from the river, preserve a bone for this purpose, at the time of burning their bodies. The following story appears in one of the books of the Hindoos:—"A Brahmin, who had been guilty of the greatest crimes, was devoured by wild beasts: his bones only remained. A crow took up one of these bones, and was carrying it over Ganga, when another bird darting upon it, the crow let the bone fall. As soon as the bone touched Ganga, the Brahmin sprang to life; and was ascending to heaven, when the messenger of Yama, the Judge of the Dead, seized him, as a great sinner. At this time Narayana's messengers interfered; and pleaded, that the sins of this man, since one of his bones had touched Ganga, were all done away. Appeal was made to Vishnoo, who decided in the Brahmin's favour. The Brahmin immediately went to heaven."

Some persons even drown themselves in the Ganges, not doubting but they shall immediately ascend to heaven. And the Sacred Books encourage this! One of them says, that if a person renounces life in the Ganges, whether praying for any particular benefit, or by accident, or in his senses or not, he will be happy: if he purposely renounce life, he will enjoy the highest happines; but if he die by accident, he will still attain heaven. One of the highest authorities among the Hindoos says—"A mansion with bones for its rafters and beams; with nerves and tendons for cords; with muscles and blood for mortar; with skin for its outward covering; filled with no sweet perfume, but loaded with fæces and urine; a mansion infested by age and by sorrow, the seat of malady, harassed with pains, haunted with the quality of darkness, and incapable of standing long—such a mansion of the Vital Soul, let its occupier always cheerfully quit."

Such are the ridiculous but immoral and destructive notions, which are commonly believed concerning the virtues of the Ganges: but the following passage from one of the Sacred Books themselves surpasses all in folly and wickedness. After enumerating the most atrocious crimes of which a Hindoo can form a conception, it is said—

If this person bathe in Ganga at an auspicious period, all these sins will be removed—he will be admitted into the heaven of Brahma, be put in possession of the merits of the man who presents a lack of red cows to a Brahmin learned in the

Four Vedas, and afterward will ascend and dwell at the right-hand of Vishnoo. After he had enjoyed all this happiness, and shall be re-born on the earth, he will be possessed of every good quality, enjoy all kinds of happiness, and be very honourable: he who shall doubt any part of this, will be doomed to hell, and afterward be born an ass. If a person, in the presence of Ganga, on the anniversary of her arrival on the earth, and according to the rules prescribed in the Shasters, present to the Brahmins whole villages, he will obtain the fruits that arise from all other offerings, from all sacrifices, and from visiting all the holy places—his body will be a million times more glorious than the sun—he will obtain a million of virgins, and multitudes of carriages and palankeens, covered with jewels—he will dwell for ages in heaven, enjoying its pleasures in company with his Father—as many particles of dust as are contained in the land thus given away to the Brahmins, for so many years will the giver dwell in happiness in Vishnoo's heaven!

And thus it is that a sixth part of the Human Race are mocked and deluded, for the benefit of crafty men! Well may Mr. Ward close his account of these atrocious frauds, as he does, in the following words:—"Every real Christian must be deeply affected on viewing the deplorable effects of this Superstition. Except that part of the Veda which countenances the Burning of Women alive, no writers ever gave birth to a more extensive degree of misery, than those who have made the Ganges a sacred river. Thousands, yea millions, of people are annually drawn from their homes and peaceful labours, several times in the year, to visit different holy places of this river, at a great expense of time, and of money spent in making offerings to the goddess. Expensive journeys are undertaken, by vast multitudes, to obtain the water of this river; or to carry the sick, the dying, the dead, or the bones of the dead, to its banks. Some come two or three months' journey for its water; and many thousands perish, by dysentery and want, in these journeys. What the sick and dying suffer, by being exposed to all kinds of weather in the open air on the banks of the river, and in being choked by the 'sacred' water, is beyond expression. In short, no eyes, but those of Omniscience, can see all the foul deeds done upon and by the sides of this river; and the Day of Judgment alone can bring all these deeds to light. The Brahmin will then see, that, instead of Ganga's having removed the sins of her worshippers, she has increased them a millionfold."

And, while all this toil and suffering is entailed on the millions of India by their wretched Superstition, their souls are perishing! Not fewer, perhaps, than FIVE MILLIONS of immortal beings pass, every year, into the eternal world, within the territories of Great Britain in the East, or in those under its controuling influence, who live and die the deluded victims of these or similar Superstitions! *God be merciful unto us, and bless us, and cause his face to shine upon us; that Thy way be known upon earth, Thy* SAVING HEALTH *among all nations!*

There IS *a River, the streams whereof make glad the city of God, the holy place of the tabernacle of the Most High.* May these streams be poured forth for the healing of the nations!—and that prophetical word have its largest accomplishment—*These waters issue out toward the East Country, and go down into the Desert... and every thing shall live whither the River cometh!* (Ezek. xlvii. 8, 9.)

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From March 21, 1821, to April 20, 1822.

ASSOCIATIONS.	Present. L. s. d.	Total. L. s. d.
All Cannings (Wilts.)	4 4 0	19 11 0
Basingstoke	22 1 9	188 16 3
Bath	285 0 0	2185 14 5
Berks (Incl. 12l. from Hatford)	198 0 0	2276 9 6
Birmingham (Incl. 75l. 18s. 4d. from Ladies')	178 14 0	4854 1 0
Bedfordshire	97 0 0	822 10 8
Blackheath Ladies'	12 2 6	208 0 6

	Present. L. s. d.	Total. L. s. d.
Bradford (Yorkshire, incl. School Fund 5l.)	30 0 0	1191 4 8
Brentford	27 11 6	65 4 9
Bridgewater	68 8 10	103 8 10
Bristol	1090 11 6	1398 6 6
Broadway Church, Westminst.	57 14 4	570 6 9
Bromley and Beckenham	225 0 0	514 14 7
Cambridge—Town, County, and University	25 0 0	3609 5 5
Canford (Dorsetshire)	5 0 0	10 0 0
Carlisle	104 5 5	1767 0 11
Carshalton and Croydon	69 0 0	438 5 6
Chepstow and its Vicinity	62 3 0	120 0 4
Chester & Cheshire (Latchford Branch 5l. 1s.)	150 0 0	1390 12 7
Chichester	3 10 6	482 17 6
Christ Church, Newgate St. — School Fund 5 0 0; General Fund 98 3 4; Sunday School, 16 5 10	117 9 2	555 0 6
Clapham—Teachers & Children of St. Paul's Ch. Sunday School	150 12 0	
Ladies' Associat.	26 4 0	
Collections after Four Sermons preached at Clapham Ch. & Chapel, by Rev. Messrs Dealtry, Borrows, and Simpson, (incl. Donations to the amount of 18l. 5s. from Persons who take a particular interest in the North-American Mission)	369 5 2	405 1 2 — 2543 18 8
Collingham and Langford (Notts.)	19 14 0	188 18 6
Derbyshire	347 7 6	4740 5 4
Devon & Exeter (incl. Dartmouth Br. 23l. 3s. 2d. and Dawlish Br. 2l. 4s. 10d.)	65 4 10	2272 18 8
Dorchester	42 2 6	493 15 1
Dudley	21 18 4	231 4 1
Gainsborough	20 8 6	880 13 11
Glasbury (Brecon.)	16 17 0	236 17 6
Gosport	5 0 0	5 0 0
Guildford	19 7 9	587 5 2
Harrow	102 12 6	140 12 0
Helstone & Marazion	31 10 0	432 2 4
Henley-on-Thames	11 0 0	204 14 7
Hereford (incl. Sch. Fund, 5l.)	200 [illegible] 10	2062 6 3
Hibernian Auxiliary	1673 18 3	9795 19 6
Holyhead	12 0 0	12 0 9
Huddersfield	59 13 6	1940 16 0
Hull & East Riding	205 3 0	3513 2 4
Islington Ladies (S. Fund, 5l.)	32 14 2	231 3 8
Kendal	39 3 8	784 14 2
Leeds (incl. Sch. Fund, 20l.)	136 0 10	4227 18 0
Leicestershire	97 5 10	2816 2 7
Liddington (Rutlandshire)	21 0 0	270 9 11
Lincoln	15 5 0	446 16 5
Liverpool & West Lancash. (incl. 115l. 18s. 5d. from the Everton Branch, and 36l. 1s. 7d. from Seaforth Br.	635 6 0	4015 18 8
Lock Chapel	50 0 0	918 0 4
Malmesbury and its Neighbourhood	36 15 0	85 14 1
Mitcheldever and Stratton (Hants.)	18 17 6	130 15 11
Montgomeryshire	64 15 0	64 15 0
Newcastle-upon-Tyne	14 0 0	1183 14 0
Northbourn & Shoulden (Kent)	20 19 9	24 1 3
Nuneham (Oxon.)	1 4 0	61 1 9
North-East London (incl. 31l. 8s. 6d. from the Stoke Newington Ladies)	209 15 0	776 10 10
Penrith	23 0 0	249 9 6
Penryn	10 0 0	72 13 10
Penzance	26 15 11	236 15 4
Percy Chapel, Ladies' Committee, 47 15 0; Gent's. ditto, (S.F. 5l.) 55 8 3	103 3 3	2586 5 2
Plymouth Dock & Stonehouse	65 0 0	983 1 11
Pontefract	22 0 0	332 3 0
Portsea	24 8 0	2857 7 2
Preston	130 19 2	819 11 0
Queen's-Square Chapel	19 0 0	772 19 1
Retford (East)	20 0 0	165 1 0
Richmond (Surrey)	21 1 0	452 1 0
Rugby	31 19 0	315 9 0
Ryde, Isle of Wight	21 0 0	78 0 0
Sheffield	33 6 0	1714 18 1
Shropshire	250 0 0	3710 0 6
South Bucks	15 6 6	115 6 6
Southwark	88 19 10	2207 2 5
Staines	43 0 0	278 1 0
Stafford	47 10 0	455 13 7
Staffordshire (North)	130 0 0	1796 5 11
St. John's Chapel, Collections 141 17 4; Ladies' Committee, 78 7 7; Gentlemen's ditto, 72 5 0	294 9 11	4123 0 2
St. John's, Horsleydown	7 15 11	90 9 11
St. James's, Clerkenwell	198 1 1	1351 0 9
Suffolk and Ipswich	50 0 0	3762 9 0
Sunderland	40 0 0	220 4 0
Tamworth	75 7 11	1085 11 4
Tutbury	27 9 5	206 5 8
Warwick	47 9 7	58 6 6
Wells	23 5 10	209 19 2
West Bromwich (Staffordsh.)	58 1 6	398 10 6
Worcester	31 1 10	870 [illegible] 5
Workington (Cumberland)	7 15 6	43 6 0

COLLECTIONS.

Aplin, Rev. Mr. his Children	2 12 0	7 16 0
Betts, Mrs. John, King's Langley Herts.	3 17 0	3 17 0
Bliss, Rev. W., Corston	1 0 0	1 10 6
Butts, Miss	2 9 6	2 9 6
Cooke, Mr. Geo. Marlborough,	1 16 9	3 2 10
Caldwell, Mr. W. Blaenavon	5 4 0	14 15 0
Enderby, Miss L.	1 12 8	1 12 8
Heather, Mrs., Bishop's Waltham,	1 0 0	9 0 0
Hitchin, Rev. Mr., Gt. Staughton,	2 14 0	6 0 0
Hunt, Mr. Gray's Inn Lane	6 8 2	72 14 9
I. H. H.	4 0 0	32 0 0
Lanfear, Miss, near Wantage	2 5 6	11 18 6
Maingy, Rev. P., fr. Bampton, &c.	17 5 0	32 5 0
Missing, Lieutenant	1 15 0	2 11 0
Owen, Misses, Fulham	2 10 0	11 10 0
Parker, Mr. John, Islington	3 13 9	7 4 1
Pritchard, Miss, Kidderminster,	16 0 0	146 2 0
Produce of a Missionary Box at Mr. Broughton's, Holborn Bridge	1 8 0	4 13 0
Rose, Miss, Russell Street	1 10 0	1 10 0
Sawkins, Mrs. Paul's Cray	3 0 0	47 12 0
Williams, Miss, Abergavenny	3 17 8	84 17 5

CONGREGATIONAL COLLECTIONS.

Raunds, Northamptonshire (Rev. E. B. Barton, Vicar):
- By Rev. Thomas Fry — 18 0 2
- By Rev. Legh Richmond — 16 17 5 — 34 7 7

BENEFACTIONS.

"Produce of a Box Association for 1821"	3 13 6
Thomas Walker, Esq. Bury Hill, Suffolk,	50 0 0

SCHOOL FUND.

By Christ-Church Sunday-School Teachers, For *Samuel Crowther* - Fifth Year	5 0 0
By Bradford Association, For *John Crosse* - - Sixth Year	5 0 0
By Hereford Association, For *Henry Gipps* - - Fifth Year	5 0 0
By the Islington Ladies' Association, For *Mary Ann Hopson* - Fifth Year	5 0 0
By Leeds Association, For *David Brennand* - - Fourth Year,	5 0 0
For *Harriet Cox* - - - Fourth Year,	5 0 0
For *George Pierce Richards*, Fourth Year,	5 0 0
For *Catherine Hardy* - Sixth Year	5 0 0
By Percy Chapel Association, by a Friend, For *David Dale* - - - Sixth Year	5 0 0

*** *The sum of 56l. 13s. 8d.*, stated in the last Number to have been received from the North-East London Association, was collected after Sermons at Ram's Chapel, Homerton, preached by the Hon. and Rev. G. T. Noel and the Assistant Secretary of the Society.

Missionary Register.

MAY, 1822.

Biography.

MEMOIR OF JOHN CHRISTOPHER WOLFF,

ONE OF THE MISSIONARIES OF THE UNITED BRETHREN, IN LABRADOR, WHO DIED DEC. 25, 1814, AGED SIXTY-ONE YEARS.

THIS worthy Missionary, after labouring for thirty-three years in Labrador, departed, in London, to his eternal rest. We extract the following Narrative from the Periodical Accounts of the Brethren's Missions.

John Christopher Wolff was born Nov. 26, 1753, at Neukirch, near Bautzen, in Upper Lusatia. In his early youth he enjoyed the pastoral care of that indefatigable and anointed servant of God, the Rev. Mr. Reichell; well known in Germany, and throughout the Christian World, by his zealous and successful labours in the cause of God. After imparting to our late Brother, as well as to the other children in the parish, the most careful instruction, which, by the Lord's mercy, effected a real awakening of his soul, he confirmed him for the first enjoyment of the Lord's Supper.

It pleased the Lord to preserve him from the snares and seductions of a wicked world; and as he felt a great desire to join the Church of the Brethren and to live in one of their Settlements, he was strengthened therein by the advice of his venerable pastor. The first place to which he applied for admission was Nisky: but he afterward removed to Herrnhut; and was received into the Congregation in 1776.

At Herrnhut he grew in the grace and knowledge of the Lord Jesus Christ; and was enabled to make a total surrender of himself with soul and body unto Him, who had loved him, and given Himself for him. Having offered himself as a candidate for service among the Heathen, his offer was accepted, from the knowledge which the Brethren had of his sincerity, humility, and fitness for such a commission. He was appointed in 1781 to the service of the Mission in Labrador: and entered upon his labours with cheerfulness, and a heart truly devoted to the cause of the Redeemer; to whom he committed himself, entreating Him to grant unto him the necessary qualifications and gifts for the work assigned him. His first endeavour was to learn the Esquimaux Language, which, especially to a person not accustomed to the study of languages, is a task of no small difficulty: but, by the blessing of the Lord upon his diligence, he soon was able to converse; and, by degrees, to testify in it of the love of Jesus to perishing sinners. As he himself lived in the fruition of this grace, it was his heart's delight to extol the mercy and power of his Saviour, and the efficacy of His atoning death for the salvation of lost men. He first resided at Nain, and then at Okkak, and assisted in the building of the New Settlement at Hopedale.

In 1791 he married at Nain, and thence went to Hopedale; where, with his Wife, he laboured with unwearied diligence, being always ready for every good work. Both of them, however, became afflicted with various ailments of the rheumatic kind, which principally affected his Wife; and caused him, in 1799, to visit Europe, in hopes of relief.

During his stay in London, both in going to and returning from Germany, his cheerfulness and devotedness of heart delighted and edified all who conversed with him. The late Right Hon. Charles Greville, who always approved himself a true friend to the Missions of the Brethren, hearing that there were Missionaries from Labrador in town (the Brethren Wolff

and Hasting), expressed a particular wish to see them at his house. The simple manners, unaffected piety, and interesting conversation of these servants of Jesus, gained for them so much esteem in the mind of this noble person, celebrated for every accomplishment that adorns a man of high rank and learning, that he often afterward expressed the great pleasure which he enjoyed in the recollection of their visit, and insisted on their spending another afternoon with him on their return. On this occasion, Mr. Greville asking our late Brother, whether the wish which he had expressed, soon to return to the barren coast of Labrador and to a nation of such barbarous manners was truly sincere, or only professed from a principle of consistency and not being willing to flinch from what he had once undertaken though secretly wishing that he could with propriety have staid in Europe, his answer was to this effect, in intelligible, but broken English—"Sir, I do sincerely wish to return to Labrador; and that from a fervent love to the Esquimaux, and to my service among them. It is true, that, when I had been eighteen years in that country, I felt a great desire to visit my relations and friends, and the Brethren's Congregations in Europe. It was like the feeling of hunger which I had this forenoon, while I was waiting for your late dinner: but now, since you have treated me so hospitably, my hunger is satisfied: I am thankful, but want no more, and am ready to go home. Thus my hunger, after the enjoyment of my friends' company, has been richly satisfied: for the kindness and love of my Brethren in all places where we have been, I feel thankful, and am refreshed by it: I am now ready to return to my work; and, if it pleases the Lord, to lay down my bones among those dear people, whom I love as my children."

With such a mind and heart, he returned to his service; being first stationed at Hopedale, and then at Okkak, where for some time he enjoyed a tolerable state of health and spirits. But soon the rheumatic pains returned; and his Wife suffered so much by their violence, that she grew quite lame in her hands and arms, and unable to be active in her station. A singular accident, also, contributed to render our late Brother still more infirm: he had been in an out-house to fetch some reindeer venison, and was carrying it toward the dwelling-house, when he was attacked by a number of dogs, whose hunger had made them bold: being unprovided with a stick, by which, if ever so slender, these animals may easily be kept in order, he had no other means of defence but his hand, and in the scuffle fell down: this gave the dogs the victory; and while some of them began to bite his legs, their teeth penetrating through his skin-boots even to the bone, others seized the venison, and ran away with it; on which those who had attacked his person, set off in pursuit: he was scarcely able to rise and creep into the house; and the wounds thus received, for a long time would not heal, the erysipelas and other disorders striking to the injured part.

They were now obliged to request their dismission, to the great regret of their fellow-labourers; and already, in 1812, obtained leave to return with the ship. But as great inconvenience would have attended their leaving Labrador at that time, and his knowledge of the language made his presence very desirable, they were both satisfied to remain at their post. The case was the same in 1813, when the difficulty would have been equally great, had they left the Mission. Notwithstanding, therefore, that they had both suffered much during the preceding year, they determined to trust in the Lord's help, and to hold out still longer. Their faith was not put to shame, and they recovered so far as to be able to assist in the labour with cheerfulness.

At length, in 1814, they left Labrador; and arrived, October 25th, in London. Their wish to spend the winter in England was granted; and our late Brother appeared to have regained a considerable portion of health by the voyage. But, whether ailing or in better health, his conversation was always distinguished by an uncommon degree of cheerful acquiescence in the Lord's will concerning his past and future course. He possessed a peculiar serenity of mind; and a spirit of love and kindness, which engaged the esteem and

affection of all who knew him. Whenever he spoke of his service among the Heathen, it was with unfeigned humility; but likewise with fervent gratitude to our Saviour, that He had vouchsafed to employ in His vineyard so poor and worthless an instrument as he deemed himself to be; giving him grace pleasantly to proceed in the work committed to him, and favouring him to see many Esquimaux turn from their heathenish ways and become living members of the Church of Christ. When he entered on that subject, his whole heart was alive; and no one could listen to him without regret, that a man of such grace and gifts for the work should be so soon rendered incapable of remaining in his station by bodily infirmity. His account of every circumstance connected both with the external and internal state of the Mission, and the manners and habits of the Esquimaux, was remarkably clear, instructive, and entertaining. Little did we suppose, that this good and faithful servant of Jesus would so soon be called to enter into the joy of his Lord. He had been invited to attend a funeral, on the 21st of December, at Chelsea. The sharpness of the air affected him much, though he went and returned in a coach. In the burying-ground, he visited the tomb of his fellow-labourer, the late Brother David Krügelstein, who departed at sea in the year 1794.

In the following night he was seized with a shortness of breath, which was indeed troublesome, but not attended with any degree of pain. Means were applied, but in vain; and, on the third day, danger was apprehended. He remained uniformly cheerful and happy, in the company of visiting friends. To a Brother who asked him, whether he thought that this disorder might end in his departure out of this world, he gave the following answer: "No, I am not sure of that; but I am in the Lord's hand, let Him do with me as He thinks best. I know, that I am a sinner, full of faults and wants; and need daily to be cleansed with the blood of Jesus, and to have my sins forgiven. But I also know assuredly, that He does forgive me, and that I am His child: nothing, therefore, can happen to me, but by His gracious will; and whatever does happen, will be best for me. I am quite easy about the result."

On returning from the Evening Service on Christmas-Eve, several Brethren called to see him, with whom he spoke in his usual friendly manner; and appeared in general relieved in his breathing, insomuch that hopes were entertained of his recovery. During the night he grew more restless, though still pleasantly conversing with his Wife and another Sister who watched with him, till about four o'clock, when he gradually seemed to loose his recollection. The Minister being called, offered up a prayer at his bed-side, thanking the Lord for all the mercy bestowed upon this His faithful servant, and concluding with the words—*Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for his eyes have seen Thy salvation.* About nine o'clock in the morning, being Christmas-Day, his redeemed soul took flight into the realms of endless bliss and glory. He was sixty-one years old, when he departed.

We can with truth say of our Brother, that he was a man peculiarly prepared by the Lord and His Spirit for the work of a Missionary. He was blessed with a sound mind, and an experimental knowledge of the truths of the Gospel. His lively disposition was sanctified for the best of purposes. Cheerful, easy, and mild in temper, he never stood dismayed when difficulties presented themselves; but pressed forward in faith, trusting to the grace, love, and power of his God and Saviour. To this he added a willing heart, an amiable disposition, a readiness to serve, and a disinterested desire to promote the welfare of all mankind, but particularly that of the nation among whom he laboured in the Gospel. He was therefore beloved and respected, both by his fellow-labourers and the Esquimaux.

May his example be followed by all, whom the Lord shall send forth into His harvest: that, like him, they may be prepared, whenever their Lord cometh, to meet Him with joy, and to obtain that crown of life which is laid up for all those who love His glorious appearing!

Proceedings and Intelligence.

United Kingdom.

ANNIVERSARIES.

Our attention has been called, by a Correspondent, to a subject of great importance in reference to the Anniversaries of our Religious Institutions. We will quote some passages of the communication in question:—

In a day when calls to unite in PRAYER for the out-pouring of the Holy Spirit resound, through God's mercy, from one Religious Society to another, it is matter of surprise that no direct appeal for PRAISE should have been heard.

That this was, of old, the appointed and beaten track of SELF-DENYING conquest, is declared by a cloud of witnesses—Men of Prayer, who were masters of this grace of Praise also; and acted, in the exercise of it, under the immediate direction of Jehovah.

On the execution of Joshua's order—*Shout! for the Lord hath given you the city*—the wall of Jericho *fell down flat, so that the people went up into the city, every man straight before him, and took the city.* (Josh. vi. 16, 20.) At the Dedication of the Temple, when *the trumpeters and singers*, by Solomon's appointment, *were as one, to make one sound to be heard in praising and thanking the Lord*, then *the house was filled with a cloud*, and it was seen that *the glory of the Lord had filled the house of God.* (2 Chron. v. 13, 14.) When Jehoshaphat *appointed singers unto the Lord, that should praise the beauty of holiness as they went out before the army, and to say, Praise the Lord, for His mercy endureth for ever*, then *the Lord set ambushments against those which were come against Judah, and they were smitten*; and the spoil of *the Valley of Blessing* was *more than they could carry away.* (2 Chron. xx. 21—26.)

May not the spots which disfigure our Feasts of Charity be traced to our not making the praises of God the watchword of our calling of Assemblies, nor the Song of *Glory to God in the highest* the evidence of *good-will toward men*, to the exclusion of the praise of man which worketh a snare?

Before the dawn of the perfect day, this leaven must, I imagine, be searched out and thrown aside: surely, then, the extirpation of it now, would be an evidence of our growing meetness for the inheritance of the saints in light, and of our present communion with them in their grateful song—*Not unto us, not unto us, O Lord, but unto Thy Name give the praise!*

In the PRINCIPLE on which these remarks are grounded, we entirely concur; and we trust that the Framers of our Reports and the Speakers in our Public Assemblies are coming more habitually under its influence; yet, as we stated in the introductory observations to the account of the Anniversaries of last year, "grateful acknowledgments by the servants of Christ, for the aid rendered by their fellow-servants to the cause of their Common Master, has the warrant of Apostolical Example; and may be rendered subservient to the increase of kind feelings and of Christian Zeal." While we watch diligently against the evil which so easily connects itself with these mutual acknowledgments, we should follow the example of the Great Apostle, who praised God, and taught others to praise Him, for *the exceeding grace of God* manifested toward those who both received gifts from Him, and also the will and the power to exercise them for the benefit of His Church. In proportion as we imbibe the spirit which pervades the Eighth and Ninth Chapters of the Second Epistle to the Corinthians, mutual acknowledgments of service will not be banished from our Assemblies, but they will become more chastened—more truly Christian—more detached from the instrument—and more *abundant in many thanksgivings to God.*

The duty of PRAISE, to which our Correspondent has called our atten-

tion, does not seem to be sufficiently felt by Christians. *Praise waiteth for Thee, O God!*—and should burst forth on every manifestation of the Divine faithfulness and mercy. Praise flowed from the lips of the Saviour, when He anticipated, in the midst of His sorrows, the fruits of His passion. *Now, thanks be unto God,* says the Apostle of the Gentiles, when, surrounded by difficulties, he still witnessed the prevalence of the Gospel—*thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place!* And in that grateful spirit which he urges on every Church to which he writes—*giving thanks always for all things*—he himself abounds in all his Epistles.

But it is to God, and not to ourselves, that Praise is to be offered! We make this remark, because a subtle spirit of self-complacency is apt to steal upon us in speaking of the concerns of our respective Societies. Though unperceived, perhaps, by ourselves, it is, in truth, self-flattery which leads us at any time unduly to magnify the labours or success of Institutions with which we may be more particularly connected. Guarding vigilantly against this danger, there is abundant ground of Praise in the blessing which God vouchsafes to the labours of His servants; and that blessing is likely to be abundant in proportion as *in every thing* relating to His Kingdom, *by prayer and supplication* WITH THANKSGIVING, we *let our requests be made known unto God.*

The Anniversaries, here noticed, took place in the following order:—Wesleyan Missionary Society, Monday, April 29—Church Missionary Society, Tuesday, April 30—British and Foreign Bible Society, Wednesday, May 1—Prayer-Book and Homily Society, Thursday, May 2—United Brethren's Sermon, Thursday Evening—Jews' Society, Friday, May 3—Hibernian Society, Saturday, May 4—Sunday-School Union, Tuesday, May 7 (early)—Naval and Military Bible Society, on the same day—London Missionary Society, Thursday, May 9—Religious-Tract Society, Friday, May 10 (early)—African Institution, on the same day—Merchant-Seamen's Society, Monday, May 13—British and Foreign School Society, Thursday, May 16.

We are indebted to the Secretaries of the different Societies, for furnishing us with official documents; from which we have been enabled to compile the following summary view of the proceedings at the respective Anniversaries, and of the general state of the various Societies.

WESLEYAN MISSIONARY SOCIETY.

ANNIVERSARY.

PREPARATORY to the Annual Meeting of the Parent Institution, that of the *London District Auxiliary* was held at Great Queen-Street Chapel, on Wednesday, April the 24th; Lancelot Haslope, Esq. in the Chair. A Collection was made, amounting to 63*l.*

Three Anniversary Sermons were also preached—the first at Spital-fields Chapel, on Thursday Evening, April the 25th, by the Rev. John James, of Halifax, from Psalm ii. 6—8.—the second, at Great Queen-Street Chapel, on Friday Morning, by the Rev. Dr. Adam Clarke, from Acts xxvi. 18.—and the third, at the City-Road Chapel, on Friday Evening, by the Rev. Henry Moore, of Bristol, from 1 Cor. i. 21. The Collections at these three Sermons were 136*l.*

On Sunday, April the 28th, Sermons were also preached in various Chapels, in London and its immediate neighbourhood, to the num-

ber of Fifty-eight, after which upward of 578*l.* was collected.

The Annual Meeting of the Society took place, on Monday Morning, April the 29th, at the City-Road Chapel; Joseph Butterworth, Esq. M.P. in the Chair. The Meeting was opened with prayer, by the President of the last Conference of the Wesleyan Society, the Rev. George Marsden.

From the Introductory Address of the Chairman, we extract some remarks on the obligation under which the Providence of God has laid this country, by the advantages which have been given to it for making known the Gospel :—

At the period of the first propagation of the Gospel, it pleased God to make use of the Roman Empire, in order to give facilities to the preaching of the Gospel, which apparently would not have existed, had not one government prevailed over the greater part of the world. At the present period, though this country does not possess an extensive dominion in Europe, we have considerable influence even there, by our character, by our commerce, and by our power. Our Colonies are most numerous, populous, and important; spreading through a very large portion of the Pagan World. These were given to us, not to fill us with pride, nor to promote luxury and dissipation; but to be used for the highest and noblest purposes. When we consider that we possess Gibraltar, the key of the Mediterranean, and the means of diffusing the light of truth in Spain—that our influence extends to the Ionian Islands, which bring us into the neighbourhood of Greece and the Turkish Empire—if we cross the Atlantic, and consider the important Colonies where our own language prevails, and the access which our possessions there give us to every part of the great American Continent—if we re-cross that ocean, and look at Africa, and the stations of Sierra Leone and the Cape of Good Hope—and go further east, to Ceylon and the great Empire of Continental India, where are nearly 100 millions of souls under the British Crown—if we consider the Colony of New South Wales, which has the elements of a mighty Empire within itself, and the influence which our settlements and rising power and commerce there give us in the Pacific Ocean—we must feel, on this view, that, as a nation of Professing Christians, Divine Providence has assigned to us a most important charge, and that every individual among us is called upon, both by Providence and by Grace, to do his duty herein.

The Report having been read by the Rev. Jabez Bunting, one of the Secretaries, Resolutions were respectively moved and seconded —by Lord Gambier; and James Stephen, Esq. Jun. — by Edward Phillips, Esq. High Sheriff of the County of Wilts; and the Rev. G. Collison, of Hackney — by the Rev. Dr. Steinkopff; and the Rev. Theophilus Blumhardt, of Bâsle— by the Rev. Dr. Adam Clarke; and J. H. Harington, Esq. — by the Rev. S. Lowell, of Bristol; and Lieutenant Gordon, R.N.—by the Rev. G. Marsden, of Leeds; and the Rev. H. Moore, of Bristol—by the Rev. John James, of Halifax; and Francis Morris, Esq. of Manchester—and by James Wood, Esq. of Manchester; and Richard Smith, Esq. of London.

After the adoption of the Report, the following Resolution was passed :—

—That this Meeting, deeply affected with the moral wretchedness of a great part of Mankind, and encouraged by the effects produced wherever Christianity has been faithfully preached and its institutions of piety and mercy established, and especially considering the extensive access to the Heathen World which is afforded in the present day, and that in many places even Pagans themselves are anxiously desirous of instruction by Christian Missionaries, solemnly pledges itself to renew its exertions in providing the means of a more extensive Ministration of the Gospel of Christ to the religious wants of their fellow men.

A Resolution was then passed, nearly in the words of one adopted at the last Anniversary (see the

Third Resolution printed at p. 177 of our last Volume), in recommendation of more abundant supplication for the gracious influences of the Holy Spirit.

From the Votes of Thanks to the Society's friends, we select the following, as indicative of the state of the Missions in various quarters:—

That the most respectful thanks of the Society are specially due to his Excellency, Major-General Sir Edward Barnes, K.C.B. late Lieutenant-Governor of Ceylon, for the kind encouragement given by him to our Mission in that Island; and for the facilities afforded by him to the introduction of Christianity into the Kandian Territory, by the establishment of a Mission at Kornegalle—to Major-General Sir Lachlan Macquarrie, late Governor of New South Wales, for his constant countenance of our Mission there since its commencement; and for several acts of liberality, in the grant of land for the erection of Chapels — to Major-General Sir Samford Whittingham, late Governor of the Island of Dominica, for the special interest taken by him in the extension of religious instruction to the Negroes of that Colony—to Major-General Sir Rufane Donkin, K.C.B. late Lieutenant-Governor of the Cape of Good Hope, for the liberty granted by him for the instruction, by our Missionaries, of the Slaves in Cape Town, and for other facilities given to the spread of Christianity in South Africa—to his Excellency Brigadier-General Sir Charles MacCarthy, Governor of Sierra Leone, the steady friend of the moral and religious improvement of Western Africa—and to all our Countrymen, who, in various official and influential situations abroad, have afforded encouragement to Missionaries, and forwarded their benevolent designs by their advice and patronage.

The State of the Funds, at the close of 1821, was reported at pp. 129 and 130 of our Number for March.

The Collection at the Meeting was about 140*l.* Donations connected with the Meeting carried the sum up to 424*l.*

CHURCH MISSIONARY SOCIETY.

TWENTY-SECOND ANNIVERSARY.

THE Annual Sermon was preached, on Monday Evening, the 29th of April, at St. Bride's Church, Fleet Street, by the Rev. Marmaduke Thompson, M.A. Chaplain of the Hon. the East-India Company on the Madras Establishment. From John iv. 34—36, Mr. Thompson considered the Causes of that Joy which affected the Blessed Redeemer, at the prospect of a people prepared to receive Him, as arising —1. From His Zeal for the Divine Glory—2. From his own awful apprehension of the condition of those who know not God, and His ardent desire for their Salvation—3. From His knowledge of the certain efficacy of the Gospel as the Means of Salvation to all who should believe.

In applying the subject to the work of Missions, the Preacher drew the following picture of the State of India, of which he had himself been an eye-witness:—

Look around upon the fields which occupy the cares of the Church Missionary Society. Comprehending a population of many myriads of our fellow-creatures and fellow-subjects, they exhibit to us, every where, through all the shores of the Mediterranean, from Africa to New Zealand, from West to East—the most affecting, the most appalling spectacles of sin and wretchedness—of dishonour to God, and of human degradation and perdition.

My Brethren, I speak strongly—I speak, let it be remembered, as an eye-witness! For thirteen years, and upward, my lot has lain among the Heathen—among even the most civilized portion of them, in India. What you have shuddered but to hear, I have often shuddered to behold—and the remembrance is indelible!

Not, however, to exhaust your time in adding to those tales of horror, of moral turpitude, of *abominable Idolatries*, and devouring superstitions, which are familiar to you through many valuable publications, let me declare to you solemnly, from this sacred place, that

scarcely could we frame a record respecting India too piteous—too degrading—too base!

There are those, I know, who would persuade you to think differently. Powerfully as these persons have oftentimes been refuted—disproved as their allegations are, by many open and notorious facts, especially that of the almost total absence of moral culture in those Native Schools which are under exclusive Native management, by the known wickednesses of their religious fables and rites, and by the complaints and reproaches on these accounts of their own Writers—let it suffice me, for the present, to add my own to the many strong and mournful testimonies to the enormities of the Gods, the Worship, the Priests, and the People of India—and, for you, Christians! let no contradictions of false or misguided Brethren rob us of your sympathy and confidence, which are our comfort in many labours and tribulations.

On the Encouragements offered by India, Mr. Thompson thus speaks:—

We will turn, however, from this view. Lift up, then, your eyes; and behold the fields as they appear, not in their own native shades, but in connection with Christian Missionaries. I must not attempt to lead you over the wide survey which we might take with delight: I must still contract your view to a part only—that interesting part—the vast and prolific fields of India. There the scene presented to us, is distinctly that of a people now brought, from various causes, to a state of mental excitement unknown for ages; and everywhere welcoming Instructors. I speak of a fact, evidenced and authenticated by the most sensible alterations in the tone and habits of men of all castes, from the Brahmin to the Parian—by the eager desire of multitudes for instruction — by combinations of the learned and affluent among them with ourselves, in School and School-book Societies—by the writings and numerous disciples of Native Reformers—and by the testimony of the Missionaries of every Society to the respect and attention of willing crowds to the preaching of the Gospel, and the readiness with which Parents of every caste commit to them the education of their Sons.

The Annual Meeting was held on Tuesday, the 30th of April, at Twelve o'Clock, in Freemasons' Hall; Lord Gambier, the President, in the Chair. His Lordship having opened the Meeting, a Letter was read from the Lord Bishop of Gloucester, expressive of regret that the triennial duties of his Diocese prevented him from attending the Anniversary. Letters to the same effect, from his Lordship, were read at the Meetings of the Bible and Jews' Societies.

The Report was read by the Secretary; and the Meeting was addressed, by the Treasurer, on the State of the Funds. The Receipts of the year had exceeded those of the year preceding, by about 2000*l*; and the Payments, as will be seen by the following abstract, had nearly equalled the Receipts.

Receipts of the Year.

	L.	*s.*	*d.*
Paid direct to the Society:—			
Congregational Collections	555	4	1
Benefactions	1788	9	0
Annual Subscriptions	1554	14	6
School Fund	150	10	0
Legacies	482	0	0
Contributions through medium of Associations, 28,135 19 3			
Deduct Expenses, 1,019 1 0			
	27,116	18	3
Interest on Government Securities	1,327	13	9
Total	£32,975	9	7

Payments of the Year.

Missions:—			
West Africa	2230	12	1
Mediterranean	904	8	7
North India	2730	4	4
South India	6814	16	1
Western India	368	9	5
Ceylon	3009	13	6
Australasia	5649	17	6
West Indies	500	4	8
North-West America	80	0	0
Remittance, in Dollars, to the South India Mission, for 1822	1000	0	0
Investment to meet a Grant to the Bishop's College at Calcutta, for 1822	1000	0	0
Grant to the Episcopal Missionary Society of the United States	200	0	0

	L.	s.	d.
Missionaries and Students:—			
Maintenance, Education, &c.	1546	6	2
Bâsle Institution.....	315	0	0
Disabled Missionaries, Widows, and Families.....	240	19	9
Purchase of Premises at Islington.....	529	14	0
Books.....	198	0	0
Publications:—			
Translating and printing the Scriptures and Tracts....	282	5	8
Printing 9500 copies of the Twenty-first Annual Publication.....	1435	7	10
Purchase of 81,000 Numbers of the Missionary Register, at cost price, chiefly for the use of Collectors.....	1005	10	8
Printing Quarterly Papers, for the use of the Weekly and Monthly Contributors,	531	11	2
Miscellaneous Printing....	70	18	10
Sundries — including Advertisements, Postage, Carriage, Rent, Taxes, Salaries, Poundage, and Incidentals.....	2252	18	4
Total.....	£32,896	18	2

Funded Property.

Besides the investment of 1000*l.* for the use of the Bishop's College at Calcutta, the Society possesses the following Stock—amounting to somewhat more than half-a-year's Expenditure.

Reduced 3 per Cents. 6000*l.*—Consols 3 per Cents. 14,800*l.*—Exchequer Bills 1500*l.*

The Resolutions were moved and seconded—by the Earl of Rocksavage; and the Rev. W. Dealtry, of Clapham—by Lord Calthorpe; and the Rev. Theophilus Blumhardt, Inspector of the Missionary Seminary at Bâsle—by W. Wilberforce, Esq. M.P.; and the Rev. J. W. Cunningham, of Harrow—by John Herbert Harington, Esq. of Calcutta; and T. Fowell Buxton, Esq. M.P.—and by the Rev. John Langley, Secretary of the Shropshire Church Missionary Association; and the Rev. John Brown, late of Belfast.—A concluding Resolution of Thanks was moved by the Earl of Gosford, and seconded by the Rev. James Haldane Stewart.

The Collections amounted to 389*l.* 7*s.*—of which the sum of 221*l.* 19*s.* 7*d.* was given at the Church, and that of 167*l.* 7*s.* 5*d.* at the Meeting. The Collection at the Church included two sums of 50*l.* and 20*l.*, sent by friends who could not attend.

We shall give a full abstract of the Addresses delivered at the Meeting; as they will shew our Readers in what light some of the most intelligent Members of the Society view its various Proceedings; and may both instruct and gratify them, by the piety and eloquence displayed on this occasion.

Lord Gambier.

Ladies and Gentlemen—I most respectfully and cordially congratulate you, on your being assembled together this day on this blessed occasion, to participate in the heavenly work before us. Every Anniversary of our Institution brings us renewed cause for lively gratitude and praise.

If we view the progress of Christianity within these last very few years, we cannot fail to acknowledge that the cause of the glorious Gospel is increasing throughout the world. Through the instrumentality of your Missionaries, and the Missionaries of kindred Institutions, the light of Divine Truth is spreading into the remotest corners of the earth: Heathens are coming to its brightness, and are turned from the power of Satan unto God. Wider fields are opening to the labours of Missionaries, and fresh sources supply the means of carrying on this blessed work. Ethiopia is stretching out her hands unto God, and the Kingdoms of this world are becoming the Kingdom of our Lord and of his Christ.

Here then is abundant cause for our thankfulness. Let us offer to the Lord an humble tribute of praise, while we pray for His blessing on the work of our hands. Let us from the heart say—Blessing, and honour, and praise, and holy and thankful worship, be rendered unto the Father of Mercies, throughout all the world, for ever and ever; for great and marvellous are His ways, and holy is His Name! Let the people praise Thee, O Lord! yea let all the people praise Thee. Serve the Lord

with fear, and rejoice with trembling. Be ye sure, that the Lord He is God over all the Earth. Oh go your ways into His gates with thanksgiving, and into His courts with praise: for His mercy is everlasting, and His truth endureth from generation to generation.

The Report having been read by the Secretary, the Treasurer addressed the Meeting.

John Thornton, Esq.

My Lord—The Report has so fully anticipated the remarks which I would have made on the state of our funds, that I have but little to say in my character as Treasurer of the Society. It is, however, very satisfactory to be able to state, that, after a regular increase of several years, they have continued to advance in the last year. At first sight, My Lord, it might excite our surprise, when we consider the circumstances of the times in which we live, that so large a sum as Thirty-three Thousand Pounds should be poured into our treasury in the past year. But on what depends the support of Institutions like these?—Is it on caprice, or impulse, or passion?—No, My Lord: this stream of benevolence springs from the perennial source of Christian Love! We have heard an instance of this in the Report just read, in the case of the Negro Woman in Sierra Leone, who, having received benefit from the Gospel herself, could not rest till she had brought others to partake with her therein: and this, My Lord, as we confidently trust and believe, is the true cause of the increase in our funds: and so far from being surprised at this increase, I must confess that I, for one, expect still more, from the continued and growing influence of this divine principle.

Earl of Rocksavage.

My Lord—I feel myself so incompetent, I most unfeignedly say, to address at length such a Meeting as this, that I should not have risen at all, had I not felt it a duty to express my respect to this Noble Institution. When I call it a Noble Institution, I hope I do so from my very heart. It is an Institution which has the noblest of all causes for its object. The noblest of all causes is, the Cause of our Lord Jesus Christ; and we know that this is a cause which must ultimately prevail, for the infallible records of inspiration tell us so. The Kingdoms of the earth will become the Kingdom of the Saviour: and I humbly trust, that by what we have this day already heard, and by what we shall still hear from the many able persons around me, we shall be stimulated, under God's blessing, to fresh activity.

I am unwilling to call the attention of this Meeting to any thing which regards myself; yet I cannot but say, that I feel most gratefully the honour which has been conferred on me, in nominating me one of the Vice-Patrons of the Society. It is, indeed, the highest honour, to be made instrumental, in the slightest degree, in promoting a cause, which engages the attention, not only of all the good on earth, but of all the angels of God in heaven.

I fully accord with the Motion in my hand, which I will now read:—

That the Report now read be received, and printed under the direction of the Committee: and that this Meeting desires to express its unfeigned thankfulness to the Father of Mercies, for the blessings hitherto vouchsafed to the proceedings of the Society; and its increasing conviction, that the efforts of man, though directed to the highest end, must be in vain, without the aid of Him from whom "all holy desires, all good counsels, and all just works do proceed:" and the Meeting would, therefore, not only attribute all past success to His favour and blessing, but earnestly urge on the Members of the Society, the importance of imploring the enlarged influences of the Holy Spirit on this and on all similar Institutions.

Rev. William Dealtry.

My Letter to those persons, if such there be, who consider that nothing has been effected because the whole world has not been converted, who look down with sublime indifference on the few hundreds instructed by the preaching of the Gospel, and on a few thousands of scholars taught to read the Scriptures and to attend the preaching of the Word of God—on such persons, I am persuaded, the facts which have been stated this day will produce little or no effect. But I consider myself as now addressing persons of a very different description. I believe the persons who are here assembled, do indeed feel the vast impor-

tince and the commanding obligation of making known the Gospel of Christ to a guilty world. They would rejoice to hear if but of one child being instructed in Christian Truth—of even but one sinner being brought to the knowledge of Christ.

It would be lost labour to offer remarks on all the Stations occupied by the Society; but as I have the honour to second the Motion just made by the Noble Earl, I may allude to two or three circumstances in the Report, in order to shew the great necessity for this Institution.

One of the most important parts of the world visited by this Society is the East Indies. I will not remark on the statement which we have heard, that spheres for labour are opening faster than Missionaries can be procured—nor on the impressive Letter of the Metropolitan of the Syrian Church to the Society—nor on that of the Rev. Joseph Fenn, so animating in its details and its prospects, in reference to the Syrian Church. But there is another Letter, which we have heard, addressed by the Governor-General of India to your Lordship; and, adverting to the statements of that Letter, I would ask what must be the character of a population where no moral principles are inculcated on the rising generation:—what the Children educated in such Native Schools must become, in advancing to maturity, every one can tell. Thousands of these Children, who would grow up, but for our exertions, in entire ignorance of all that is really good, are instructed in sound principles, and are thus training for the Kingdom of Heaven.

I would allude to another circumstance mentioned in the Report—I mean the benevolent spirit of the Christian Negroes collected in the Settlements in Sierra Leone. It struck me, while hearing the statements respecting these lately-liberated Slaves, that if it had occurred in the pages of ancient Ecclesiastical History, that some traveller had lighted upon a people, so anxious for religious instruction, and so devoted to their worship, that they attended daily in great numbers at Morning and Evening Prayers—that they exhibited their Christian Charity in a way so remarkable, that, when some outcasts landed on their coast, they ran to them, pouring as it were oil and wine into their wounds, carrying them on their backs to their town, and supplying them with every necessary—this would be a Fact to which we should allude, as one of the most interesting which the page of history could produce. We should have said, "Happy are the people under the influence of a spirit like this! and happy are the spectators of scenes like these!" But, My Lord, this is an event of our own day! There is now such a Goshen, where the inhabitants have light in their dwelling! There is an Oasis of this kind, even in the deserts of Africa! It might, indeed, be thought that these people were naturally of very amiable character: but the Report states explicitly, that this was not the case; and that, previous to the introduction of Christianity among them, if some of their re-captured countrymen were landed on the coast, they would perhaps inquire if there were among them a brother, or a relative, or a friend, but were quite indifferent to the wants and sufferings of others: but we find, on the occasions stated in the Report, that they inquired not who is my brother or my friend, but they eagerly supplied the wants of all, and shewed their love to God by their love to their fellow-creatures.

And I am the more forcibly impressed by this fact, from the contrast which it affords to the state of the Slaves on board LeRodeur, a French vessel, among whom, as she was crossing the Atlantic in 1819, with 160 Slaves and a crew of 22 men, the Ophthalmia appeared. From the Slaves, the disease reached the crew; all of whom, except one man, became wholly or partially blind. A question naturally arises, "Why did not the Negroes rise upon the crew?" as it is known, that such was their love of liberty, that when they could seize the opportunity they leaped into the sea. The real cause of their not rising was their mutual hatred. Consisting of different tribes, they looked upon one another with malice; and, though in chains, were ready to tear one another in pieces! Mark the contrast, produced by the blessing of God on the residence of a few years at Sierra Leone!

And as a proof of the power of the Gospel, I would recall to your recollection the statement of the Report, that these Negroes had been under Christian Instruction only for the short period of four years. Well might the Naval Officer who accompanied Sir Charles

MacCarthy on a visit to Gloucester Town express his astonishment at this fact, as we have heard from the Report that he did; and well did Sir Charles reply, that this was the effect of Christianity, for no such effect could be produced by any other means.

I am very unwilling to trespass long upon your time; but I would say a word upon the newly-adopted American Mission of the Society—a Mission, on which I cannot enlarge; but I would state, that, in no part of the world, is the want of Missionaries greater than among the wandering tribes of the American Indians—in no part of the world is there greater anxiety for Missionaries—in no part of the world are there greater facilities for carrying on the work in which we are engaged. But I would leave the detail; and earnestly recommend, that we should with gratitude lift up our hearts to Almighty God for His blessing on this Institution, and that we should unite in fervent prayer for His constant assistance and support: and sure I am, that if these be our feelings, when we consider the prospect opening around us, and the facilities which we now possess —facilities unknown to our forefathers —we shall exert ourselves in the propagation of the Gospel, under the influence of Christian Charity, and in entire dependence on the Holy Spirit, looking for the influence of that Spirit where it is not yet seen, and for more abundant supplies of His grace where it is in a measure already bestowed.

Lord Calthorpe.

My Lord—I rise to move the adoption of a Resolution which I will read:—

That this Meeting witnesses, with pleasure and thankfulness, the enlarged means and labours of the various Societies for extending the kingdom of Christ, both in the United Empire, and on the Continent of Europe and in America; and anticipates the day, when every Christian Church throughout the world will yield full obedience to the command of Christ to make known the Gospel to every creature.

My Lord—After the unequivocal evidence which the Report, that we have this day had the satisfaction of hearing, *affords of the degree in* which this Society has commenced and carried on, now for several years, exertions for the promotion of the very objects mentioned in this Resolution—when we have reason to conclude, from the experience of this Institution, and, much more than from the experience of this Institution, from the invaluable promises of God, that this great object shall be finally accomplished—I cannot entertain a doubt, that every succeeding year will afford us the unspeakable satisfaction of passing Resolutions like this, with an increasing degree of encouragement, cordiality, and assurance.

I confess, My Lord, that, for myself, I do contemplate the labours of this Institution with peculiar satisfaction, and I may say with delight. There is something in it so congenial to the spirit of that Church to which it is my high privilege to belong, and to that principle of love which breathes throughout her Services, that I am perfectly persuaded that every instance of success which attends its labours must be hailed by the sincere Members of that Church, not merely as affording them fresh proofs how closely it is founded in the spirit of Him who is the great Author of our faith, but as adding a fresh link and bond to our affection.

My Lord—I cannot help hailing, with great satisfaction, the labours of this Institution, not merely on account of the immediate and direct effects which it produces, but on account of that reflect influence which the success of these labours has upon ourselves. Our Missions accomplish no insignificant purpose, if, by the evidence which we have from facts of the constant faith, hope, and love of those who are converted by their labours, a sort of reflux tide is poured back on ourselves, and we are awakened to gratitude, consolation, and assurance, and are even enlightened and instructed.

I have felt gratified, also, at hearing it mentioned in the Report, that fresh contributions have been made by the Society, for the purpose of carrying on the work of Education in India: and I am the more induced to advert to this subject, because I think it has been made, in a publication* which has very considerable circulation, rather an unfair subject of reflection on this Institution, that it has not appropriated a

* The Quarterly Review.

larger proportion of its funds for Schools, or for Institutions formed for carrying on the great work of Education. My Lord, I would never underrate the value of education; but I cannot forget, that all instruction must be in vain, as to any high and holy purpose, without the converting grace of the Holy Spirit. I would not undervalue the high endowments and acquirements of the human mind, or the advantages which learning may supply to religious agents: but I must remember, that all these belong to Christianity as a matter of right, because that which forms the crown and perfection of every thing that is really great and valuable in this world belongs essentially and unalienably to Christianity; and it was by most impious and daring usurpation, that the great Enemy of our Souls claimed them and called them his! I can never forget, My Lord, that though the triumph of a literary mind won to Christianity is no mean triumph, yet that Christianity boasts of still higher and more splendid triumphs than these, in the case of the poor Heathen, enslaved by the Prince of Darkness— by him, who, in the awful language of Scripture, is called the God of this World; that hateful Tyrant, who seemed to gratify a capricious and sportive spirit of tyranny, in calling on beings possessing immortal souls to worship him in every shape and form, which a degraded imagination and degraded ingenuity could devise. The highest triumph of Christianity is, when it brings creatures so degraded, as we find that they have been brought, not only to renounce their gross idolatry, but to lament, even with tears, their remaining and lingering attachment to the things of time. When they are so brought, then, I confess, I more clearly in such a triumph recognise the spirit of Him, who, when He first opened His mouth in blessings upon earth, proclaimed the very first blessing, the very first promise, to *the poor in spirit*—of Him, who, in that memorable hour in which we are told He *rejoiced in spirit*, in that hour which cast as it were a transient ray of gladness over a life otherwise full of grief and sorrow, triumphed in this language—*I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.*

Though, therefore, My Lord, I would estimate the progressive system of instruction in human knowledge as it ought to be estimated by rational creatures, yet I should tremble to set any value on such means, if I found them at all brought into competition with that sovereign grace, which creates as it were its own means.

I will not longer occupy the time of the Meeting, than again to express the sincere satisfaction which I feel, that the Church to which we belong should afford so convincing a proof, as I think it now does, that the great parting instruction which our Blessed Lord gave to His Disciples is felt by us in its fullness and importance. The success, which has attended the labours of this Society, will insure for it an increasing degree of public regard—success proclaimed in most striking and affecting terms, as we have this day heard—the more affecting, because the feelings have been conveyed to us, though certainly in language in itself imperfect, yet possessing that perfection which human eloquence often fails to produce, of striking directly to the heart. When we find these poor Natives of Africa proclaiming their faith and contrition of heart, in language which every one acquainted with Christianity recognises as giving unquestionable proof of heartfelt acquaintance with Scripture, then I think, My Lord, the more poor, the more despised, the more sunk in the scale of civilized and social beings these poor creatures have been, the more should we hail them as most triumphant pledges of redeeming love.

Rev. Theophilus Blumhardt.

My Lord—In this happy moment of my life, with which a gracious Providence is now favouring me, I cannot but indulge a wish, that I might be allowed in my mother tongue to give utterance to those feelings of admiration and joy, for which I am unable to find right terms in the English Language: but you are satisfied with the overflowings of the heart, which exults in being a favoured witness of a festival, the object of which has, for twenty years, engaged the best hours of my existence.

I might justly fear, My Lord, to intrude upon the precious moments of this Assembly, if it had not been made to me a sacred duty, by the Protestant Missionary Society on the Continent, publickly to express to you the feelings of

respectful gratitude, which animate the hearts of its members toward your Institution, with which we have the honour to be intimately connected.

Six years have elapsed, My Lord, since our smaller Institution began. Admiration of the glorious success with which the Lord had been pleased to crown the operations of British Christians, and the spirit of Christian Zeal to take a share in this great and wonderful work of our times, kindled a desire among a small number of Christian Friends at Bâsle; and, under the Divine Influence, they felt themselves inclined to begin an Institution for training Missionaries. In the year 1816, memorable for its distressing drought, this Institution was commenced with two pious Young Men, who are now engaged under your direction in India. Soon after, eight others joined us; and the goodness of God provided for them in the days of famine.

It was your Society, My Lord, which first came forward in support of our small Institution. The number of our Continental Friends began to increase; and we beheld, in a short time, united by the bonds of Christian Charity, an increasing number of cheerful supporters of a cause for which their hearts were concerned. Thus we were enabled to double the number of our Students.

But our Institution was not to stop here. What we had scarcely deemed practicable, considering the geographical situation of the Protestant Churches on the Continent, being encouraged by the striking appearance of a mysterious Providence and cherished by an impulse from your Society, our friends on the Continent resolved to attempt. They determined to unite themselves into a Missionary Society, and so to take a part in this great and glorious work of the Lord. In Switzerland, in the southern and northern parts of Germany, in Prussia, and among the Protestants in France, Auxiliary Missionary Societies arose in multitudes; and what we had scarcely ventured to indulge in imagination, we beheld realized before our astonished eyes, with the deepest emotions of gratitude to the Lord, whose Name is wonderful. We beheld Servant-Maids, and Widows, and Orphans, offering with the greatest cheerfulness their little savings, Young Ladies their trinkets, and careful Matrons their *long-cherished bridal ornaments*, to support our Christian Society; and so we have been enabled, by the hand of our God and Saviour, to send out Seven Missionaries into the countries bordering on the Black and Caspian Seas.

The publications of your Society, My Lord, have furnished the principal materials by which this holy flame has been kindled among thousands and tens of thousands of our brethren on the Continent. May the Almighty Head of the Church abundantly bless your Society! and crown the work of your hands with large success, through the unsearchable riches of His grace! May it be lasting as the rocks of Albion; and long continue to cheer and animate Christians on the Continent, as those rocks do the approaching mariner, when, after a dark and tempestuous night, his enraptured eye beholds them rising from the deep, irradiated by all the glories of a morning sun!

William Wilberforce, Esq. M. P.

My Lord—I obey your Lordship's call the more willingly, because it comes from one with whom my heart is used to vibrate in unison, whenever he touches the string.

He was thought to be a wise observer of human nature, who described it as the character of man, in his advancing years, to be fond of dwelling on the events of his youth, and of extolling the scenes of former days. But, My Lord, I have lived, in my pretty long life, to a period, in which I cannot but look on our present circumstances with delight, and with expectations still more delightful.

It is most instructive and encouraging, My Lord, to see how the purposes of the Almighty are carried into execution; and in what way it pleases Him to bless benevolent designs, so as to make them produce their beneficent effects—effects which were not in our contemplation. We sent, for example, some wretched outcasts to a distant country, as criminals not fit to live any longer in our own—we constituted a Community of Convicts! But, blessed be God! there was that degree of attention to religion in our nation, that we did not send them without sending Chaplains to instruct them; that, when no longer in the career of vice, but humbled and brought low, they might listen to the truths of the Gospel. And what has been the issue? The Chaplains have not only been a blessing in the scene which they were

appointed to occupy; but how has the present Principal Chaplain of New South Wales been honoured, as a chief instrument of establishing the Gospel in some of the Islands of the Southern Seas, and in obtaining a firm footing for our own Missions in the vast Islands of New Zealand!

But it is time that I should call the attention of the Meeting to a Resolution which I mean to propose. It is this:—

That this Meeting, on a review of the progress of the Gospel in the Liberated-Negro Towns in the Colony of Sierra Leone, to whose rapid improvement decisive testimony has been received from persons to whose statements their character and official situation give peculiar weight—cannot but record its gratitude to Almighty God, for the way in which it has pleased Him thus to prosper the labours of the Society, in a Mission which has been attended with peculiar discouragements and trials.

My Lord, when the History of this Society shall come hereafter to be read, and the History of these Times to be reviewed, and it shall be considered what was our former intercourse and what is our present connection with that country to which this Resolution refers, I know not any thing which will tend, in so signal a degree, to establish the truth of Christianity, and to call from our descendants the most grateful acknowledgments for our being the instruments of effecting that blessed change which we witness. Not many years have passed, since the claims of the wretched Natives of Africa to the character of Men was denied: they were declared to be of an inferior species, like the ouran-outang of their forests: but now, under the blessed influence of Christianity, they can establish the highest claim of man; and can lisp, even in our tongue, however imperfectly, their grateful praises, which, united with those in higher ranks of life—for the heart speaks but one language to the Author of its being—are received by Angels, and carried to heaven itself, where they join with accordant voices.

It was, indeed, delightful to hear a friend of mine, I forget who it was*, quoting that striking passage of Scripture, in which the Divine Being, claiming his own prerogative of sovereign power and unsearchable wisdom, declares that the wrath of man should praise Him; that is, that even those purposes which may be deemed to be the most in opposition to Him, purposes formed in fraud and cruelty, should be rendered subservient to His glory.

How strikingly is this the case, in the instance of those poor creatures who were the victims of the Slave Trade! How little did THEY think, who planned the expedition to carry these oppressed people from their native villages into distant bondage, that they should be made the instruments of bringing these people to Sierra Leone, in order that they might be raised to the high character of Christians, and made partakers of our greatest blessings! Truly may it be said, in this instance, the wrath of man shall praise God!

And we find that even those, whose attention has not formerly been called to objects of this nature, are lost in wonder. It has pleased God to give us, in that country, a Governor, of benevolence unexampled; who seems, from morning to night, to forget the nature of the climate and his own period of life, and to be as active as the youngest man in the most healthy country has ever been found: Sir Charles MacCarthy has been overcome, as it were, by the triumphs of religion; and he thinks, as indeed he well may, that no power on earth could produce such effects. We have the same testimony too from Sir George Collier—not in conversation merely, but in an Official Report, in which he states that he had been present at religious assemblies in many countries in different parts of the world, but that he never saw religious worship performed with greater seriousness and solemnity than among these Christian Negroes.

When we consider these blessed triumphs, how can we but rejoice that it has pleased God to give us any share in this good work—how can we but go forward, with still greater efforts, to produce more widely these beneficent effects!

It is most encouraging to hear that our funds, instead of diminishing in the present time of difficulty, are still augmenting—indicating, we may hope, that our countrymen have been rendered, by the sufferings which they have experienced, more sensible that this world is not our home, and that it is our duty to render to others the means of

* The passage in question was quoted at the close of the Report.—EDITORS.

Salvation. Thus will the very evils which we experience here, increase our sum of happiness, and prove a blessing to the world.

And it is a still more delightful circumstance, that the augmentation of our funds is not produced by the diminution of the funds of kindred Societies; but, on the contrary, they also increase. I rejoice in this fact, which our Report states with pleasure: but I know not if I do not rejoice still more in the expression of satisfaction with which it was stated. It is delightful to hear ourselves thus called on, in the true spirit of Missions and the true spirit of Christianity, to rejoice together, and all to form one concert of praise to the Giver of all Mercies. It is an honour, I think, bestowed on the times in which we live, that Christians have been more filled with divine wisdom and heavenly love. Nay, even in political and commercial relations, there has appeared a system of wisdom: nations have learned that each is not to look for its own success or advancement in depreciating others, but to seek its own prosperity in the prosperity of its neighbours, and like a World of Brothers in the common welfare of Man! If Political Economy has grown generous, well may Christians become so! And well may we then expect greater triumphs still: and my worthy friend and relative, the Treasurer, will tell us of still more increasing funds, and my worthy friends, the Secretaries, of increasing benefits. These are subjects, on which we may look forward, without a single circumstance to excite regret and pain.

It has been said, that there is, in every dark prospect, some luminous spot, on which the eye loves to stay, as that which gives it more delight than the rest of the picture; and I confess, that that, to which my eye is always drawn, as the excellency and glory of our times, are those Missionary Attempts, which, in Africa, and in India, and in other places, are made for the benefit of man: and if I look, on the other hand, at the commencement of these efforts, I scarcely know on which I dwell with the greatest delight. It was, indeed, a small seed that we planted at first; and it seemed to be visited somewhat rudely by the cold: but it has swelled and increased: its branches have extended to the East and the West, to the North and the South: its foliage is ample and abundant: and its fruit is pleasant to the eye and sweet to the taste, and its leaves are for the healing of the nations.

In the operations of Man, he works with care, and labour, and pain: he works on one part of a design, and endeavours to make it complete: he then proceeds to another part; and so from part to part, till he has accomplished the whole. But in the works of the Divine Architect, we see, as in the progress of vegetation, that the whole proceeds together—the work is not partial, but universal—and the world is filled with its effects.

In this work, moreover, we know that we have, above all others, that aid which alone can render human efforts successful—we have the grace of God assisting us, and enabling us to prosecute our labours with effect.

Nor shall we ever find a subject more worthy of our admiration, and calling for greater gratitude and thankfulness: for if the angels in heaven rejoice over one sinner brought to God, we are made the instruments of collecting thousands of our fellow-creatures who were bound in affliction and iron; and of bringing them to a knowledge of those truths, the reception of which by one sinner gives this joy to the holy angels.

But a day is coming, when this spectacle itself will be outdone! May we all there witness with joy the numberless converts from all parts of the world assembling together, and in one temple of the Almighty uniting in ascribing to Him all glory for evermore! I can conceive of our Johnsons then coming from one part, and our Morrisons from another, and our Marsdens from a third; and their various converts assembling as the joy and crown of him, who had been their friend, their teacher, and their guide below, and entering into the everlasting happiness which awaits the blessed. Oh, it does us good, My Lord, to look forward to that day.

But we have known only the joyous part of our solemnity: there are those, who, in this work, have been called to labour hard and to suffer much; but they are conscious of that great truth, that *the things which are seen are temporal, but the things which are not seen are eternal.* They can say, with the Great Apostle, who, for thirty years, was himself an evidence of what he declared—*I reckon that the sufferings of this present time are not*

worthy to be compared with the glory that shall be revealed.

Rev. John William Cunningham.

My Lord—One of the most illustrious Ministers of State in this country, after listening to arguments on his own side of the question in the House of Commons, with most distinguished generosity said that he would not press the House to a division while they were under the wand of the Enchanter: and though I would be very far from adopting the appearance of flattery, in speaking of our honourable and beloved friend, who has just submitted a Resolution to the Meeting, yet I can truly say that I wish, for my own sake, that I might rest this Motion on the observations which he has made. One remark, however, I may be permitted to make with reference to the scene of our labours noticed in the Resolution which I rise to second.

In proposing Africa for its first object, this Society did not choose the field where others had conquered, nor follow where they were most likely to boast of their triumphs; but the place, on which Christians in name had been inflicting the deepest injuries. There they entered on their labours, in a spot of the earth deserted by others; and thither they sent their labourers to endeavour to convert it into a garden of the Lord.

It occurred to me, My Lord, while listening to the Report and the Addresses which have been delivered, that I would call the attention of the Meeting to some assaults which have been made on this Institution during the past year. Charges of a serious nature were alleged.

One charge, for instance, was this—that this Society prefers sentiment to fact. That we do not cast off sentiment, I feel thankful to Almighty God; because it is the very intention of facts that they should produce sentiment: and we are not enthusiasts in sentiment, till it can be proved that we have no basis for them; but if there be such basis, then the expression of sentiment is only the expression of affection, in those whose hearts are so full, that out of the abundance of them the mouth speaketh. My Lord, we are so far from disclaiming these sentiments, that it is the regret of every heart, that we cannot feel more deeply and speak more strongly: and if I had a thousand voices, far from wishing to merge one sentiment in deference to a world which does not regard sentiments of this kind, I would raise them all; and, while I have so much to be thankful for in the history of these Institutions, I would say, *Let every one that hath breath praise the Lord!* If we are asked what our sentiments are, I would answer—They are sentiments of gratitude to God and of love to all mankind.

But, My Lord, if the allegation had never been refuted before, we have heard abundant refutation of it to-day: and I might call on the most sturdy objector—the person most anxious for facts—your thorough matter-of-business man, who will have nothing to do with the heart—I might challenge his inquiry to-day, and ask him if he has not heard facts enough to satisfy him as to the goodness of this cause: and I would put the question to him in this way—"I will give you your own case, and you shall state what you think would be the strongest evidence of the efforts of our Society being effectual, and I will meet you on your own ground"—"Well," he would say, "have you sent your Missionaries to countries in the lowest state of civilisation?—to countries filled with magicians?—to countries, not suffering from ordinary causes, and merely indifferent to Christianity; but where Christianity has been dishonoured, where she has carried the mark of abomination in her forehead from the vices of her pretended followers?—have you sent your Missionaries to such a country?—and have they succeeded there?" We will tell this inquirer, that, if he had gone through the whole world to find the country where, above all others, Christianity had to fight her way through a resisting medium and the ranks of hostility which Nominal Christianity had created, he must say that that country was Africa!—and there it is that we behold the most surprising effects of the Gospel!

It has been said, My Lord, that our want of more abundant success is to be attributed to our strictness. We have been told—"You must make the test of receiving Christianity easier: you must not require too much from your converts: if there be a desire to profess Christianity, you should be satisfied: if men are willing to be baptised into the Name of Christ, that ought to

satisfy you." I have been accustomed to think, My Lord, that it has been the most marked distinction between Protestant and Catholic Missionaries, that, instead of adding to our numbers nominal converts, we will not be satisfied with baptism in name, without the baptism of the Spirit; and, on this principle, we would hope, that, if we have not multitudes of Christians in name to add to the catalogue, yet the Christians whom we have should be Christians in deed and in truth: and, on this very ground, I am anxious to come here, in common with others, and earnestly to call on the Committee and the Officers of this Institution, not to be swayed by the low and worldly policy on which some men would have them to act; and I own I should hear with great regret that they had lowered down the standard a single inch, or had given up one of those lines and distinctions of Christianity which they have judged to be established in the Word of God. Let them proceed as they have begun: we honour their care and vigilance: and though they should tell us, year after year, that their converts, compared with the multitudes of the Heathen, have still been few, we will rejoice in the hope, if I may borrow the allusion already so powerfully made, that these poor creatures shall meet us in the Courts of Heaven, and there, by the mercy of God, shall say of us, in the language which we have heard to-day, "My brother! my sister! my father!"

Objections and remarks of this nature arise, My Lord, from this capital error—an error which I trust will never be mixed up in the feelings and views of this Society—an error as to the nature of Scriptural Conversion. Do we, My Lord—I appeal to the great body of Clergy around me—do we find the real converts in our own country flocking round the Cross, so that we can count them by tens, and hundreds, and thousands? There are individuals in this room, who would, on their bended knees, express their deepest gratitude to Almighty God, if they could hope, that, during the period of a long pilgrimage on earth, they had been able assuredly to add one soul to the kingdom of their Lord! I would repel, therefore, observations of this kind; and would say, Do but gauge the dimensions of real conversion, and you will find reason to be grateful to God that so many have been converted. The great remedy for complaints of this kind, is, that we should, with one heart and one mind, pledge ourselves to this cause.

Having undertaken to advocate, in the Committee Room of the Society, the establishment of the New Mission among the North-American Indians, I pledged myself to do what I could to enlarge the funds; and I would here remind the Members that they have entered on a new field of almost illimitable extent, and that they will be called upon to make still more sacrifices in order to support these enlarging exertions. Some miners, it is said, have so keen a perception of the existence of ore, that, in passing a spot of ground, they can perceive if there is ore beneath the surface. I would say to my Brethren the Clergy, Go into your parishes, and try what is hid even by a frowning countenance and an angry voice. I made the experiment, last year, in my own parish; and there we have to rank among the contributors to our funds, some persons whom we thought least of all likely to lend us any aid. Let us but proceed steadily in this holy career; and come together, from year to year, to thank God for His blessing bestowed upon us: and I will venture to predict, that, in watering others, we shall be watered ourselves; and that the light, which is to lighten the Gentiles, will become the light of our own parishes and of our own hearts.

John Herbert Harington, Esq.

My Lord—An observation was once made to me, by a Gentleman exercising part of the Government of India, that the British Authority there would be unsafe, were the labours of Missionaries to be further extended. On the contrary, we have good evidence to prove that Christianity, instead of weakening the bonds of civil Government, will strengthen them; and I know nothing to lead us to believe that the Natives of India will become less obedient to the government than they are now. In the station which I am destined to fill, in India; though, from wise motives of policy, it is a fundamental principle of the Government of India not to interfere publickly in any Institution of this kind, yet I pledge myself to operate, as far as I can, in the cause of this Institution, which is also

the cause of God and man. I am particularly gratified with having to submit a Resolution to the Meeting, which I will now read:—

That this Meeting, while it views with thankfulness the extended labours of various Societies to evangelise India, particularly rejoices in the co-operation of the different Missionary Institutions in the Established Church to this great end, and in the sanction and support which these labours receive from the highest Authorities; and feeling that the statements respecting the scene of the Society's exertions in the East, brought before the Members in the Sermon preached on occasion of the present Anniversary, furnish the most cogent motives for renewed and increasing labours, returns its cordial thanks to the Rev. Marmaduke Thompson for the same, and requests him to allow it to be printed with the Report.

In calling for your thankfulness to Almighty God for the extended labours in India of this and other Societies, I may be permitted to say, that, while I cherish a decided preference for that Church in which I have been educated, I have felt a sincere desire to render assistance to all who are faithfully engaged in this cause.

The Resolution in my hand further calls on us to rejoice in the co-operation of the several Missionary Institutions of the Established Church for the benefit of India. This direction of the efforts of the Church I consider to be of great importance. It is now become a matter connected with the national religion, to afford facilities and means for enlightening the Natives of India. The aid which will be rendered to Translations by the Bishop's College, and the instruction to be there afforded to the Natives, will be productive, I have no doubt, of most important results. And with respect to our own Society, the good-will which the Bishop of Calcutta has already manifested toward it, conciliated, doubtless, by its gift, in the first instance, of Five Thousand Pounds, toward its erection, will be confirmed by the Grant of One Thousand Pounds per annum since made. We look, indeed, to Almighty God for every blessing; but, under His blessing, the favour and aid of the Bishop is of great importance to our agents and representatives.

I most cordially rejoice in the success of this cause, not in Bengal only, but in Madras also: and I should say more on the subject, in relation to the South of India, were not the friend present, who has had so large a share in the proceedings in that quarter, and to whom your thanks, I am sure, will be heartily rendered, for the Sermon which he preached last Evening before the Society, and by which he proved, that, notwithstanding his yet weak, though I trust convalescent state of health, his heart is still devoted to this cause.

It is noticed also in this Resolution, that Christian Labours in India receive sanction and support from the highest Authorities. Being myself about to return to Bengal, it is peculiarly pleasing to me to state that this is the fact. The allusion is more particularly to the Marquis of Hastings, who, in every thing that has for its object the progress of Christianity and Education, takes the deepest interest. The Report which we have heard affords the most convincing proofs of the favour of the government to the proceedings of the Society. That exertions of this nature are, indeed, loudly called for, I can, from local experience of nearly thirty-seven years, bear witness. Lord Hastings, in the Letter which has been read to-day, adverts to this subject. His Lordship's testimony to the depraved state of that immense population, can require no confirmation: the position which he occupies, gives him a view of the whole of India; but I may add, that the representations on this subject made last night in the Annual Sermon, and those published in our various Reports and Communications, do not exceed the true state of the case.

A Gentleman with whom I have conversed, not fully convinced, I conceive, of the Revelation of the Bible being the only Revelation from God, seemed to have adopted the Hindoo opinion, that God is pleased with a variety of worship; and inquired what reason there could be to promote the religious or moral improvement of India, when, in England, and other parts of Europe, men are not less immoral than the Hindoos themselves.

My reply to such a question is this:—Admitting that it can be proved, that Christians, so called, are not more moral than the Natives of India, there is still one wide and important distinction

to be made. If Professing Christians are immoral, it is because they do not practise what they profess: no Christian can pretend that he has the sanction of the Scriptures for an immoral life: while every Hindoo may be immoral, in various ways, and yet act up to the principles of his religion.

A Christian Widow, if such a thing could be supposed, immolating herself on the funeral pile of her husband, and thus abandoning her infant children, could not plead that she had the sanction of the Gospel; but a Hindoo Widow may urge the sanction of the Hindoo Laws: and it appears that this dreadful custom is become so general, that many of the three thousand Widows who suffered in the last four years, had not exceeded the age of eight years! Suppose, for a moment, that this practice could prevail in England, and the eldest Son of the family were to set fire to the pile as is the custom in India, no such Youth could say that he had the sanction of the Gospel for his barbarous deed: but the Son of a Widow in India might plead, or the Brahmins will plead for him, that he has the sanction of Hindoo Authorities, or, at all events, that public opinion is in favour of the practice.

So, in Courts of Justice, if a professed Christian perjure himself in order to save the life of an individual, he could not plead the sanction of the Scriptures; but a Hindoo may urge that he has a right to save the life of a Brahmin by false evidence.

I might shew, in various other ways, that Hindooism sanctions acts of the the greatest turpitude—as the exposure of parents and other relatives, on the banks of the Ganges; and this is considered as a pious act. I will state, however, but one fact. When one of the Rajahs was ill, they were about to carry him down to the Ganges: but an English Physician said to him, "You are not so ill but you may recover, if you are not carried to the Ganges." The Rajah took the advice, and is still alive.

In a multitude of cases, therefore, where the Hindoos are immoral, they are religiously immoral: but if Christians are, under any circumstances, immoral, they are irreligiously immoral. Let us spare, therefore, no pains to communicate to them that Gospel, which will banish from among them the immoralities of their false religion.

I will only repeat my assurance, in proposing to the Meeting the Resolution which I have read, that every assistance in my power in India shall be rendered to the Society.

Thomas Fowell Buxton, Esq. M.P.

My Lord—Considering the lateness of the hour, the facts detailed in the Report, and the discussions which have ensued, it would be presumptuous in me to encroach, at any length, upon the time of the Meeting: still, I shall scarcely be content to do what I should otherwise have done—merely second the Motion—without stating those facts and principles, and those views and feelings, which have forced themselves on my mind.

Much has been said of what has been done for the Conversion of the Heathen; and, while I call you away for a time from those brilliant scenes, which have been brought before our eyes, as by the wand of the Enchanter, I shall not be suspected, I am sure, of not rejoicing in the great work that has been done, or of looking with sublime indifference on the progress that has been made: and still less shall I be suspected, of undervaluing the services of those good, and great, and brave men, who have engaged in this labour; and who have gone forth, leaving every thing dear to them behind, and seeing nothing before them but privation and toil. The man who goes forth under these feelings and on these principles, must possess as much of real and true heroism, unknown as he may be to fame, as the man who in the field draws down the applauses of mankind.

But, though much has, indeed, been done, I cannot help thinking that our minds should wander, as mine has been tempted to wander, to a much wider field—to what still remains to be done! I cannot but look, from countries visited and blessed by Christian Missionaries, to those extensive regions which have never been visited and blessed by such men. I look from that enlarged, but yet too narrow Empire, which Christianity has already obtained, to that still larger Empire, on which, as yet, no Christian Traveller has set his foot.

A feeling of deep regret continually forces itself on my mind, when we are discoursing on these things, that Eight Hundred Millions, perhaps, of our fellow-creatures—a number too large to be

embraced by the finite comprehension of man—that Eight Hundred Millions of our fellow-creatures should be living, at this day, in ignorance, and darkness, and superstition, and crime! I cannot but ask, "How is this?"—and that Thirty Millions, probably, of these people, bone of our bone and flesh of our flesh, as susceptible of happiness or of misery as we are, all of them candidates for immortality, and for whom Christ made a full and sufficient atonement as well as for ourselves; and not a year elapses, but Thirty Millions of them descend to the grave, never having heard a word of that Revelation of Mercy, which, if they had known, might have been the greatest of their blessings.

In India, millions of our fellow-creatures still bow the knee to stocks and stones; and have clothed their own imaginary gods with passions and attributes, which would disgrace the worst of criminals. I advert, too, to one fact, which is established on official authority: it does appear, that, under a Government of our own in India, Eight Hundred Females perished, last year, on the funeral pile! May I not pause, therefore, in the midst of our mutual congratulations, and ask "Why is this?"

Of Africa, I cannot say that there has been no Christian Visit to that devoted country. That Quarter of the Globe has, indeed, been visited and plundered by men called Christians. In them, there was no want of zeal and vigilance: Christian capital has there been invested in human flesh and human blood; and could we but now rouse up for our noble objects as much spirit and enterprise and vigour as directed those disastrous and wicked proceedings, a ray of light and hope would beam upon our efforts. There have been, indeed, Christian Triumphs gained in this very quarter; but still greater triumphs would be gained, were there not an obstacle more hostile to the success of our efforts, than any that we meet among the Heathen—I mean the indifference which prevails among ourselves toward their conversion.

I will put the case to myself: "You are a professor of Christianity—you avow your belief of its truth, and admire its doctrines—you enumerate the blessings which He gives, who gives all things; and you count among them that greatest of all, His "inestimable love in the redemption of the world"—you know that Christian Charity is the inseparable fruit of true Faith—and you know that this Charity seeks, above all things, the salvation of the souls of men. What do you do? You subscribe your two or three guineas a-year! The conversion of Eight Hundred Millions of souls—there is the object to be accomplished!—and there is the sacrifice which you are prepared to make for it!" Were I to say, in the ordinary business of life, "Such an object is my grand concern: to that, I direct all my powers: on that, my very soul is centered: and I give for this great object my two-and-forty shillings a year"—such professions would be counted but an idle mockery, when compared with such feebleness and inadequacy of exertion.

Every quarter of the Globe is crying to us for assistance—or if any cry not, it is because the people know not their own need: but they are crying to us in multitudes. The reproach of neglect has rested too long on all Churches, on our own as well as others. We have not felt as we should feel for the Conversion of the Heathen: and if we would, one and all—not those who are without, but those who are within the sound of my voice—if we would all give to this cause—the cause of Man and of God, for it is the cause of God as well as of Man—our best affections and our influence—the day is not far distant, when we should see a general revolution in the face of the moral world.

The following Resolution was then passed, on the Motion of the Rev. John Langley, of Shrewsbury, seconded by the Rev. John Brown, late of Belfast:—

That the labours of the Society in promoting the revival of the Ancient Christian Churches round the Mediterranean and in Travancore, the religious instruction of the Children in the West Indies, the civilization and conversion of the wild but noble natives of New Zealand in the farthest extreme of the Eastern Hemisphere, and of the widely-scattered Indians in the lately-adopted North-West America Mission to the farthest Northern limits of the Western Hemisphere, have the cordial approbation of this Meeting; and it desires to commend these extensive spheres of operation to the persevering prayers of all the Members.

From the Addresses of the Mover and Seconder of this Resolution, we shall extract some passages, which had more particular reference to the promotion of the Cause of Missions at home.

Rev. John Langley.

In order to the establishment of an Association in any particular place, an attempt must be made to excite religious principle in the neighbourhood. Let a man have but true religious principle, and he is your friend for ever: for whoever is unfeignedly devoted to his Saviour, and is deriving from Him the supply of grace which he needs, that man must be a Missionary in spirit. When we know that we have *freely received*, we shall most *freely give*. The most certain stimulus to Missionary feeling at home, is to know that we are ourselves called out of darkness into the marvellous light of the Gospel—that we have been renewed in the spirit of our minds.

And this spirit diffuses itself. The establishment of a Missionary Society for propagating the Gospel abroad, is one of the most efficacious means for propagating the Gospel at home. I have found it tend, in a most especial manner, to the union and edification of my flock, and to their cordial attachment to the Church to which we belong. The people are roused, and learn the value of their own souls and of their own privileges, when we shew them the wants of the Heathen.

The most certain way to accomplish great designs, is for each to do the little that may be allotted to him. This is the grand secret of all Missionary Exertions: and when men, in their little sphere, are cultivating that sphere with diligent hands and in the spirit of prayer, their efforts will be assuredly prospered.

Rev. John Brown.

The Report has stated that a very considerable sum has been contributed to the Society from Ireland, during the last year. It may be justly expected that some good reason should be given why our money is contributed, under the present afflicting circumstances of our country, to objects of this nature. We have heard to-day of the reflect influence of the Society; and I know, from experience, that much of the support which it receives is to be attributed to that reflect influence which it has on its Associations. It is on this principle that I would urge the Society to direct its attention even still more vigorously to Ireland. You take our money—but you give us something far better in exchange. You breathe into us a quickening spirit, which creates new energies, and which gives a right direction and a powerful impulse to our best affections.

For who, in point of fact, are the chief friends of our own poor, and the real enlighteners of our ignorant, but those very men who most cordially believe, that He who *was rich, for our sakes became poor, that we, through His poverty, might be rich!*

BRITISH AND FOREIGN BIBLE SOCIETY.

EIGHTEENTH ANNIVERSARY.

At the Annual Meeting at Freemasons' Hall, held on Wednesday the 1st of May—Lord Teignmouth, the President, in the Chair—the Report was read, in the absence, from indisposition, of the Rev. John Owen, by the Rev. W. Dealtry. We extract some particulars.

Issues of the Scriptures within the Year.

Bibles	118,766
Testaments	136,973
Total	255,739

forming, from the commencement of the Society, a total of nearly THREE MILLION AND A HALF of copies of the Scriptures issued by the Society.

Receipts of the Year.	£.	s.	d.
Annual Subscriptions	2600	19	8
Donations and Life Subscriptions	2012	6	0
Congregational Collections	716	12	4
Legacies	6785	4	7
Dividends on Stock	482	8	11
Interest on Exchequer Bills	657	12	8
Auxiliary Societies	59,117	16	11
Sale of Bibles & Testaments	30,789	7	9
Drawback on Paper, &c.	564	12	6
From Russian Bible Society, for Insurance	75	15	0
Total	£.103,802	17	1

Of the receipts from Auxiliary Societies, the sum of 15,622*l.* 7*s.* 2*d.* consisted of Free Contributions: the remainder, 43,495*l.* 9*s.* 9*d.* was on moiety account; and subject,

therefore, to the return of a part in Bibles and Testaments.

The Receipts exceed those of the Seventeenth Year by the sum of 14,648*l.* 1*s.* 1*d.*; about one-third of which is in the Sales, and the other two-thirds in Contributions and Legacies.

Payments of the Year.

The following is an abstract of the Payments:—

	£.	s.	d.
Printing the Scriptures	79,639	13	8
Printing Reports and Monthly Extracts.....	801	8	8
Agents in Foreign Parts.....	2914	7	0
Travelling Expenses.....	1390	9	6
Sundries—including Salaries, Ground Rent, Repairs, Insurance, Shipping Charges, Depository, and Incidentals.	5699	7	6
Total ..... £.	90,445	6	4

Assets and Engagements.

Balance in hand, 860*l.* 4*s.* 3*d.*; and Bills not due, 6991*l.* 7*s.* 4*d.* with the following Government Securities—Exchequer Bills, 28,000*l.*—3 per Cent. Consols, 6090*l.*—3 per Cent. Reduced, 1900*l.* — 4 per Cent. Consols, 1868*l.* 10*s.* 4*d.* — 5 per Cent. Navy, 3735*l.* 17*s.* 6*d.*; and a Post Obit-Bond for 2500*l.*

The Society is under engagements, which will become payable in the course of its current year, to the amount of upward of 50,000*l.*

Besides the Letter, before mentioned, from the Bishop of Gloucester, another was read from the venerable Bishop of Durham, now in his eighty-ninth year, apologising for his Lordship's absence on account of age, and inclosing a further benefaction of 50*l.*

The Resolutions were respectively moved and seconded—by the Earl of Harrowby; and the Lord Bishop of St. David's—by the Chancellor of the Exchequer; and the Lord Bishop of Salisbury—by Lord Calthorpe; and J. A. Stewart Wortley, Esq. M.P.—by Mr. Wilberforce; and Lord Sandon—by the Earl of Gosford; and the Rev. John Morrison—by the Lord Bishop of Norwich; and the Right Hon. C. Grant, M.P.—by W. Wolrych Whitmore, Esq. M.P; and the Rev. Mr. Stephenson (of the Wesleyan Society)—and by Sir T. Dyke Acland, Bart. M.P.; and Lord Gambier.

The Meeting was also addressed, by his Royal Highness the Duke of Gloucester; by the Rev. Frederic Monod, the younger, Secretary of the Protestant Bible Society of Paris; by the Rev. Theophilus Blumhardt, of Bâsle; by the Treasurer, John Thornton, Esq.; and by the Rev. Joseph Hughes, one of the Secretaries.

The Chancellor of the Exchequer, in moving Thanks to the Noble President of the Society, for the assiduous care with which his Lordship had cherished its interests, made the following impressive remarks on the period during which Lord Teignmouth had presided over the Society:—

His Lordship has presided over the Society eighteen years. Under his direction, it has grown from small beginnings. At first, contracted by jealousy and suspicion, not countenanced by all the good and opposed by all the evil in the country, it has advanced, till it may be said almost to fill the world. My Noble Friend [the Earl of Harrowby] has called your attention to the ample field of the Society's labours. In fact, its proceedings can scarcely be understood without a map of the world; and, indeed, its operations are so widely diffused, that I doubt if any Member of this Society possesses a collection of maps sufficiently numerous to trace it. Its proceedings, ramified in every direction, fill the mind. You have heard, in the Report read to you, that, in every quarter of the world, ignorance and superstition are giving way before the Gospel; that idolatry is renouncing the insignia of its worship, and casting its idols into the fire or the sea; and that those, who, by the trammels of superstition, were prohibited the use of the Scriptures, are now receiving them with gratitude and delight. Amidst the congratulations so justly due to those who have managed the affairs of this Society, we ought not to forget, that the eighteen

years, which have elapsed, constitute a large portion of the life of an individual; and that it is to the Giver of all good that we are indebted, that its venerable President has been preserved so long. This time, however, is a point in the History of the Christian Church, in which the establishment of the Bible Society will form a distinguished epoch. Much as has been done, greater triumphs remain behind, till the earth shall be filled with the knowledge of the Lord—till every part to which the Society's operations have not yet reached, and the labours of Missionaries have not yet extended, shall resound with hymns of praise to the Redeemer.

The Addresses of Mr. Monod and Mr. Blumhardt deeply impressed the Meeting: not only by the information which they conveyed; but by the piety that pervaded them, and the precision and force with which these Foreign Friends conveyed their sentiments in our native tongue. We subjoin these Addresses.

The Rev. Frederic Monod opened his Address, by referring to the very opposite feelings under which he laboured—

When I look upon myself, and see how very inadequate I am to discharge the honourable commission entrusted to me—a foreigner, expressing myself but with difficulty in the language of this country, which I now visit for the first time—I might be compelled to decline this honour: but when I consider, on the other hand, that I approach you as the Representative of a Bible Society, cordially united to this Institution over which your Lordship presides, and in whose labours your Committee has never ceased to manifest the greatest interest by the most effectual support and encouragement; when I consider, that I have been expressly desired by that Society to convey to you the renewed assurance of its affection, admiration, and gratitude; and when, above all, I reflect on the sublime and holy cause in behalf of which there have been brought together, within these walls, so many persons, who, distinguished in a variety of ways, yet value no distinction so much as that of Disciples of Jesus *Christ our* Lord, and of distributors of His Holy Word, then, My Lord, my humble Self disappears—I am no longer a foreigner. Am I not here in the midst of children of the same Father—redeemed by the same Saviour—a citizen of the same heavenly country? Are we not all brethren, labouring together in the same holy work? Do we not partake of the blessings which the Almighty is pouring over the world, by the instrumentality of the Bible Society? And may I not then rest assured of your kind indulgence?

I cannot, My Lord, find words sufficiently expressive of the affection and gratitude, which animates the Protestant Bible Society at Paris, toward the British and Foreign Bible Society. If gratitude be the deeper and the more difficult to express the greater the benefit, how shall I express our feelings, when the object is not a temporal benefit, however valuable, but the salvation of immortal souls; to whom, encouraged by the aid, the example, and the experienced counsel of this Society, we have been able to disperse that nourishment which God has prepared for them, and which endureth to everlasting life through Jesus Christ our Lord! The only manner in which I can express our obligation, is, to bless the God of all grace, and the giver of every good and perfect gift, and to beseech Him to grant to the happy instruments employed in this great work the only recompense on which they set any value—that of seeing their work increasingly prospering in their hands. I trust in God that you will reap among your brethren in France, not only this fruit of your generous co-operation, but likewise the blessing of thousands of souls, enlightened and strengthened by reading the Holy Scriptures.

True, My Lord, our means can bear no comparison with yours; but our zeal is the same. We are actuated by the same spirit; we love the same Gospel; and have the same ardent wish to extend, according to our means and the peculiar circumstances in which we are placed, the kingdom of our Lord Jesus Christ, by diffusing the Word of eternal life among our brethren.

A little more than three years have elapsed, since the Protestant Bible Society of Paris was first established; and your Lordship will hear with pleasure, that, having been favoured with the blessing of God, and having enjoyed the

protection of our Government, it is now surrounded with forty-three Auxiliaries and twelve Associations. Its income, which last year was very little above 45,000 francs, has been increased this year to very nearly 103,000. The Society has issued above 22,000 Bibles and Testaments: the stock now in our Depository will scarcely meet the wants of the present year: and the Committee are at this moment devising means of procuring stereotype editions of the Bible, of the Versions of Martin and Ostervald; relying on Him who has hitherto so visibly blessed their efforts, that He will provide the means.

It will afford pleasure to this Assembly to hear, that an anonymous friend of the Bible has put into the hands of the Committee the sum of one thousand francs, to be awarded as a prize to the author of the best work in French, on the utility of reading the Holy Scriptures, and of Bible Societies. This work, if produced, may, under the blessing of God, be a useful instrument for increasing the number of these Societies in France, and teaching the inhabitants of that country to appreciate them more and more.

Thus, My Lord, faithful to their heavenly calling, the Protestant Bible Societies in France pursue their sacred object with a zeal, and (thanks be to God!) with a success constantly increasing. The simple narrative of this success is the best acknowledgment which they can offer to this Society. Though limited in their operations for reasons, the force of which you have felt, My Lord, they have to fulfil extensive duties—the want of Bibles among the Protestants in France being extremely great: but their ardent wish is, that the distribution of them may hasten the happy moment, when, according to the expression of the Apostle, there will be *neither Jew nor Greek, Barbarian nor Scythian, bond nor free,* when *Christ shall be all in all;* and when, like the glorious Society over which your Lordship presides, the Bible Societies of France may extend their blessings to all those who hunger and thirst after righteousness: and may everlasting praise be to that Blessed God, to whom alone belongs glory and honour, now and for evermore!

Mr. Blumhardt thus addressed the meeting—

Instead of taking a prominent part in the transactions of this day, I should have preferred remaining unobserved among the multitude of hearers, lost in silent admiration of the holy ways of Divine Providence. The amazing theme of this great Assembly requires better organs than mine; yet, I could not be here without attempting, at least, to express to the honoured Parent Institution, in the name of its eldest offspring, the Bible Society of Bâsle, those feelings of gratitude and high esteem, created by a blessed connection for the space of eighteen years, by which the hearts of its Members have become for ever interested in the success of the British and Foreign Bible Society. I consider it one of the kindest dispensations of Providence toward me, that I have been permitted, from the very commencement, to take a share in this Sacred Work; and to have been the favoured witness of those numberless blessings, which it has been the means of communicating to the inhabitants of my beloved country.

Ever since the Reformation, Germany had been considered, and not without reason, as the country of Bibles. But those calamities, which marked the close of the past and the beginning of the present century, and that moral insensibility which spread over so many countries of Europe, had greatly weakened the authority and the influence of the Holy Scriptures in the minds of thousands, and had clouded the prospects of the Church of Christ. But what a happy change has taken place, since the establishment of Bible Societies in the different States and Provinces of Germany and Switzerland! The great want of Bibles, the existence of which few would credit, became known in its awful extent; and roused the sympathy of many Christian Friends, whose exertions were most generously supported by the benevolence of this Society. One Bible Society arose after the other: different States and Districts emulated each other in multiplying these useful Institutions, and with them numerous editions of the Holy Scripture: and the poor had this invaluable treasure imparted to them.

The Bâsle Bible Society has had the privilege, under the blessing of God and by the assistance of this Society, to put into circulation upward of One Hundred Thousand Copies of the Bible, in four different languages; and the Sister Institutions, in the various

Protestant States of Germany, pursue the same blessed career of Christian Philanthropy, with ever increasing emulation. It is a delightful reflection to my mind, to know that upward of Four Hundred Thousand Copies of the Bible have been distributed within that sphere, among my Protestant Brethren; and more than Five Hundred Thousand Copies of the New Testament, among the German Catholic Population: and all this within eighteen years, under the fostering care and the truly noble liberality of your Institution.

How great will be the harvest, from this abundant dissemination, in a happy eternity! Were we allowed, in these solemn moments, to lift up the veil that hides from mortal eyes the other world, would not myriads of departed Saints be seen contemplating with wonder and adoration that concatenation of Christian Philanthropy, which, from the palace of the King to the cottage of the poor, has united thousands of hearts, and prepared them for that peace with which the Word of eternal life is to bless the whole earth?

What once a poor African exclaimed, when for the first time the Bible had been put into his hands, "These are the arms that will conquer Africa," we behold fulfilling in every quarter of the Globe.

We, therefore, bless the noble union of the Bible Societies; and implore the Lord, that He would continue to prosper the work of their hands, and keep them in cheerful activity, as monuments of His love, to the end of days.

PRAYER-BOOK AND HOMILY SOCIETY.

TENTH ANNIVERSARY.

On Wednesday Evening, the 1st of May, the Annual Sermon was preached, at Christ Church, Newgate Street, by the Rev. Edward Burn, M.A. Minister of St. Mary's and St. James's Chapels, Birmingham, from Gal. vi. 16. *As many as walk according to this rule, peace be on them, and mercy; and upon the Israel of God.*

On Thursday, at Twelve o'Clock, at the Annual Meeting, in Stationers' Hall, Lord Calthorpe was called to the Chair; and was succeeded therein, his Lordship having another engagement, by Lord Gambier. Motions were made and seconded by the Rev. Daniel Wilson, and Alderman Sir Claudius Stephen Hunter, Bart. — by the Rev. Basil Woodd, and the Rev. J. H. Cotton — by the Rev. T. Webster, and G. F. Stratton, Esq. —and by John Poynder, Esq. and the Hon. B. W. Noel.

The Collection at the Church was 22*l.* 10*s.* 8*d.* and that at the Annual Meeting, 62*l.* 13*s.* 1*d.*

Receipts of the Year.	£.	s.	d.
Annual Subscriptions	552	18	8
Donations & Life Subscriptions,	323	19	9
Associations	212	11	6
Congregational Collections	311	18	2
Sale of Prayer-Books and Homilies	599	10	11
	£.2000	19	0
Contributions in aid of Translating and Printing the Formularies in Foreign Languages ..	55	16	8
Total.....	£.2056	15	8

Payments of the Year.			
For Prayer-Books in English..	962	3	11
Do. in Foreign Languages...	25	0	0
Printing Homilies in English ..	123	5	6
Do. in Manks	21	0	0
Printing Report and Circulars,	159	3	5
Rent, Taxes, Salaries, and Commission	361	4	6
Sundries.....	138	10	4
	£.1790	7	8
Printing Homily Tracts in Foreign Languages, with Expenses...	59	16	2
Total.....	£.1850	3	10

UNITED BRETHREN.

Annual Sermon.

No Public Meeting is held by the Brethren, in behalf of their Missions; but an Annual Sermon is now preached, in aid of the Association, formed in London, for the support of these Missions. The Sermon on the present occasion was preached, on Thursday Evening, the 2d of May, at the Church of St. Clement Danes, by the Rev. Legh Richmond, M.A. Rector of Turvey, Bedfordshire, from 1 Thess. i. 2, 3. *We give thanks to God always for you all, making mention of you in our prayers; remembering*

without ceasing your work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ, in the sight of God and our Father.

In reference to the Brethren, Mr. Richmond pointed out the eminent manner in which their Church had displayed, in its Missions, the *work of faith* and *labour of love* and *patience of hope*. As an antient body of Christians, always resisting the encroachments of the Church of Rome, this Church had been graced with the names and watered by the blood of many Martyrs. In the very midst of their persecutions, they had published several editions of the Bible in the vulgar tongue. While other countries were enjoying the blessings of the Reformation, the United Brethren were still, for centuries, visited with the most distressing and cruel opposition, and were often nearly exterminated: on one of which occasions, their Bishop, Amos Comenius, bequeathed the remnant of his Church to the parental care of the Church of England, as the bulwark of the Protestant Faith—a bequest, to which he trusted that Church would do justice. It was in their flight from their native Moravia, during a persecution which harassed them from the commencement of the last century, that they settled in Germany; and, though a small and exiled body, they began, within a few years to send out Missionaries to the most inhospitable regions, and to the most savage and degraded tribes of the known world. They had maintained the original character of their Church through all their vicissitudes, and amidst the severe hardships which had accompanied their labours among the Heathen. Their success might chiefly be ascribed, under the blessing of God, to the simplicity and constancy with which they exhibited the Cross of Christ, as *the power of God and the wisdom of God*. The extent of this success had been great; they now employed, including the Females of the Missions, nearly 170 Labourers; and numbered in their Congregations, 32,000 Converts. The increasing calls upon them for further supplies of Missionaries and of Funds, their own poverty as a people, their retired and withdrawing character, and the difficulties under which they labour, give them a claim on the enlarged support of their fellow Christians.

A Collection was made, which amounted (including 11*l.* 12*s.* Donations and Subscriptions) to 70*l.* 12*s.*

The Synodal Committee, at Herrnhut, who direct the concerns of the Brethren's Missions, have published the following statement of the Receipts and Disbursements for the year 1820:—

Receipts of the Year 1820.

	£.	s.	d.
Collections from Congregations and Friends	1969	12	4½
Benefactions, chiefly from Great Britain	4338	9	2½
Legacies	878	12	0
By Course of Exchange	6	4	10½
Total	£.7192	18	5½

Payments of the Year 1820.

Missions:—			
Greenland	414	11	11
South America	157	17	8
Barbadoes	346	11	10
St. Kitt's	2104	0	10
Antigua	1318	15	1
Jamaica	863	13	10
Labrador	91	9	0
North-American Indians	323	14	5
South Africa	975	14	10
Calmucs	81	0	4
	6677	9	9
Pensions:—			
To 18 Married Brethren and Sisters and 9 Unmarried Brethren	726	11	1
To 31 Widows of Missionaries	325	9	11
To 70 Children of Missionaries, in sundry Schools and at Trades	947	1	11
Sundry Expenses	755	12	8
Total	£.9431	17	11

Remarks of the Synodal Committee on the State of the Funds.

These remarks are addressed to

the Brethren's Congregations in this country.

The inclosed Account of Receipts and Disbursements of the Synodal Committee for the management of the concerns of the Brethren's Missions among the Heathen, in the year 1820, will inform you that the expense of this branch of our service has been no less than 9432*l.* within the said period. This great increase of expenditure, compared with former years, has been chiefly owing to the building of the New Church and Premises at Bethesda, in St. Kitt's; and the rebuilding of the Settlement at Enon, in South Africa. To this must be added the extraordinary long journeys and voyages rendered necessary in the year past, and the maintenance of 76 superannuated Missionaries, and 70 children of Missionaries either educated at Schools or learning different Trades. Our Receipts in 1820 amounted to the large sum of 7192*l.* which, however, falls short of the Expenditure by 2238*l.* and leaves of the years 1819 and 1820 a deficiency of 2725*l.* (Rix-dollars at 6 for 1*l.*)

This state of the Finances of our Missions might well create an apprehension within us, amounting to a doubt, whether we should, in future, be able to afford the means of supporting that extensive, and every year increasing work, which the Lord has committed to the Church of the Brethren. But we will not yield to doubts and unbelief; but, with confidence and faith, look for help to the Lord, who, from the very beginning to this day, has caused the Missions of the Brethren among the Heathen to be a work done in faith. We will encourage each other anew, to persevere in prayer and supplication to the Saviour of Mankind, in behalf of this precious cause; and likewise assist with all the means which we can afford in our several situations: and that with the more earnestness, as the spirit of extending the knowledge of the Lord throughout the earth by Missionary Labours in so many De[illegible]minations, calls upon us not to [illegible] and remain behind our [illegible]thren in this blessed

[illegible] powerful aids which [illegible] the year past, has [illegible]y the zeal of the [illegible]n aid of the Bre[illegible]uted in the year 1817, by persons not in Church Communion with the Brethren, but friends and well-wishers to their exertions in the cause of God; as also by the kind assistance of the Ladies' Association connected with them, and of Associations formed in Glasgow and Edinburgh for the same benevolent purpose. Most fervently do we pray the Lord to bless and reward those worthy benefactors, whose hearts He has thus disposed in love and charity toward us, and filled with zeal and courage to persevere in taking such kind share in our endeavours to make known His saving Name among Heathen Nations. May He also richly bless those Ladies' Associations, which have been formed in our own connections, and their friends, in London, Bath, Bristol, and Bedford. We thank them cordially for their exertions, and considerable contributions received from time to time.

State and Prospects of the Missions.

The Synodal Committee adds on this subject:—

The Weekly Accounts in manuscript sent to our Congregations by the Elders' Conference of the Unity, the Periodical Accounts in England, and the printed Accounts in Germany, have given our Brethren and Friends, from time to time, a distinct view of the internal state of the Missions in all parts of the world; by which it is evident, that also in the year 1820, the Congregations collected from among the Heathen have grown both in number and in grace. We have particularly noticed, with great gratitude, the awakening and divine life, which has been manifested through the preaching of the Cross of Christ. In South Africa, Paramaribo, and the island of Antigua where we have been called upon to form two new establishments, and also in Jamaica and St. Kitt's, the Lord has been pleased to cause His work to flourish. If it still please Him to give success to the testimony of our dear Missionaries, when they preach Jesus and Him crucified among the Heathen; if He grant to them to labour together in brotherly love and harmony of spirit, and humbly and in dependance on Him to do their work; and if He continue to prepare Brethren at home, who gladly and willingly accept of the call to step into the places of those whose labours are finished, and are called home to

Him, or retire to rest at home—then we may rest assured, that the joy and gratitude of our hearts will supersede all fears and doubts, which otherwise might assail us.

In all Heathen Lands new doors are opening, inviting the Messengers of Peace to enter in; and many invitations are sent to us to come and proclaim deliverance to the Captives of Sin and Satan, that they may be translated into the glorious liberty of the children of God, being brought from darkness into the light of the glorious Gospel of God. The harvest truly is great, but the labourers are few. Our slender means render it impossible for us to accept of the invitations given. Let us, Dear Brethren, and most earnestly, see to it, that the Spirit of the Lord may have free course among us in the Brethren's Church; that the members thereof may be well grounded upon the merits of our Blessed Redeemer; and that we may continue to be a people bearing witness, by walk and conversation as well as by doctrine, that in the sacrifice of Christ alone is to be found grace and the remission of sin for all mankind.

We request you to pray most fervently and diligently for us, that we may be strengthened in our official situation; in which we meet, in many respects, with difficulties of various kinds.

Contributions of the London Association.

This Association, which was formed Dec. 12, 1817, has paid the following sums to the Brethren, in aid of their Missions:—

	£.	s.	d.
In 1818	640	9	4
1819	1156	12	2
1820	1095	8	3
1821	1896	12	3

JEWS' SOCIETY.

FOURTEENTH ANNIVERSARY.

THE Rev. George Stanley Faber, B. D. Rector of Long Newton, in the County of Durham, preached the Annual Sermon, at St. Paul's Church, Covent Garden, on Thursday Morning, the 18th of April, from Isaiah lx. 1—5. The object of the Sermon, and the interpretation put by the Preacher on the text, will be seen from the Title assigned to the Sermon on its publication, which has just taken place—"The Conversion of the Jews to the Faith of Christ, the True Medium of the Conversion of the Gentile World." The Collection was 67*l.* 2*s.* 2*d.*

The Annual Meeting was held, on Thursday the 2d of May, in the Egyptian Hall at the Mansion House. The Lord Mayor, having taken the Chair and opened the Meeting, resigned his place to Sir Thomas Baring, the President of the Society. The Report was read by the Rev. C. S. Hawtrey, one of the Secretaries; after which Resolutions were moved and seconded —by Lord Calthorpe, and the Rev. C. Simeon — by the Rev. Lewis Way, and the Rev. John Brown (late of Belfast) — by Mr. Wilberforce, and Robert Grant, Esq.— by Lord Gambier, and the Rev. J. W. Cunningham — by the Hon. Frederic Calthorpe, M. P., and the Rev. Legh Richmond — by the Rev. Daniel Wilson, and Sir Robert Harry Inglis, Bart. — and by the Rev. David Ruell, and the Rev. P. Treschow.

We extract the following Resolutions:—

— That, in the estimation of this Meeting, the communications received from various parts of the world, afford increasing evidence of the favourable disposition of the Jews toward Christianity; and that the beneficial results to which the operations of this Society have led, in those countries to which its attention has been chiefly directed, while they call for devout acknowledgments to Almighty God, afford the amplest encouragement for the continuance of its exertions.

— That the opening prospects of useful exertion in other parts of the world where Jews reside in considerable numbers, especially on the shores of the Mediterranean and in the East, furnish an urgent appeal to the Society for an enlargement of its efforts.

— That, deeply impressed with a

sense of the inefficiency of human endeavours, unless accompanied with the special aid of Divine Grace, this Meeting earnestly calls upon Christians to unite in fervent prayer to God for the abundant effusion of the Holy Spirit, both on the Jewish and Gentile World.

The Collection after the Meeting amounted to 134*l.* 0*s.* 8*d.*

Receipts of the Year.

	£.	s.	d.
Annual Subscriptions	901	7	0
Donations & Life Subscriptions	515	11	6
Associations, and Congregational and Anniversary Collections	7199	10	0
Legacies	278	3	0
Contributions for Hebrew Testament	1038	15	4
Ditto for Building Fund	488	14	9
Ditto for Foreign Schools and Missions	271	6	9
	10,693	8	4
Sale of Books & other Sources,	526	14	7
Total	£.11,220	2	11

The Contributions of the Year exceed those of the Year preceding by the sum of 820*l.* 6*s.* 11*d.*

Payments of the Year.

Jewish Children	1944	1	2
Adult Jews	119	17	0
Foreign Schools and Missions	1999	7	1
Missionary Seminary	744	4	3
Printing the Hebrew Testament and the Prophets	1969	11	5
Building Fund	362	8	10
Printing the Jewish Expository, Reports, and Tracts, Travelling Expenses, Salaries, and Incidentals	2910	9	9
Total	£.10,049	19	6

HIBERNIAN SOCIETY.

SIXTEENTH ANNIVERSARY.

On Saturday the 4th of May, the Annual Meeting was held at Freemasons' Hall; His Royal Highness the Duke of Gloucester in the Chair.

The Report was read by the Rev. Benjamin Richings, one of the Secretaries, when Motions were made and seconded as follows:—by the Earl of Gosford, and the Rev. G. Clarke—by Lord Calthorpe, and the Rev. Dr. Randolph — by the *Rev. John Brown*, and the Hon. C. Shore — by James Grattan, Esq. M. P., and the Rev. G. Clayton — by the Hon. and Rev. G. T. Noel, and J. E. Gordon, Esq. — and by Robert Shapland Carew, Esq. M.P. and Sir Edward O'Brien, Bart. M.P.

Mr. Robert Steven and Mr. Wilberforce also addressed the Meeting: Mr. Steven entered, at some length, into the detail of his last visit to Ireland.

The Collection amounted to 189*l.* 8*s.* 8*d.*

Receipts of the Year.

	£.	s.	d.
Donations	410	11	5
Annual Subscriptions	597	3	0
Auxiliaries and Collections	2061	7	11
Legacies	95	0	0
Collecting Boxes and Sale of Jewellery	37	11	7
Contributions in Ireland	1190	6	10
Contributions from Parents of Scholars	921	17	3
Dividends on Stock	68	7	6
Total	£.5372	5	6

Payments of the Year.

Salaries of Schoolmasters, Inspectors, and Agents, with Travelling Charges	5321	4	11
Purchase of 4220 Testaments, with Printing and Stationery,	384	7	0
Salaries and Poundage	230	15	0
Sundries	317	2	11
Total	£.6253	9	10

SUNDAY-SCHOOL UNION.

This Society was established in the year 1803. Its objects are thus stated:—

1. To stimulate and encourage those who are engaged as Sunday-School Teachers to greater exertions, in the education and religious instruction of the ignorant. 2. By mutual communications to improve the methods of tuition. 3. To enlarge existing Schools, to ascertain those situations in London and its vicinity where Sunday Schools are most wanted, and to endeavour to establish them. 4. To supply Books and Stationery suited for Sunday Schools at reduced prices. 5. To correspond with Ministers and other persons, in the United Kingdom and Abroad, relative to Sunday Schools; and to afford them

such assistance, in the formation of Sunday-School and Sunday-School Unions, as the funds will permit: but in carrying these objects into effect, this Society shall not, in any way, interfere with the PRIVATE concerns of Sunday Schools.

The Annual Meeting took place on Wednesday Morning, the 7th of May, at Six o'Clock, at the City-of-London Tavern; Joseph Butterworth, Esq. M. P. in the Chair. Motions were made and seconded, respectively—by the Rev. Dr. Winter, and the Rev. Mr. Scott — by the Rev. Mr. Marshall, and the Rev. Frederic Monod — by the Rev. F. A. Cox, and the Rev. J. A. Coombs—by the Rev. Dr. J. P. Smith, and the Rev. Joseph Ivimey—by the Rev. Mr. Hillyard, and the Rev. Mr. Wood — and by Mr. W. F. Lloyd, and Mr. H. Althans.

Summary of Returns of Sunday-Schools.

These returns have been received from the different Unions and Reporting Societies in correspondence with the Institution.

	Schools.	Teach	Schol.
Four London Auxiliaries	362	4,908	52,208
Sixty Country Unions and Societies	2567	32,786	296,041
Unions in Wales	172	10,582	93,017
Sabbath-School Union for Scotland	978	9,191	57,831
Sunday-School Society for Ireland	1358	—	156,255
Grand Total	5,637	50,375	656,542
Additions reported since last year	612	14,148	138,859

Of which, 471 are New Schools opened during the past year.

Receipts of the Year.

	£.	s.	d.
Contributions	140	12	4
Publications	1621	12	1
Total	£.1762	4	5

Payments of the Year.

Publications	1358	5	5
Grants to Schools and Societies	72	4	9
Sundries	101	11	7
Total	£.1532	1	9

NAVAL AND MILITARY BIBLE SOCIETY.

FORTY-SECOND ANNIVERSARY.

THE Annual Meeting was held on Tuesday the 7th of May, at the King's Concert Room, in the Haymarket, Admiral Lord Gambier in the Chair.

Major Close, one of the Secretaries, having read the Report, Resolutions were moved and seconded as follows:—by Mr. Wilberforce; and Captain Peckett, of the Bengal Engineers — by Major Stratton, Commandant of the Oxfordshire Yeomanry; and Captain Pearson, R. N. — by the Rev. W. Terrot, Chaplain and Head Master of the Royal Naval Asylum; and the Rev. James Stratton — by Captain Hercules Robinson, R. N.; and Captain Bell, R. A.—by the Rev. Thomas Webster; and Lieutenant White, late of the 36th Regiment—and by Major-General Pritzler; and Rear Admiral Sir Josias Rowley, Bart. K.C.B.

The sum of 194*l.* was received at the Meeting, including 71*l.* 5*s.* for Donations and Annual Subscriptions.

Receipts of the Year.

	£.	s.	d.
Annual Subscriptions	536	10	6
Life Subscriptions and Donations	181	12	6
Collections	101	3	0
Legacy	5	18	2
Auxiliaries and Bible Societies	780	18	7
Sales, and Contributions in return for Bibles and Testaments	434	1	5
Total	£.2040	4	2

Payments of the Year.

Purchase of Bibles and Testaments	1442	5	3
Stationery and Printing Reports	99	3	6
Salaries, Poundage, & Travelling Expenses	336	0	5
Sundries	188	1	6
Total	£.2065	10	8

LONDON MISSIONARY SOCIETY.

TWENTY-EIGHTH ANNIVERSARY.

THE following Sermons were preached on this occasion:—Wed-

nesday Morning, the 8th of May, at Surrey Chapel, by the Rev. Dr. S. Hanna, of Belfast, from John xxi. 17—the same Evening, at the Tabernacle, by the Rev. Timothy East, of Birmingham, from Deut. xxxii. 31. —on Thursday Evening, the 9th, at Tottenham-Court Chapel, by the Rev. W. Wilkins, of Abingdon, from Isaiah xxvii. 13—and on Friday Morning, at St. Anne's Church, Blackfriars, by the Rev. J. A. Stephenson, M. A. Rector of Lympsham, Somerset, from Luke xi. 2. *Thy Kingdom come.* A Sermon was also preached, in French, by the Rev. Cæsar Malan, of Geneva, on Tuesday, May 7th, at the Poultry Chapel, from Acts xvi. 9, 10; and two in Welsh, at Gate-Street Chapel, on Tuesday Evening, May the 14th, one by the Rev. Mr. Davies, from Rom. viii. 19—21, and the other by the Rev. Mr. Owen, from Ezek. xxxvii. 1—10.

At the Annual Meeting, held at Surrey Chapel, on Thursday Morning, W. Alers Hankey, Esq. the Treasurer, in the Chair, Prayer having been offered, the Report was read by the Senior Secretary, the Rev. G. Burder, when Resolutions were moved and seconded as follows:—by the Rev. Dr. Bogue, and the Rev. Joseph Hughes—by Major-General Pritzler, and the Rev. J. Leifchild—by Lord Gambier, and Mr. Wilberforce —by the Rev. Timothy East, and the Rev. Cæsar Malan (in French) —by the Rev. Dr. Collyer, and the Rev. J. A. Coombs—by the Rev. Mr. Robertson, and the Rev. Jabez Bunting—by the Rev. John Campbell, and Lieutenant Jacobs—by C. James Metcalf, Esq., and the Rev. Dr. Waugh—and by B. Shaw, Esq., and the Rev. Dr. Winter.

The following were the principal Resolutions:—

— That the Report, of which an Abstract has now been read, be received and printed: and that the Society, now convened, desires to offer its most de*vout and grateful* acknowledgments to the Supreme Head of the Church, for enabling it, in obedience to the manifest calls of His Providence, to extend its efforts during the past year, especially to the large and interesting Island of Madagascar.

—That this Society is most gratefully sensible of the obligations which it is under to the Right Honourable the Lords Commissioners of His Majesty's Treasury, the Right Honourable the Secretaries of State, and other Members of His Majesty's Government, for the favours uniformly and readily afforded to its Directors in their Missionary Operations. Thanks are also sincerely tendered to the various Representatives of His Majesty's Government in the British Possessions abroad, for the protection and encouragement granted to its Missionaries. The Society offers, at the same time, its grateful acknowledgments to the Court of Directors of the Honourable East-India Company, for the many facilities afforded by that Court to the Society.

—That the Society, deeply affected by the condescension and generosity of the Emperor of all the Russias, humbly entreats His Imperial Majesty to accept this expression of cordial gratitude, for the interest which he was pleased to manifest, when the greatly enlarged expenditure of the Society was made known to him, through the medium of His Excellency Prince Alexander Galitzin, in graciously ordering a Donation of Seven Thousand Rubles to be given in aid of its Funds. The Society also begs leave to embrace this opportunity of tendering its most grateful thanks to His Imperial Majesty, for the numerous favours previously conferred by His Majesty and his Government on the Missionaries of the Society, since the establishment of the Missions in His Majesty's Siberian Dominions.

— That the cordial thanks of this Meeting be given to all the Ministers and Congregations, and to all the Officers and Members of Auxiliary Societies and Associations in England, Scotland, Wales, and Ireland, who, by their personal labours and pecuniary contributions, have so essentially promoted the interests of this Society. In this Vote of Thanks to its numerous Benefactors, this Meeting wishes especially to include the President of the Tahitian Auxiliary Society, King Pomare, with the Chiefs of that and other Islands of the South

Seas, and all the other Members of that Society, for their liberal Contribution (in addition to a former one) of the productions of their Country, amounting in its gross value to 1877*l.* 3*s.* 7*d.* This Meeting further recognises in this Vote its obligations to the Auxiliary Societies and Contributors in the East Indies; in the Colony of the Cape of Good Hope; in the Islands of Mauritius and St. Helena; in Demarara, Berbice, and the Island of Bermuda. The Thanks of the Society are also due to the Contributors in Russia, France, Switzerland, and other parts of the European Continent —to those also, who, in consequence of the Treasurer's Address in the Missionary Chronicle for January last, have made extraordinary Donations to the Society. The Society also returns thanks to all the Contributors in England, or elsewhere, toward the Anglo-Chinese College at Malacca, the Missionary Chapel, &c. at Cape Town, the support of Native Teachers, and the Education of Native Females in India.

—That this Assembly, fully aware that the annually enlarging operations of the Society necessarily require a proportionate increase of its funds, and earnestly desiring that it may be enabled to meet the future calls of Divine Providence for the Establishment of New Missions—does resolve and pledge itself, and recommend to its friends in the country, to use the most strenuous endeavours to augment the Society's Funds, especially by the formation of Congregational Associations (including Female and Juvenile) and Auxiliary Societies, in the several forms of which they are susceptible. And this Meeting earnestly recommends to the friends of the Society throughout the country, to employ their influence in establishing such Societies, wherever it may be practicable; and also to inform the Directors, in London, of those places in which such Auxiliaries may be formed.

—That this Meeting desires to express its most cordial and affectionate wishes for the prosperity of every kindred Institution throughout the world; and rejoices in the Christian Harmony which prevails among all the Societies and their Missionaries, both at home and abroad.

—That the Society, in concluding its present Meeting, humbly and earnestly commits the Officers, Directors, and Missionaries of the Society, with all its important interests, to the care, guidance, and blessing of the Great Head of the Church; and being deeply conscious of the inefficacy of all human means to accomplish the great object contemplated (the Conversion of the World) does most affectionately entreat all the Members of this Society to abound in fervent and incessant prayer for a more copious effusion of the Holy Spirit, on all engaged in the work, that so the ensuing year may be more prosperous than the past, and more productive of Glory to God in the Salvation of immortal souls.

The Lord's Supper was administered on Friday Evening, at Sion, Orange-Street, Silver-Street, and Tonbridge Chapels.

The Collections at the different places amounted to the following sums:—

	£.	s.	d.
Surrey Chapel	357	8	3
Tabernacle	202	6	9
Annual Meeting	392	15	6
Tottenham-Court Chapel	153	15	0
St. Anne's Church	191	4	0
Sion Chapel	100	19	6
Orange-Street Chapel	83	0	0
Silver-Street Chapel	58	7	6
Tonbridge Chapel	42	11	6
Poultry Chapel	23	10	0
Gate-Street Chapel	10	8	6
Albion Chapel (Young People)	16	0	0
Total	1632	6	6

The Collection at the Annual Meeting included a Benefaction of 100*l.*, "A Thank-offering to God"; with another of 50*l.*, from Joseph Trueman, Esq.

State of the Funds.

The Receipts of the Year had been 29,437*l.*; which was an increase on the Twenty-seventh Year of 3263*l.* The Expenditure had, however, much exceeded the Income; having amounted to 40,279*l.* —leaving a deficiency of not less than 10,842*l.*

On this subject, the Directors remark—

This excess of Expenditure beyond the Income has, in part, been occasioned by the extraordinary exertions of the Society during the past year;

but is chiefly attributable to the permanent charges, resulting from its extending operations during several preceding years. It cannot, therefore, but be a source of great anxiety, if not alarm, to those interested in its welfare; as a continuance of a similar excess for three years, would not only exhaust the whole stable property of the Society, and leave it without the means of undertaking any NEW Missions, but also render embarrassment in supporting the OLD.

While, however, the Directors cannot but feel that the state of their pecuniary affairs is such, as to occasion anxiety, and to call forth the utmost energy in enlarging their funds, on their own part and that of the friends of the Society throughout the country, they encourage the assurance, that the disclosure of the threatened danger will prove the means of its prevention, by adding that STIMULUS TO EXERTION, which a conviction of its absolute necessity, acting upon the still higher motives which the Cause itself supplies, cannot fail to afford.

RELIGIOUS TRACT SOCIETY.

TWENTY-THIRD ANNIVERSARY.

ON Friday Morning, the 10th of May, the Annual Meeting was held at the City-of-London Tavern, at Seven o'Clock; Joseph Reyner, Esq., the Treasurer, in the Chair.

Resolutions were moved and seconded as follows:—by the Rev. John Clayton, Jun.; and the Rev. Mr. Roberts, of Tralee—by the Rev. J. Hillyard; and the Rev. James Marshall, of Glasgow—by the Rev. Frederic Monod, of Paris; and the Rev. Legh Richmond—by the Rev. Mark Wilks; and the Rev. G. Clayton—by the Rev. Peter Treschow; and the Rev. Mr. Thodey, of Cambridge.

It appeared from the Report, that the Tracts issued during the year had amounted to 5,222,470; being an increase of 388,700 on the number of the preceding year. Since the formation of the Society in 1799, the issues amount to FORTY-FIVE MILLIONS, besides *others printed abroad.*

The Rev. John Clayton, in moving the reception of the Report, adverted to a measure recently adopted by the Committee, of printing what are called the "Dying Speeches" of the unhappy malefactors who suffer the extreme sentence of the law. By this means, instead of the trash hawked about under this title, they are enabled to put into extensive circulation, together with an instructive account of the criminal, a variety of seasonable and salutary remarks. On a recent occasion, not less than 24,000 copies of one of these papers were circulated within the compass of a few hours.

Mr. Clayton related the following striking anecdote:—

Some years ago, on a winter night, when the snow was falling heavily, a poor Woman, with five children, reached a village in Essex, just as a farmer's lad was closing a barn. She requested him to ask his master's permission, that they might pass the night in the barn. The lad did so; and the master, who was a humane man, ordered him to take a bundle of straw, and make them a comfortable bed. The poor woman felt grateful; and, wishing to show her thankfulness, asked the lad if he liked to hear a song: hoping it might prove one of a licentious description, he replied, Yes; upon which, she and her children sang one of Dr. Watts's Hymns. The lad felt interested. She asked him if he had ever prayed to God, and thanked him for the mercies which he enjoyed; and said that she was going to pray with her children, and he might stay if he pleased: the lad remained while she offered up a grateful prayer for the mercies which she enjoyed, and intreated the divine blessing for him. He then retired, but could not sleep: what he had heard remained on his mind. After passing a thoughtful night, he resolved on going again to the barn to converse further with the woman: she was gone; but, from that day, he became an altered character.

This account was brought to light on occasion of his applying for admission to a congregation of which he is now a member.

In illustration of the benefits which may be derived from intimations such as those conveyed by

Religious Tracts, Mr. George Clayton stated a remarkable circumstance :—

A Young Man, gay, thoughtless, and dissipated, with a companion like himself, was passing along the street, intending to go to one of the theatres: a little boy ran by his side, and attempted to put a Letter into his hand: he repulsed the boy: but the boy persevered; and when the Young Man's companion attempted to take it, the boy refused him, saying to the other, "It is for you, Sir!" He opened the paper, and read its contents: they were simply these words, "Sir, remember the Day of Judgment is at hand." It pleased God that these words should arrest his attention: he was struck with them: he felt disinclined to proceed, and said he should return home. His companion rallied him; but he took leave of him, and bent his course homeward. On his way, he observed a Place of Worship open; and though he was not accustomed to attend the House of God, he felt inclined to go in, and did so. A venerable and respected Minister, well known to most of you, was about to preach, and was then reading his text: he had chosen these words, *This is the finger of God.* (Exod. viii. 19.) The extraordinary combination of circumstances (receiving the Letter and hearing these words,) deeply impressed his mind; and, by the blessing of God, what he heard produced an entire change of conduct and feeling: he was led to the Saviour, and to that peace which passeth all understanding. He is now a respected and useful member of a Christian Society.

The Collection amounted to 57*l.* 13*s.* 6*d.*

Receipts of the Year.

Collections	415	7	3
Donations & Life Subscriptions	364	1	10
Annual Subscriptions	627	6	0
Auxiliaries	797	1	10
Legacies	64	0	0
Sale of Publications	6823	11	8
Sundries	169	14	5
Total	£.9261	3	0

Payments of the Year.

Printing and Paper for Tracts, &c.	5736	16	11
Gratuitous Issues of Tracts, &c.	1065	1	10
Loss on Tracts and Sheets sold to Hawkers	129	9	7
Repayment of Advances	322	17	0
Rent, Taxes, Repairs, Fitting-up, &c.	787	16	1
Travelling Expenses	142	7	2
Salaries, Poundage, Translations, Shipping Charges, Stationery, and Incidentals	1057	11	6
Total	£.9242	0	1

AFRICAN INSTITUTION.

SIXTEENTH ANNIVERSARY.

We expressed our hope, in stating the proceedings at the last Anniversary, that the objects of the Institution would be more justly appreciated and its means of exertion increased. A measure has been adopted on the present occasion, which will doubtless lead to this desirable result. The time of the Annual Meeting has been brought within the range of the Anniversaries of other Benevolent Societies —while the attendance of all persons of both sexes, interested in the welfare of Africa and the extinction of the Slave Trade, has been invited; and Noblemen and Gentlemen, who have zealously laboured in this humane cause, have forcibly urged its claims upon the Meeting, which completely filled the spacious Hall at Freemasons' Tavern. A satisfactory pledge of increasing funds was given on this occasion, in a Collection which nearly equalled one-third of all the Subscriptions and Donations of the preceding year.

Preparatory to this Meeting a Circular was distributed, which we here copy, as it states, in a short compass, the strong claims of the Institution to the support of all the sincere friends of the African Race:—

Address to the Friends of Africa.

Fifteen years have elapsed since Great Britain, by an Act of the Legislature, prohibited its subjects, under heavy penalties, from taking any part in that Trade which has since been described, by the unanimous voice of the great Powers of Europe, assembled in Congress at Vienna, as "a scourge

which has long desolated Africa, degraded Europe, and afflicted humanity;" and it is now classed by the British Parliament among the foulest crimes. Soon after the passing of that Act, a considerable number of those who had strenuously exerted themselves, through a long series of years, to expose the enormities inseparable from this horrid traffic, and to procure the co-operation of the Friends of Humanity in its Abolition, formed themselves into a Society, under the name of the AFRICAN INSTITUTION, with a view, not only to promote the civilization of much-injured Africa, but also, as essential to this object, to watch most carefully over the conduct of those who might attempt to evade the Abolition Laws.

Great Britain had the less difficulty in effecting the abolition of this traffic, by reason of the liberty of her Press and the nature of her Government, which rendered it comparatively easy to convey the necessary information respecting the real character of this Trade to all classes of society. But the case is very different in many of the nations of the Continent. In few, perhaps in none of them, do the same facilities to the diffusion of knowledge and the forming of Societies for the objects of benevolence exist; and, consequently, very erroneous ideas prevail abroad on the subject of the African Slave Trade.

The information received from time to time by the African Institution—of the horrid crimes perpetrated in Africa, and on the high seas, by miscreants who make it their business to buy and sell their fellow-creatures, and of the alarming increase of this abominable traffic under the flags of France, Spain, Portugal, and the Netherlands—is of such a nature, as to render it the duty of the Institution to give the utmost publicity to the facts which are constantly coming to their knowledge, and to call the attention of the British Nation, in a very particular manner, to the enormities now practised upon the persons of the helpless children of Africa—enormities never exceeded in the annals of oppression and cruelty. At the present moment, vast numbers of innocent men, women, and children, are languishing in the hands of their tormentors: many are suffering a most cruel and lingering death, by suffocation in the holds of Slave-ships: thousands are on their way to interminable slavery, to which they will infallibly be consigned, unless previously released by death, or rescued by the intervention of some merciful hand, from those dealers in human blood, whom the American Government has declared to be Pirates, and who, instead of being protected and sheltered, ought to be branded by every Civilized State as enemies to the human race.

The African Institution is persuaded, that, in France, now most deeply implicated in this cruel traffic, as well as in the Netherlands, Portugal, and Spain, the public at large are not yet informed of the real nature and vast extent of the crimes daily and hourly pepetrated by the subjects of their respective countries, who are engaged in the African Slave Trade. The Directors have therefore determined, if furnished with means, to publish in various languages the facts which are almost daily communicated to them, in the firm conviction, that, when these facts shall be generally known, the wise and the good of all nations will rise up, and, with the voice as of one man, solicit their respective Governments to abolish a traffic marked in every stage with blood, disgraceful to every nation that does not use the greatest exertions for its utter extinction, and a standing reproach to the Christian Name.

The African Institution, therefore, invites the Friends of Humanity and Religion to its Sixteenth Anniversary Meeting, to be holden at the Freemasons' Hall, on Friday the 10th of May; at which Meeting his Royal Highness the Duke of Gloucester will take the Chair. It is intended, on that occasion, to bring forward certain Resolutions, which will doubtless be supported by several of those Members of Parliament who have so frequently distinguished themselves by pleading for Africa in the great Council of the Nation.

His Royal Highness took the Chair at the Meeting, at One o'Clock. The Report having been read by the Secretary, Thomas Harrison, Esq., Resolutions were moved and seconded—by Lord Calthorpe, and the Earl of Nugent—by the Marquis of Lansdown, and Mr. Wilberforce—by Henry Brougham, Esq., M.P. and the Rev. J. W. Cunningham—by John Ashley Warre, Esq. M.P.

and John Bowring, Esq.—by James Stephen, Esq., and W. Smith, Esq. M. P.—by T. Fowell Buxton, Esq. M. P., and Zachary Macaulay, Esq. —by E. Bootle Wilbraham, Esq. M. P., and the Rev. W. Dealtry— and by the Right Hon. J. C. Villiers, M. P. and Sir Thomas Dyke Acland, Bart. M. P.

The principal Resolutions here follow. They give a brief view of the present state of the question relative to the Slave Trade:—

—That this Meeting contemplates with the deepest regret the enormous extent to which the Slave Trade, so long the Scourge of Africa and the Disgrace of Europe, is still carried on; notwithstanding the solemn obligations to suppress it imposed on every Christian State, no less by the Religion which it professes than by a regard to its own National Honour: and does most earnestly implore His Majesty's Government to persevere in their honourable efforts to accomplish this object, until it shall have been completely attained, and especially to use their influence that the Slave Trade shall be declared Piracy by the concurrent sentence of all nations.

—That this Meeting views with peculiar satisfaction, not only the desire manifested by the Government and Legislature of the United States of America to co-operate with Great Britain in putting an end to the Slave Trade; but, above all, the bright example which they have recently held forth to all other States, in being the foremost to declare that trade Piracy.

—That this Meeting has derived much gratification from the honourable zeal displayed by the Cortes of Spain, to deliver their country from the guilt and pollution of the Slave Trade, by subjecting all concerned in it to severe and infamous punishment.

—That this Meeting has been in the highest degree gratified by the illustrious career, which has been pursued by the rising Republics of Southern America: not only in absolutely interdicting, from the moment of their own independence, all trading in the flesh and blood of their fellow-beings, but in striking at the very root of that infamous commerce, by declaring the speedy extinction of Slavery itself, and by abolishing all those cruel and invidious distinctions, arising from difference of colour, which form one of the worst features of Colonial Bondage.

—That this Institution will rejoice to co-operate with all similar Institutions, in all parts of the world, whose object it shall be to promote the complete and final suppression of the Slave Trade.

—That the friends of the Abolition of the Slave Trade, in every part of the United Kingdom, be earnestly solicited to aid the funds of the Institution: that it may be enabled to diffuse, in Foreign Countries, a knowledge of the real nature of this destructive traffic; and otherwise to promote, in every possible way, its total abolition, and the improvement and civilization of the African Continent.

Mr. Brougham touched on a topic, which demands the serious consideration of all Foreigners who would palliate the continuance of the Trade, on the plea of the subject being new to them. We hope that the information which the Directors are about to diffuse on the Continent, relative to the crimes perpetrated in the pursuit of this Traffic, will be accompanied by a strong appeal in the spirit of the following remarks of Mr. Brougham.

It would seem, from the Report, that the history of the chief countries of Europe, since the peace, exhibited nothing but a series of pledges given to be forfeited—opportunities of benefiting mankind afforded, only to be thrown away—chances held forth to the nations of the world, but cast aside, of recovering themselves, and of gaining imperishable renown. He looked with indignation at the contrast presented to these nations by the United States of America; and the still greater contrast presented by the subjects of a free country, in the performance where they had not promised so much, to those governments which had promised so much and performed so little. These Governments stood wholly without excuse, and he would press upon them, if they could hear him—he would press upon their people, through whom those Governments must sooner or later hear it—that vain will be their plea of England's example of indifference to this traffic

for a series of years, even if that plea were stronger than it can be pretended to be.

True it is, that this is the Fortieth Year since the wrongs of Africa first caught the attention of the English ear. At that time, a small Society (principally from among the Society of Friends) six in number, of whom alone George Harrison was the survivor, met in conclave upon this traffic. This Society sought information: they were followed by Thomas Clarkson; and, treading on his heels in the great work, came his Honourable Friend (Mr. Wilberforce), who had rendered his name illustrious by his services in this holy cause. And yet, notwithstanding the great exertions of such men, twenty-five years elapsed, from the beginning to the conclusion of their efforts, so far as the passing of the Abolition Act.

Why did he refer to these facts?—that they might take to themselves the deep shame of allowing so many years to elapse in the progress of such a question; not to vindicate Foreign Powers, or allow their plea of the example of England. When the subject was first taken up in England it was new: its details and atrocities were unknown: the effect of measures was untried. But would it be contended that the powers of the Continent could plead that ignorance? Had they not had the benefit of the progressive experience of England? They might, indeed, have come into the discussion at the eleventh hour; but they did so with all the advantage of hearing the ten hours' previous debate, and acquiring all the experience of the past to regulate their decision. They must start, therefore, with us at the present time; and not flatter themselves with the delusive hope, that either among the wise or the good men of future times they would stand justified in a delay, which in the case of England was without defence, but which in their case would be utterly without palliation.

Mr. Randolph, the distinguished American, was present; and, in the unavoidable absence of the American Ambassador, rose to return thanks for the respect paid to his country in one of the preceding Resolutions. He assured the Meeting that all that was exalted in station, in talent, and in moral worth, among his countrymen, was firmly united, as in England, for the suppression of the infamous traffic in Slaves. It was gratifying to him to know that Virginia, the land of his sires and the place of his nativity, had, for half a century, affixed a public brand and indelible stigma on this trade, and had put in the claim of the wretched objects of it to the common rights of humanity. The simplicity of Mr. Randolph's appearance and manner, with his easy and unaffected address, greatly attracted the attention of the Meeting.

The Collection, including 109*l.* 18*s.* 6*d.* Donations, amounted to 204*l.* 17*s.*

Receipts.

	£.	s.	d.
Subscriptions and Donations..	645	2	0
Proceeds of the Life of the late Mr. Granville Sharp, presented by the Author, Prince Hoare, Esq.....	479	0	0
	£1124	2	0

Expenditure.

	£.	s.	d.
Translating and Printing Tracts relative to the Slave Trade in Foreign Languages.....	404	13	4
Printing the Report.....	196	6	0
Stationery, Rent, Salaries, and Incidentals.....	507	4	4
	£1108	3	8

MERCHANT-SEAMEN'S BIBLE SOCIETY.

FOURTH ANNIVERSARY.

THE benefits derived to Merchant-Seamen from this Institution, have been frequently noticed in our Reports of the proceedings of the British and Foreign Bible Society, of which it is an Auxiliary. It was formed in February 1818; and has now begun to hold its Anniversary, in connection with other Societies, in the month of May.

At the Fourth Annual Meeting, which took place on Monday the 13th of May, at the City-of-London Tavern, Admiral Viscount Exmouth, G. C. B. the President of the So-

ciety, was in the Chair. The Movers and Seconders of Resolutions were—the Earl of Rocksavage, and Sir C. Hawkins, Bart. M. P.—Mr. Wilberforce, and the Rev. John Brown—the Right Hon. J. C. Villiers, M. P., and Captain Saumarez, R. N. — W. Taylor Money, Esq. M. P., and the Right Hon. C. Grant, M. P.—and the Hon. and Rev. G. T. Noel, and Sir T. Dyke Acland, Bart. M. P.

It appeared from the Report, that the gratuitous distribution of the Scriptures, by the Society, among Merchant-Seamen, since its formation, had amounted to 3088 Bibles and 7768 Testaments; and that the Sales, in the same period, at half or three-fourths of the cost price, had been 3120 Bibles and 1010 Testaments. Of the number, however, gratuitously distributed in the first instance, 427 Bibles and 1087 Testaments had been since paid for by the Merchants in London.

It is an encouraging fact, that, while the gratuitous distribution has gradually lessened, the sales have increased. In the first year, 5773 Bibles or Testaments were distributed—in the fourth, 877: in the first year, 597 were sold—in the fourth, 1118.

The Annual Subscriptions of the Society do not amount to more than 188*l.* 11*s.* 0*d.*; but it has been liberally assisted by the Parent Institution. No less a sum, however, than 3854*l.* 13*s.* 4*d.* has been contributed, since the formation of the Society, by the Merchants, Ship Owners, and others who take an interest in the moral and religious welfare of the Merchant-Seamen, for the exclusive purpose of supplying this valuable body of men with the Holy Scriptures.

The Society has been assisted, in the last year, by an Association of Ladies, under the patronage of the Duchess of Beaufort, the funds of which are to be equally divided between the Naval and Military Bible Society and the Merchant-Seamen's Bible Society. The sum of 102*l.* 9*s.* 6*d.* has been paid to this Institution by the Association.

The Collection at the Annual Meeting amounted to 75*l.* 5*s.* 6*d.*

BRITISH & FOREIGN SCHOOL SOCIETY.

SEVENTEENTH ANNIVERSARY.

On Wednesday Evening, the 15th of May, the Annual Sermon was preached at Great Queen-Street Chapel, by Professor Cairns, of Belfast, from Matt. x. 8. *Freely ye have received, freely give.*

On Thursday the 16th, the Annual Meeting took place in Freemasons' Hall; His Royal Highness the Duke of Sussex in the Chair. The Rev. G. Clayton, one of the Secretaries, read the Report; after which Resolutions were moved and seconded, respectively, as follows:—by T. Spring Rice, Esq. M. P., and the Rev. G. Burder—by Mr. Wilberforce, and the Rev. Rowland Hill—by the Baron de Stael, and the Rev. Mark Wilks—by W. Evans, Esq. M. P., and the Rev. F. G. Cox—by John Randolph, Esq. (Member of the American Congress), and Mr. Joshua Van Oven—by Lord Ebrington, and the Rev. Dr. Schwabe—and by the Rev. Dr. Waugh, and the Rev. Nicholas Bull.

The Expenses of the year had exceeded the Income by about 450*l.* The Society is in debt to the amount of nearly 6000*l.*: this sum the Treasurer, Mr. W. Allen, hoped to be able to raise by benefactions of 100*l.* each: he had already received the names of five Contributors to that amount.

Seven of the Madagascar Youths, now under education by the Society at the expense of Government, were present: Mr. Hill bore a strong testimony to their improvement and good conduct.

The Collections amounted to 75*l.* 12*s.* 9*d.*, and the Donations and Subscriptions to 178*l.* 18*s.* 0*d.*

Miscellanies.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From April 21, 1822, *to May* 20, 1822.

ASSOCIATIONS.	Present. L. s. d.	Total. L. s. d.
Aldershot (Hants)	3 16 8	16 19 9
Basingstoke	5 0 0	193 16 3
Bedfordshire	3 3 0	858 13 8
Bentinck Chapel	50 0 0	4002 11 0
Bewdley	110 9 0	705 11 9
Brewham (Somerset)	3 13 5	12 5 9
Bristol	700 0 0	20662 6 6
Bridewell Chapel	34 19 7	190 19 10
Cambridge—Town, County, and University	185 0 0	3934 5 5
Carlisle	60 0 0	1867 0 11
Chepstow	6 0 0	196 0 4
Chichester	45 0 0	547 17 6
Chobham and its Vicinity (Surrey)	38 0 0	991 0 4
Clapham	74 8 7	2618 5 3
Clifton (Warwickshire)	22 0 0	226 11 10
Colchester and East Essex (School Fund)	5 0 0	3223 9 10
East Tytherley (Hants)	5 10 0	56 18 0
Edinburgh Auxiliary	225 0 0	1567 10 9
Essendon (Herts)	5 4 0	22 13 3
Falmouth	84 14 6	469 7 0
Gloucestershire (Forest-of-Dean Branch)	100 14 2	618 17 9
Halifax	30 0 0	626 16 3
Hastings and Oare	26 0 0	431 7 3
Holywell (Flintshire)	13 13 0	13 13 0
Kennington	39 18 6	526 7 9
Kirby Misperton (Yorkshire)	18 7 2	58 6 10
Kirkby Lonsdale	56 18 6	536 6 5
Lancaster & North Lancashire,	40 0 0	805 5 4
Lincoln	64 9 3	511 5 8
Lympsham (Somerset)	4 4 0	150 15 6
Manchester & East Lancash.	269 19 0	3927 19 4
Morden (Surrey)	7 13 3	132 4 4
Newcastle-upon-Tyne	41 16 10	1285 10 10
North Shields	18 10 3	195 3 1
Penton (Hants)	11 5 6	117 3 6
Plymouth Dock & Stonehouse,	12 13 6	295 15 5
Pontefract	14 0 0	346 3 0
Richmond (Surrey)	37 13 0	469 14 0
Romsey	12 17 6	127 17 6
St. Antholin's, Watling Street,	10 7 11	206 4 3
St. Swithin's, London Stone,	4 5 9	49 18 6
Suffolk (Sudbury Branch)	45 0 0	3807 9 0
Sunderland & Bishops Wear-mouth	141 0 0	421 0 0
Wellington (Somerset)	5 0 0	351 4 5
York	383 3 10	4699 9 4

COLLECTIONS.

Austin, Mr. B. Mitcham, from his Workmen	7 0 0	31 7 0
Bellbroom, S. Esq. a few Gentlemen, by him	98. 2 0	899 14 0
Boncraft, Miss, Wandsworth	7 5 8	7 5 6
Bienvenue, Mr. N., Southampton,	16 9 0	30 5 8
Berry, Rev. J. Newbury	2 14 0	2 14 0
Bird, Mr. Lichfield	1 17 6	38 1 3
Broughton, Miss, Mecklenburgh Square	3 0 0	8 6 0
Brown, Mr. C. Chelmsford	6 6 7	19 13 10
Burgess, Mrs. Edward, Waltham Abbey	18 0 0	18 0 0
City Sunday Schools, by Rev. Isaac Saunders	8 4 0	97 19 9
Elston, Mrs. Giltspur Street	2 0 0	36 4 0
Friends near Canterbury, by Rev. T. Bartlett	34 3 6	140 17 1
Godde, Miss, Kensington	18 0 0	58 0 0
Grey, Miss, Portsmouth	2 14 0	28 1 6
Hodgson, Mr.	2 0 0	2 0 0
Latimer Sunday School	2 13 0	2 13 0
Olerenshaw, Miss, Mellor Derbyshire	3 0 0	10 0 0
Mountain, Miss, Snow Hill	1 14 8	1 14 8
Samler, Mrs.	2 0 0	13 4 0
Scott, Mrs., Chelmsford	2 0 0	30 6 0
Silk, Mr., Shoe Lane	2 10 0	6 11 0
Watkins, Master, Turnwheel Lane,	2 12 0	5 4 0

LEGACY.

Residue of the Estate of Mrs. Mary Davis, late of Reading	81 0 0

BENEFACTIONS.

Anonymous (Bank Note, No. 13305.)	5 0 0
Blosset, Sir Henry R. Chief Justice of Bengal	50 0 0
Buttler, C. Esq. Old Jewry	10 10 0
De Campagne, Monsr. Pffafechon, near Zurich	84 0 0
Dönhoff, Count, Hohendorff, in East Prussia	40 0 0
Friend, by Rev. Thomas Sheppard	44 2 0
Friend, for New Zealand	20 0 0
Rose, Right Hon. Sir G. H. Vice-President	10 0 0
R. T. by Mr. Hatchard	5 0 0
S. B. ditto	5 0 0
Sandford, G. Esq. Stowey Mead, Bristol,	10 10 0
Thomas, Rev. J. Vicar of Great Burstead,	10 10 0
Villiers, Right. Hon. J. C. M.P.	5 0 0
Williams, Mrs., Moor-House, Rickmansworth	5 0 0
Y. M. by Mr. Hatchard	5 0 0

CONGREGATIONAL COLLECTIONS.

At the Twenty-second Anniversary, after a Sermon at St. Bride's Church by Rev. M. Thompson	201 19 7	
At Freemasons' Hall	167 7 5	369 7 0

SCHOOL FUND.

Colchester and East-Essex Association, For *Louisa Hooper*, Fifth Year,	5 0 0
Friends at White Rothing, For *John Grundy Thompson*, Third Year,	5 0 0
Stephenson, Mrs. Hampstead Road, For *Anna Cecilia Rhodes*, Fifth Year,	5 0 0
White, Mrs. George, For *George White* . . . Fifth Year,	5 0 0
Younger Females of a Family, For *James William* . . Sixth Year,	5 0 0
Derby and Derbyshire Asso. (Ladies Committee), For *Mary Buchanan*, Fifth & Sixth Yrs.	10 0 0

ERRATUM.

At p. 176, the total of the Contributions from the Chester and Cheshire Association should have been stated at 1501. 10s. 7d., instead of 1390l. 10s. 7d.

Missionary Register.

JUNE, 1822.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

Activity of Ladies' Associations.

Some recent reports from Mr. C.S. Dudley afford increasing evidence of the benefits resulting from the exertions of Ladies in promoting the circulation of the Scriptures among their neighbours.

Associations were lately formed at Newport, at Cowes, and at Ryde, in the *Isle of Wight*. There are 102 Collectors; who have obtained, in a few weeks, 1386 Subscribers, and have paid in 190*l.* 4*s.* 2*d.* Of this number, 752 are subscribers for Bibles and Testaments, out of a population not exceeding 6000—"a conclusive evidence," Mr. Dudley remarks, "of the NECESSITY which existed for such or similar means of supply; while the gratitude of the Labouring Classes affords a pleasing proof of the acceptable nature of the means."

At *Southampton*, a Ladies' Association has, in five years and a half, distributed 2077 Bibles and Testaments; and has collected 1569*l.* 10*s.* 1*d.*, of which they have granted 500*l.* in aid of the Society's general objects. Ten Children collected, in free contributions from their friends and school-fellows, the sum of 73*l.* 17*s.* 6*d.*

At *Warwick*, a Ladies' Association has obtained, in five months, 1219 Subscribers, of whom 775 are for Bibles and Testaments. The sums collected amount to 227*l.* 6*s.* 11*d.*, of which nearly half are free contributions.

CHURCH MISSIONARY SOCIETY.

Formation of the Montgomeryshire Association.

We have inadvertently omitted to notice the establishment of this Association. This took place at a Meeting of the Friends of the Society, which was held at Llanfyllin, on Wednesday the 7th of November.

In August 1816, a Society was formed at Llanfyllin, intended to comprehend the Six Counties which form the northern part of the Principality: see our Volume for 1816, pp. 324 and 325. This Society, under the title of the "North-Wales Auxiliary," has remitted about 355*l.* to the Parent Society. It has been found, however, in practice, that these Counties have too little communication with one another to be united efficiently in one Association. A separate Association has, therefore, been formed for Montgomeryshire: and, as opportunities offer, Associations will also be established, it is hoped, in the Counties of Merioneth, Denbigh, Flint, Caernarvon, and Anglesea; copies of the Proceedings on the 7th of November having been forwarded, with this view, to various parts of those Counties.

The sum of 70*l.* 15*s.* has been received as the first-fruits of the Montgomeryshire Association.

President,
Right Hon. C.W.W.Wynn,
M.P. for the County.

Treasurer,
Rev. David Hughes, M.A.
Rector of Llanfyllin.

Secretary,
Rev. Rowland Williams, Vicar of Myfod.

Sermons and Meeting at Holyhead.

The Rev. C. Simeon and the Rev. W. Marsh, on their way to Ireland, preached for the Society, at this extreme point of one of the Counties which we have just mentioned, on Friday the 12th of April. A Meeting was also held, Captain Stephens in the Chair, at which assistance was rendered by the Rev. E. A. Owen, the Vicar, and the Rev. John Langley, of Shrewsbury. The day was particularly unfavourable; as it rained hard and blew a hurricane: but the few friends who could attend expressed their confident expectation that the Society would receive support throughout North Wales.

Eighth Anniversary of the Hibernian Auxiliary.

Mr. Simeon and Mr. Marsh visiting Ireland, in furtherance of the interests of the Jews' Society, attended at the Annual Meeting of the Church Missionary Auxiliary, as the representatives of the Parent Society.

The Meeting was held at the Rotunda, in Dublin, on Friday the 19th of April. The Lord Archbishop of Tuam took the Chair. The Rev. R. H. Nixon, one of the Secretaries, read the Report.

Movers and Seconders.

The Hon. James Hewitt, and the Hon. and Rev. R. Maude—the Right Hon. Viscount Lorton, and the Rev. C. Simeon—the Right Hon. Mr. Justice Daly, and the Rev. W. Marsh—the Hon. and Rev. E. Wingfield, and the Rev. W. Bushe—the Right Hon. the Earl of Gosford, and the Rev. Peter Roe—the Rev. Robert Shaw, and the Rev. B. W. Mathias—and the Rev. J. H. Singer, and the Very Rev. the Dean of Dromore.

Fourteen Associations had been added in Ireland, during the year.

As a proof of the zeal with which the cause of Missions is supported, it deserves to be stated, that the Forty-second Regiment, stationed at Kilkenny, had contributed 29*l.*

Between forty and fifty Clergymen breakfasted together, on the morning of the Anniversary.

The Rev. Henry Palmer, proceeding as one of the Chaplains to Sierra Leone, and the Rev. G. T. Noel, having assisted, as stated at p. 146 of our Number for March, at the Anniversary of the Edinburgh Auxiliary, visited various places, on behalf of the Society, in the North of England.

First Anniversary of the North-Shields Association.

This was held on Monday the 22d of April, the Rev. W. Mack in the Chair. The room was crowded; and great numbers could not obtain accommodation.

Movers and Seconders.

The Rev. H. Palmer, the Rev. B. T. Haslewood, the Rev. H. Parker, the Rev. S. Megisson, W. Chapman, Esq., the Rev. W. Carus Wilson, and the Rev. John Tyson.

The Collection was 9*l.* 18*s.* 7*d.*

Formation of the Darlington Association.

A Meeting was held at Darlington, on Tuesday the 23d of April, the Rev. Mr. Atkison in the Chair, for the formation of an Association in support of the Society, at which upward of 1500 persons, it is said, were present.

Movers and Seconders.

The Rev. H. Palmer, Mr. Botcherly, the Rev. H. Parker, the Rev. Mr. Carn, the Rev. S. Megisson, the Rev. Mr. Brown, the Rev. Mr. Armstrong, the Rev. W. Carus Wilson, the Rev. Mr. Hammond, and Mr. R. Wilson.

The Collection amounted to 22*l.* and great interest was excited.

Fourth Anniversary of the Carlisle Association.

The Third Anniversary took place in August 1820; but, from un-

able circumstances, the Fourth elayed beyond the usual time. change, however, from Auto Spring,' will facilitate the lance of the Society's repre-ives.

the present occasion, Mr. r, having proceeded to Carfrom Darlington, was joined r. Noel and the Rev. R. W. orp. On Friday, April the the Collectors met, and were ssed by Mr. Palmer and Mr. orp.

e Fourth Annual Meeting of ssociation was held, the same ıg, at the Crown and Mitre; ev. Fergus Graham, Rector of ıret, in the Chair.

Movers and Seconders.

Hon. and Rev. G. T. Noel, T. H. m, Esq., the Rev. R. W. Sib-Rowland Fawcett, Esq., the Rev. lmer, the Rev. Mr. Kettlewell, Dixon, Esq., W. Nanson, Esq., ev. John Fawcett, and Joseph ıon, Esq.

e Collection was 18*l.* 5*s.* 1*d.* lev. John Fawcett had preach-the Society on the Sunday ding, when 31*l.* was collected.

Anniversary of the Sunderland, wearmouth, and Monkwearmouth Ladies' Association.

paratory to the Annual Meet-Ir. Palmer preached at Monk-ıouth on Sunday the 21st of and Mr. Noel at Sunderland :h and Chapel on Sunday the

Monday, the 22d, Mr. Palnd the Rev. W. Carus Wilson ıe Collectors, who consist of ost respectable Ladies in the :y. Nearly thirty Ladies were bled at the house of the Rec-Sunderland, the Rev. Robert Mr. Palmer and Mr. Wilson unicated to them various delikely to interest them; and ed them, in return, to state jections and difficulties which had encountered in making their collections, that these might be obviated. The Meeting was thus rendered mutually beneficial. The Ladies have collected, in two years, nearly 300*l.*

On Monday, the 29th, the Annual Meeting took place, the Rector in the Chair.

Movers and Seconders.

The Rev. H. Palmer, and T. Thompson, Esq.—the Hon. and Rev. G. T. Noel, and the Rev. J. Forster—the Rev. H. Parker, and the Rev. B. Kennicott—the Rev. S. Megisson, and the Rev. H. Palmer—and the Rev. B. T. Haslewood, and the Rev. H. Parker.

Mr. Noel reminded the persons assembled, that they stood pledged to go forward with any proper undertaking on which they had entered, by the sentiments emblazoned on their bridge, and which arrested the attention of strangers on entering the town of Bishopwearmouth — *Nil desperandum, auspice Deo.*

A stimulus has been given by this Anniversary, which is likely to increase the number of contributors. The Clergy express the highest satisfaction, in the prospect of this progress in a Cause, which they find to promote the interest of true religion at home not less than among the Heathen.

The Collections, including 10*l.* 5*s.* 9*d.* at the Meeting, amounted to 55*l.* 1*s.* 11*d.*

Fourth Anniversary of the Newcastle-on-Tyne Association.

Previous to the Public Meeting, the Collectors assembled, and were addressed by Mr. Noel and Mr. Palmer.

The Annual Meeting was held, on Tuesday the 30th of April, in Fletcher's Long Room, W. Chapman, Esq. in the Chair.

Movers and Seconders.

The Rev. H. Palmer, and the Rev. Anthony Hedley — the Rev. S. Megisson, and the Hon. and Rev. G. T. Noel — the Rev. H. Parker, and the Rev. G. Almond — the Rev. B. T. Haslewood, and the Rev. T. Cave

Winscom—and the Rev. John Tyson, and the Rev. T. Shipperdson.

Other Clergymen were present. Among these, the Rev. Charles Thorp, in moving that Mr. Chapman should take the Chair, expressed in a brief but pointed Address, his entire approbation of the objects and proceedings of the Society.

The Collection was 25*l.* 1*s.* 0*d.* An excellent spirit prevailed. The visit of Messrs. Noel and Palmer has here also produced a very beneficial impression.

Sixth Anniversary of the Colchester and East-Essex Association.

On Sunday, May the 5th, Sermons were preached at St. Peter's, Colchester, by the Rev. Francis Cunningham and the Rev. W. Marsh, and by Mr. Cunningham at St. James's. On Tuesday Evening, the Rev. Thomas Mortimer preached at St. Peter's.

The Annual Meeting of the Colchester Ladies' Association having been held, at the New Room, in the Lion Walk, on Monday Evening, that of the Colchester and East-Essex followed, at the same place, on Tuesday Morning, the 7th of May; Edward Clay, Esq., Mayor of Colchester, in the Chair.

Movers and Seconders.

The Rev. W. Ward, Prebendary of Salisbury, and the Rev. T. Mortimer—the Rev. John Bickersteth, and the Rev. Matthew Newport—the Rev. Guy Bryan, and Rev. W. Burgess—David Mustard, Esq., and the Rev. Charles Musgrave—the Rev. W. Marsh, and Rev. T. Mortimer.

The Collections were 116*l.* 6*s.* 4*d.*, with 30*l.* 4*s.* 6*d.* Benefactions and New Subscriptions, making a total of 146*l.* 10*s.* 10*d.*

Fourth Anniversary of the Cambridge Association.

On Tuesday the 14th of May, was held the Fourth Annual Meeting of the Association for the Town, *County, and University* of Cambridge; the Rev. the Master of Bene't College in the Chair.

The Report was read by the Secretary, the Rev. James Scholefield, from which it appeared that the sum of 600*l.* had been remitted to the Society within the year.

Movers and Seconders.

The Rev. C. S. Hawtrey; and the Secretary of the Society—the Rev. C. Simeon; and the Rev. T. Robertson, of Calcutta—Francis Pym, Esq., of Kneesworth House; and the Rev. Theophilus Blumhardt, of Bâsle—George Pryme, Esq., late Fellow of Trinity College; and the Rev. Leigh Richmond.

We extract such of the Resolutions as have reference to the Proceedings of the Society:—

—That this Meeting congratulates the Parent Society on the number of Missionaries which it has sent out to India and the Island of Ceylon, on the number of Schools instituted, the success which has attended the Preaching of the Gospel and the reading of the Scriptures, and the favourable appearances every where opening before its labourers; and, anticipating from the establishment of the Bishop's College at Calcutta extensive and lasting benefits, under the Divine Blessing, to the cause of Christianity in the East, cordially rejoices in the co-operation of the Society, both toward the erection and the support of the College.

—That this Meeting, in contemplating the difficulties and successes which the Society has experienced in its Missions in the Mediterranean, West Africa, and New Zealand, solemnly recognizes the duty of Thanksgiving to Almighty God for the past, and also of fervent prayer to the Lord of the Harvest, that he would send forth more labourers into his Harvest and crown their labours with increased success; and, at the same time, congratulates the Society on the commencement of its Ninth Mission among the North-West American Indians.

Mr. Robertson's remarks, in reference to the Bishop's College at Calcutta, were peculiarly interesting: he was himself present at the laying of the first stone of the

College. He detailed also various instances of the immorality of Hindooism, which had come under his own observation: and gave an affecting narrative of the burning of a Widow, which he had himself witnessed; when he in vain attempted to dissuade the infatuated devotee from the dreadful sacrifice, and her own son set fire to the pile on which she was burned. It is well remarked, in the account given of this Meeting in the Cambridge Chronicle, that "if such facts as these were not attested from time to time, by eye-witnesses, they would lose their credibility."

We give the (Address of Mr. Blumhardt,) as its statements are remarkable. His simple narrative, clothed in the striking peculiarity of his foreign accent, and animated by the warmth of Christian Love, deeply affected all present:—

It is truly delightful to hear, and it is not less delightful to tell, what the Lord has done in our days for the furtherance of His holy Kingdom in the Heathen World. I was so happy as to hear, in the last two weeks, glorious things about the triumphs of the Gospel in the world. Your kindness will permit me to give you a very imperfect and simple description of the exertions of the Missionary Spirit on the Continent.

It was in the last calamitous war, in the year 1815, that the spirit of Missions struck its first roots in the hearts of some Christian Friends at Bâsle, in Switzerland. In this eventful year, a Russian Army encamped on one side of our town; and, on the other side, the fortress of Hüningen began to pour out a dreadful torrent of bombs against our dwellings. In these sorrowful moments, the Lord of the elements sent a very violent east-wind, which had a wonderful effect on the fire of the enemy. The bombs were exhausted in the air, before they could reach our homes, without injury to any life of the inhabitants. While the fire of the fortress was, in this remarkable manner, quenched by the wind of God, a holy flame of Missionary Zeal was kindled in the hearts of some Christian Friends. They resolved to establish a Missionary Seminary, as a monument of this most remarkable salvation of our town; and to train up a number of pious Teachers for the instruction of the Heathen and Mahomedan Tribes, who were sent from the interior of Asia to be our deliverers.

The first beginnings of this Institution resembled the grain of mustard-seed; but the Lord gave his blessing to the work.

In the first year, 1816, we had only a few rooms, inhabited by a small number of Missionary Scholars—in the sixth year, the blessing of God enabled our Committee to build a Missionary College. In the first year, we had an income of little more than 50*l.*—in the sixth year, the blessing of our Lord increased it to about 5000*l.* In the first year, our Society consisted only of a small number of Christian Friends at Bâsle—by the sixth year, more than Forty Auxiliary Societies had been established, in Switzerland, in Germany, and among the Protestants of France, to support this work of our God. In the first year, a very small number of Christian Friends met together in our Monthly Prayer-Meetings—and, now, the Grace of the Lord has opened, in many parts of the Continent, Cathedrals, and Churches, and Halls, to the heavenly influence of the Missionary Spirit. This is the work of our gracious God, and unto Him alone be all the praise and the glory, for ever and ever!

I was much rejoiced to hear our friend, who preceded me, so warmly appealing to the noble feelings of the Students of this celebrated University. You will permit me to observe, that some of our most distinguished Universities in Germany have proved to be the principal means, in the hand of God, of spreading the graces of the Missionary Spirit over the Church of Christ in Germany, and of raising up the vigorous life of the Gospel in the hearts of thousands of my countrymen.

It was the noble example of our British Brethren, which gave the first holy stimulus to our minds in forwarding this philanthropic work of God; and it was the constant assistance and encouragement of the Church Missionary Society, which led us to mature and enlarge our plans: and now the eyes of the Christian Continent are fixed on

the wonderful triumphs of your Christian Liberality. Go then forward with the banner of Christian Love—we shall follow you. May the Lord Himself establish the work of your hands; and make His people in England the praise of the Churches of Christ throughout this world!

Eighth Anniversary of the Leicestershire Association.

The Anniversaries of this Association have usually been held about the beginning of December; but it is found more convenient to hold them in the Spring. The Seventh took place in December 1820, and the Eighth in May of the present year.

On Friday, May the 10th, the Annual Meeting was held in the Guildhall; W. Heyrick, Esq., the Mayor of Leicester, in the Chair; when the Assistant Secretary of the Society entered into a detail of its proceedings.

Movers and Seconders.

Matthew Babington, Esq., and the Rev. E. T. M. Phillipps—the Rev. H. Palmer, and the Rev. G. B. Mitchell—the Rev. John Fry, and the Rev. E. Hoare—the Rev. W. Spooner, and the Rev. T. B. Paget—the Rev. John Babington, and the Rev. H. Hoare—the Rev. Mr. Doyle and the Rev. Robert Martin—and the Rev. James Corrance, and the Rev. Thomas Mortimer.

The same evening, Meetings were held of the St. Mary's and St. Martin's Branch Associations.

At the Meeting of the *Loughborough Branch*, on Monday the 13th, the Rev. John Babington was in the Chair.

Movers and Seconders.

The Rev. E. T. M. Phillipps, and the Rev. M. D. Babington—the Assistant Secretary, and the Rev. Joseph Rose—the Rev. H. Palmer, and the Rev. B. Maddock—and the Rev. W. Spooner, and the Rev. J. Sankey.

Sermons were preached, on Sunday the 12th—by the Rev. W. Spooner, at St. Mary's Leicester, at Rothley, and at Gaddesby; by *the Rev. H. Palmer,* at Thurlaston, *at Narborough, and at St. Martin's,* Leicester; by the Rev. E. T. M. Phillipps, at Lockington; and by the Assistant Secretary, at Belton, at Hathern, and at Wimeswould.

The Collections amounted to about 180*l.* The Leicestershire Association continues to increase and prosper.

Fourth Anniversary of the Lincoln Association.

The Assistant Secretary proceeded to Lincoln, and was there met by the Rev. T. Mortimer. The Annual Meeting was held in the Guildhall, on Tuesday the 14th of May, the Rev. R. W. Sibthorp in the Chair.

Movers and Seconders.

The Rev. George Quilter, and the Assistant Secretary — the Rev. Joseph Mayor, and the Rev. T. Mortimer—the Rev. David Llewellyn, and the Rev. Joseph Jowett.

The attendance and the contributions were larger than usual.—This Association also continues to increase.

Fifth Anniversary of the Gainsborough Association.

Under several discouraging circumstances, this Association prospers, through the persevering efforts of the friends of the Society.

The Meeting was held in the Town-Hall, on Wednesday the 15th of May; Gervas Woodhouse, Esq., in the Chair.

Movers and Seconders.

Mr. John Frettwell, and the Assistant Secretary—Mr. John Gamble, and the Rev. T. Mortimer—Thomas Cox, Esq. and the Assistant Secretary—Gervas Parnell, Esq. and Mr. W. Forrest.

A Meeting of the Collectors was also held in the evening. The Collection exceeded that of last year.

Eighth Anniversary of the Hull and East-Riding Association.

The Rev. Francis Cunningham and the Rev. S. C. E. Neville joined the Deputation of the Parent Society at Hull.

The Annual Meeting was held in the National-School Room, on Friday the 17th of May; C. Whitaker, Esq. the Mayor of Hull, in the Chair.

Movers and Seconders.

The Rev. John Scott, and the Assistant Secretary—the Rev. C. Neville, and Mr. John Wright—the Rev. T. Mortimer, and the Rev. Richard Mawhood—the Rev. F. Cunningham, and the Rev. John King—and the Rev. T. Dikes, and Avison Terry, Esq.

Sermons were preached, and Collections made, as follows:—

			£.	s.	d.
Frid. Ev.	St. John's, Hull. . .	Rev. T. Mortimer. .	29	10	0
Sun. Mg.	. . . . . ditto.	Rev. F. Cunningham.	23	13	6
	Hessle	Rev. C. Neville. . . .	20	15	6
	Beverley, St. Mary's	Rev. John Scott. . . .	13	3	0
Sun. Af.	St. Mary's, Hull. .	Rev. F. Cunningham.	23	14	6
	Beverley Minster. .	Rev. John Scott. . . .	14	11	0
Sun. Ev.	Trinity, Hull. . . .	Rev. C. Neville. . . .	33	16	6

These sums, with 17*l.* 5*s.* contributed at the Meeting, and 8*l.* collected at Cottingham on the following Sunday by the Rev. John King, make a total of 224*l.* 9*s.*; which is a considerable advance on that of the Seventh Anniversary, as the Contributions of the year had been to those of the year preceding.

Eighth Anniversary of the York Association.

The Rev. Thomas Mortimer preached, on Sunday the 19th of May, in the City of York, at St. Saviour's in the morning, St. John's in the afternoon, and St. Crux in the evening. The Annual Meeting was held in the Assembly Room on the following day; Wm. Gray, Esq. the President, in the Chair.

Movers and Seconders.

The Rev. John Overton, and the Assistant Secretary—the Rev. C. Neville, and Mr. Brown—the Rev. T. Mortimer, and the Rev. W. Keary—the Rev. F. Cunningham, and Thomas Hall, Esq.—the Rev. G. Almond, and W. Gimber, Esq.—the Rev. John Graham, and the Rev. R. S. Thompson—and T. Price, Esq. and Jonathan Gray, Esq.

The Meeting was more numerous and the Collection larger than on any former occasion. The sum contributed at the Sermons and the Meeting amounted to nearly 150*l.*

The Anniversaries have been hitherto erroneously numbered.—As the Association was formed in 1814, the Anniversary of the present year is the Eighth.

Meeting of the Pontefract Association.

This Association was formed in 1817: but the present is only the Second Public Meeting which has been held since the formation; circumstances having prevented any taking place in 1819, 1820, or 1821.

The Meeting was held in the Town Hall, on Tuesday the 21st of May; the Rev. Theophilus Barnes in the Chair.

Movers and Seconders.

The Rev. T. Mortimer, and the Rev. Gervas Wright—the Rev. J. Fisher, and the Rev. W. Richardson—and the Assistant Secretary, and Dr. Jefferson.

The Association has contributed nearly 400*l.* since its formation.

Ninth Anniversary of the Leeds Association.

On Sunday Morning, the 19th of May, the Assistant Secretary preached at St. Paul's. The Annual Meeting was held in the Music Hall, on Wednesday the 22d; Henry Hall, Esq. the President, in the Chair.

Movers and Seconders.

The Rev. James Fawcett, and the Assistant Secretary—Wm. Wilks, Esq. and the Rev. Francis Cunningham—the Rev. G. Almond, and B. Sadler, Esq.—the Rev. Mr. Morgan, and the Rev. A. G. Kinsman—the Rev. C. Rogers, and the Rev. T. Mortimer—and Mr. Paley, and the Rev. Miles Jackson.

The Rev. Cæsar Malan, from Geneva, also addressed the Meeting.

The Collections were about 100*l.* The Rev. F. Cunningham also preached at St. Paul's, after the Meeting, on Wednesday Evening.

Fourth Anniversary of the Doncaster Association.

The Annual Meeting was held in the Mansion House, on Thursday

the 23d of May; the Rev. Mahon Vincent in the Chair. The Meeting was addressed by the Deputation from the Parent Society, and the Rev. W. Ewbank, the Rev. Joseph Cox, the Rev. G. Maddison, John Sturges, Esq. and Mr. Mason. The Assistant Secretary preached, on Friday Evening, at Braithwell. The Collections were nearly 30*l.*

First Anniversary of the Retford Association.

The Meeting was held in the Town Hall of Retford, on Friday the 24th of May; Lieut.-Col. John Kirke in the Chair.

Movers and Seconders.

The Rev. W. Russell, and the Assistant Secretary — the Rev. J. W. Brooks, and the Rev. F. Cunningham— T. Crowther, Esq. and the Rev. Robert Milne — Mr. Alderman Parker, and H. C. Hutchinson, Esq.

Nearly 40*l.* was contributed on the occasion; and much interest appeared to be excited among those assembled.

We extract some remarks from a Provincial Journal, made in reference to this Anniversary, as they convey a just idea of the benefit of Public Meetings:—

We are not of opinion, that such Meetings are mere stimulants, and that people give at them from the impulse and excitement of the moment. We believe that conviction usually accompanies a donation of any amount: and that such Meetings are not only useful, for the purpose of imparting information in the most direct and impressive manner; but absolutely necessary, in order to draw the attention of sluggish Christians to objects, which they would probably never be brought to consider by any other means. The man whose heart is previously uninterested in these matters, cannot be induced to read Statements and Reports, and will not step out of the way to hear Sermons; but may be, and often is, attracted to a Public Meeting, and his attention imperceptibly arrested and awakened.

Meeting of the Bradford Association.

This Association was formed in *October 1813.* It has contributed nearly 1200*l.* to the funds. Meetings have not, however, been regularly held: this will be done in future. New interest has been awakened in behalf of the Society.

The Rev. C. Neville preached in the Parish Church, on Sunday, May the 26th, in the morning, afternoon, and evening: and the Assistant Secretary at Christchurch, on Monday Evening, the 27th. The Meeting was held in the School Room, on Monday; the Vicar of Bradford, the Rev. Henry Heap, in the Chair.

Movers and Seconders.

The Assistant Secretary, and T. B. S. Reade, Esq.—the Rev. C. Neville, and the Rev. James Knight—the Rev. F. Cunningham, and R. Fawcett, Esq.—the Rev. H. J. Maddock, and John Rand, Esq.—the Rev. J. H. Johnson, and the Rev. Thomas Boddington—and the Rev. John Ackroyd, and the Rev. J. C. Boddington.

About 60*l.* was contributed on this occasion.

Ninth Anniversary of the Huddersfield Association.

Sermons were preached — on Sunday, the 26th of May, by the Assistant Secretary, at the Parish Church, Huddersfield, at Elland, and at Slaithwaite; by the Rev. F. Cunningham, at Flockton, at Almondbury, and at Trinity Church, Huddersfield; and by the Rev. H. J. Maddock, at Holmfirth — on Wednesday, at Kirkburton, by the Rev. F. Cunningham; at Honley, by the Assistant Secretary; and, at Longwood, by the Rev. C. Neville, who also preached at Kirkheaton on Friday evening.

The Annual Meeting was held, on Thursday the 30th, in the Girls' National School, W. W. Stables, Esq. in the Chair.

Movers and Seconders.

The Rev. John Coates, and the Assistant Secretary—the Rev. B. Hutchinson, and the Rev. R. Pope—Dr. Walker, and the Rev. Lewis Jones—the Rev. H. J. Maddock, and the Rev. T. Atkinson—the Rev. F. Cunningham, and Mr. James Roberts—Mr. J. Atkinson;

and the Rev. Jesse Bellamy—the Rev. C. Neville, and the Rev. H. Baylie—and the Rev. H. J. Maddock, and B. H. Allen, Esq.

About 150*l.* was contributed.

Formation of the Halifax Association.

An Association, chiefly of Young Persons, has collected, at Halifax, nearly 660*l.*; but no General Association had been formed, nor any Public Meeting held. In passing through to Bradford, the Deputation from the Society conferred with its friends here, when it was determined to summon a Meeting, on the Friday following, for the purpose of establishing a regular Association. A Meeting was accordingly held, on Friday the 31st of May, in the Assembly Room; the Rev. S. Knight, Vicar of Halifax, in the Chair. The usual Regulations were adopted.

Movers and Seconders.

The Rev. S. Redhead, and the Assistant Secretary—the Rev. H. J. Maddock, and the Rev. Mr. Wilmot—the Rev. F. Cunningham, and T. Preston, Esq.—Wm. Norris, Esq. and the Rev. J. Watson—the Rev. E. B. Shaw, and Mr. Brown—W. Mitchell, Esq. and Mr. G. Edwards.

About 21*l.* was collected.

President,
Rev. Samuel Knight, Vicar.
Treasurer,
W. Mitchell, Esq.
Secretary,
Rev. J. Knight.

Formation of the Keighley Association.

In the evening of the same day, May the 31st, the Assistant Secretary preached at Keighley; and attended a Meeting the day following, Saturday the 1st of June, in the National-School Room, for the establishment of an Association. The sum of Thirteen Guineas was contributed, and several Collectors gave in their names.

Rev. Theodore Drury, *President.*
Mr. B. Mariner, *Treasurer.*
Rev. John Bicker, *Secretary.*

Seventh Anniversary of the Manchester and East-Lancashire Association.

On Sunday, the 2d of June, the following Sermons were preached in behalf of the Society:—by the Rev. C. Neville, at St. James's, St. Michael's, and St. Clement's, in Manchester; by the Rev. F. Cunningham, at All Saints, in Manchester, and at St. George's, Bolton; and by the Assitant Secretary, at Colne and at Marsden. On Monday Evening, the Assistant Secretary preached at St. Luke's, Manchester; and Mr. Cunningham at St. Stephen's, Salford.

On Monday Afternoon, the 3d of June, the Annual Meeting was held in the Court of Requests, Richard Heywood, Esq. in the Chair.

Movers and Seconders.

The Rev. R. W. Allix, and the Assistant Secretary—the Rev. C. Neville, and W. Townend, Esq.—the Rev. F. Cunningham, and the Rev. John Hollist—the Rev. C. Burton, and the Rev. W. Nunn—the Rev. W. Thistlethwaite, and Mr. S. Moxon and the Assistant Secretary, and Mr. R. Gardner.

The Collections amounted to nearly 190*l.*

Fourth Anniversary of the Preston Association.

On the 12th of June, the Annual Meeting was held in the Town Hall; the Rev. Roger Carus Wilson, Vicar of Preston, in the Chair.

Movers and Seconders.

W. Cross, Esq., and Mr. Leach—the Rev. C. Neville, and the Rev. W. Dixon—T. B. Addison, Esq., and Mr. G. Horrocks—the Rev. Francis Cunningham, and Mr. T. Howard—the Rev. W. Carus Wilson, and Mr. John Bairstow—and the Rev. Mr. Mark, and Mr. John Fisher.

Collection, 7*l.* 3*s.* 7*d.*

Anniversary of the Lancaster and North-Lancashire Association.

The Meeting was held in the Sunday-School Room, at Lancaster, on Wednesday, June the 5th; the Rev. Robert Housman in the Chair.

Movers and Seconders.

The Rev. C. Neville and Mr. G. Burrow—the Rev. F. Cunningham, and the Rev. W. Dixon—the Rev. W. C. Wilson, and the Rev. J. Beethorn—and Mr. Welch, and the Rev. F. Cunningham.

Second Anniversary of the Liverpool and West-Lancashire Association.

The Assistant Secretary attended a Meeting of the Ladies' Association, on Wednesday Evening, the 5th of June; and preached for the Society, at St. Andrew's Church, on the following evening.

On Friday, the 7th, the Annual Meeting was held in the Town Hall; Admiral Murray, one of the Vice-Presidents, in the Chair.

Movers and Seconders.

The Rev. R. P. Buddicomb, and the Assistant Secretary of the Society—the Rev. B. Guest, and the Rev. Dennis Brown—the Rev. W. Morton, and the Rev. C. Neville—the Rev. Roger Carus Wilson, and the Rev. Francis Cuningham—the Rev. John Jones, and the Rev. Frederick Parry—and John Eden, Esq., and the Assistant Secretary.

On Sunday, the 9th, Sermons were preached, at St. Mary's Edge Hill, and at St. Andrew's, by the Rev. F. Cunningham. A Collection for the distressed Irish having been recently made at Everton, and St. Matthew's being under repair, the Collections at those Churches will be made later in the year.

The Collections amounted to upward of 100*l.*

Formation of the Warrington Branch Association.

Contributions have been received from Warrington, for some time, in aid of the Society; and a Meeting was held, on the 5th of June, 1820; but no regular Association had been formed. A Meeting was held for this purpose, on Monday the 10th of June, in the Large Room at the Academy; John Cockshott, Esq. in the Chair. The *Assistant Secretary of the Society* detailed its proceedings, when the usual Regulations were adopted.

Movers and Seconders.

The Rev. R. W. Allix, and Mr. W. Hall—the Rev. Joseph Jones, and Mr. Benjamin Powell—the Rev. C. Neville, and Mr. W. Jeff—the Rev. F. Cunningham, and the Rev. John M'Creery—the Rev. George Lavington Yates, and the Assistant Secretary.

The Rev. C. Neville preached at St. James's, Latchford, and the Rev. Richard Jones at Great Budworth, on Sunday the 9th of June.

The Subscriptions, Donations, and Collections, amounted to nearly 70*l.*; and several names of Collectors were given in.

Vice-President—T. Lyon, Esq.
Treasurer—Edward Greenall, Esq.
Secretary—Rev. R. W. Allix.

As this Association falls within that portion of Lancashire which is assigned to the Liverpool and West-Lancashire Association, it may be considered as a Branch of that Association.

Third Anniversary of the Chester and Cheshire Association.

The Meeting was held in the Town Hall of Chester, on Tuesday June the 11th; J. Rogers, Esq. Mayor of Chester, in the Chair.

Movers and Seconders.

W. H. Folliott, Esq., and the Assistant Secretary — the Rev. R. W. Allix, and George Walker, Esq.—G. B. Granville, Esq., and Mr. John Price—the Rev. Frederick Parry, and Dr. Thackeray—the Rev. C. Neville, and the Rev. William Clarke—the Rev. James Cotton (Prebendary of Bangor), and the Rev. Mr. Turner—the Rev. John M'Creery, and the Assistant Secretary.

A Ladies' Association having been recommended in the course of the proceedings, this led to the

Formation of the Chester Ladies' Association

The Meeting for this purpose was held in the evening of the 11th, after the Anniversary, at the Assembly-room, in the Town Hall; and though the notice was so short, it

was both respectably and numerously attended. The Association was formed, after the Meeting had been addressed by the Rev. Frederick Parry and the Assistant Secretary, with every prospect of rendering valuable aid to the Society. Several Contributors and Collectors gave in their names.

Fourth Anniversary of the North Staffordshire Association.

Sermons were preached, on Sunday the 9th of June—by the Rev. Edward Cooper, at Newcastle and at Betley; and by the Assistant Secretary, at Burslem and at Newcastle.

The Annual Meeting took place, on Thursday the 12th, at the Town Hall, in Newcastle; the Rev. Clement Leigh, Vicar, in the Chair.

Movers and Seconders.

The Assistant Secretary, and Mr. Yates—the Rev. Edward Cooper, and the Assistant Secretary — the Rev. Edward Burn, and the Rev. Delabere Pritchett—Mr. Neville, and the Rev. Brian Hill—and Mr. Minton, and Mr. S. Wright.

The Collections, including 28*l.* 5*s.* at the Meeting, amounted to 104*l.* 3*s.* 9*d.*

Third Anniversary of the Cork Association.

On Wednesday the 29th of May, the Third Annual Meeting was held in the Assembly-rooms; the Rev. Dr. Quarry in the Chair.

From the Report, which took a comprehensive and animating view of the Society's proceedings, it appeared, that, notwithstanding the pressure of the times, the income of the Association had increased during the year, by the sum of 73*l.* 8*s.* 9*d.*; and had amounted to 270*l.* 8*s.* 3*d.*, of which the Ladies' Association had raised 106*l.* 18*s.* 9*d.* On this subject of contributions for Missions, under the difficult circumstances of Ireland, we quote a passage from the Report:—

Pressing as the state of public affairs is in this country, and bound by every tie of religion and humanity as the Irish Christian must feel himself to supply the temporal wants of his suffering Countrymen, yet the Committee are persuaded that the LAST retrenchment which any person alive to the glory of God and the salvation of man will make, will be the sums which he may have devoted to the support and advancement of Religion. Our Lord still occupies a place over against the Treasury; and marks, with attentive eye, the donations which are made for the support of HIS cause. The *signs of the times* open new prospects to the hopes of the Christian. *The whole Creation*, crushed with the weight of sin and superstition, *groaneth and travaileth in pain*, to *be delivered from the bondage of corruption.* All things are proceeding, by the ways of Infinite Wisdom, to accomplish the designs of Infinite Love. The barriers of Heathen Superstition and Mahomedan Intolerance seem no longer impenetrable; and no period since the promulgation of Christianity has afforded fairer hopes or more inviting opportunities for communicating the Everlasting Gospel to every nation, and kindred, and tongue, and people. All is preparation and movement. The rod of His strength is gone out of Zion! He must reign in the midst of His enemies!

The Rev. Benjamin Swete, in adverting to the objection, that our own country requires all our energies, thus appealed to unquestionable facts—

It is well known, that it is only within these few years that any thing has been effectually done toward the circulation of the Scriptures at home. The progress of kindred Institutions has been simultaneous with that of Missionary Societies, and apparently advanced by their existence. The attending at Meetings, the reading of Reports, the collecting of funds for such objects—these lead to the best exercise of those feelings, which prepare us to assist our fellow-countrymen.

Movers and Seconders.

The Rev. Richard Lloyd, and the Rev. Robert Gibbs—the Rev. B. Swete, and the Rev. Mr. Burnett—Mr. J. W. Topp—the Rev. H. Irwin, and Mr. T. Exham—and the Rev. Dr. Coghlan, and Lieut. Telford, R. N.

Second Anniversary of the North-East London Association.

On Wednesday Evening, the 5th of June, this Meeting was held in the Great Room, at the Mermaid, in Hackney; the Treasurer, James W. Freshfield, Esq. in the Chair.

Movers and Seconders.

Rev. W. B. Williams, and the Rev. John Stock — the Secretary of the Society, and the Rev. H. Palmer—the Rev. T. Mortimer, and John James, Esq.—the Rev. Thomas Durham, and Captain Alfred Chapman—and the Rev. Daniel Wilson.

The sum of 424*l.* 2*s.* had been raised during the year; of which 214*l.* 1*s.* 6*d.* had been collected by the Hackney Ladies' Association, and 44*l.* 4*s.* 5*d.* by the Ladies' Association of Newington and its vicinity.

The sum of 36*l.* 4*s.* 6*d.* was contributed at the Meeting.

First Anniversary of the Edmonton Association.

Sermons were preached, on Sunday the 9th of June, at Edmonton Church, by the Rev. Thomas Durham, morning and afternoon; and in the evening by the Rev. Walker Gray, who had also preached in the morning at Southgate Chapel. The Collections were 55*l.* 8*s.* 10*d.*

The Meeting was held, on Tuesday the 11th, in the Large Room, at the Angel; the Rev. Dawson Warren, Vicar of Edmonton, in the Chair.

Movers and Seconders.

The Rev. Francis Ellaby, and the Secretary of the Society—the Rev. Walker Gray, and the Rev. John Stock—John James, Esq., and the Rev. Martin Boswell—and the Rev. Walker Gray, and the Rev. Thomas Durham.

Collection at the Meeting, 9*l.* 4*s.* 6*d.*

This Parish Association raised 235*l.* 10*s.* 4*d.* in its first year.

BRITISH & FOREIGN SCHOOL SOCIETY.

Annual Examination.

On Thursday, the 26th of January, the Children of the Central Schools were examined, at the School House in the Borough Road; Joseph Butterworth, Esq. M.P. in the Chair. We give the chief parts of the official report of this Examination:—

The Examination commenced in the Girls' School; when, after exhibiting various samples of needle-work, which the Ladies present pronounced to be well executed, the writing of those who were sufficiently advanced to make use of copy-books was exhibited. A number of the Girls then read the Second Chapter of the Acts of the Apostles, on which they were questioned: their answers were prompt and satisfactory. After a short exercise in their knowledge of the tables in Arithmetic, the company adjourned to the Boys' School.

In the Boys' School, the evidence of improvement gave great satisfaction. Some Boys, who had not been in the School quite six months and knew not a single letter on their admission, read a lesson very distinctly, and exhibited words written in a good plain hand. After them succeeded some of the Seventh Class, who read Scripture Lessons very well: they also exhibited specimens of good plain writing. The Boys in the Eighth, or highest Class, were then called on to read the account of "Christ crucified," from the Nineteenth Chapter of John, and other passages in the Society's Scripture Lessons: they were questioned thereon: the answers given, afforded the highest satisfaction to every one present; and it would not be affirming too much to say, that the religious knowledge which the Boys displayed on that occasion may be deemed equal to what may be expected from any possible mode of instruction: a short exhibition was then given of their knowledge of Arithmetic, when the expert manner in which sums in Multiplication, Reduction, and the Rule of Three, were executed, surprised the company.

The company were then gratified with a most interesting exhibition of the progress made by Eight Youths from Madagascar, who were sent over to this country by Governor Farquhar, of the Mauritius, and placed under the care of the British Government. These lads, who in June last knew not a word of English, and who were thereby detained from entering the School nearly six

weeks, have notwithstanding acquired considerable proficiency. They can now read easy lessons, and both write and spell words of two syllables.

The Girls were then introduced into the Boys' School Room, and placed round the room, in the space allotted for reading; when was exhibited a picture of 700 children, clean, neat, and orderly in their appearance, which afforded the highest satifaction and pleasure to the benevolent mind.

Previous to their dismissal, they received a suitable address on the value of that instruction which is given them, the duty of exhibiting its effects in their conduct through life, and the advantages of right and scriptural principles in directing them to fulfil the duties of their stations with uprightness and integrity.

Of the Madagascar Youths, it is added—

They possess considerable talent, and are amiable in their dispositions and manners; and evince an aptness at learning, which promises to render their visit to London completely successful.

Their names and ages are as follows: Verkey, 21; Romboa, 15, and Drinave 12, brothers; Rolan Balan, 12; Coutamauve, 12; Thotoos, 8, and Volave 8, twin brothers; Zafincarafe, 8.

In consequence of the declining health of the lad Coutamauve, it was deemed expedient to send him back to Madagascar. Lord Bathurst had the kindness to order him a passage on board his Majesty's ship Andromache, Captain Nourse, from whom he will receive the greatest care and attention.

School Masters to South Africa.

The Rev. Dr. Thom, of the Dutch Church at the Cape of Good Hope, having visited this country early last year, presented a memorial to Lord Charles Somerset, the Governor of the Colony, who was at that time in England, which contained a representation of the state of the Colony, whereby it appeared that many of the old Dutch Schools had become greatly degenerated, and were under the care of Masters so incompetent, that very little good was doing in regard to instruction. The Memorial, being laid before his Majesty's Government, was most favourably received; and Dr. Thom was authorized to select and send out a number of Masters, duly qualified in the British System of Instruction, whose salaries were appointed by Government. Dr. Thom having spent some months in Scotland, his native country, engaged the following persons, who acquired some knowledge of the System at Aberdeen, and afterwards attended at the Central Schools of this Society—viz. J. R. Innes, Archibald Brown, William Robertson, William Dawson, Robert Blair, and William Rattray. These Young Men, being approved and appointed to the office of School-masters in the Colony of the Cape, embarked in February with Dr. Thom and his family.

NATIONAL-EDUCATION SOCIETY.

Annual Examination.

THIS took place on Wednesday the 15th of May, at the Central School; the Archbishop of Canterbury, the President, in the Chair.

The Archbishop of York, the Bishops of London, Worcester, Lincoln, St. Asaph, Gloucester, and Llandaff; Lords Radford, Kenyon, and Gardiner; the Archdeacons of St. Albans, Colchester, and Durham, and many others, both Gentlemen and Ladies, were present. The Girls of the Clergy Orphan School attended to witness the Examination, and added much to the interest of the scene.

On the Archbishop taking the Chair, the partitions were removed which separated the room from the School, when 486 Boys and 206 Girls were seen, waiting, in due order, to undergo their examination. Each class having been called up in its turn, the Examination was closed, after warm expressions of satisfaction from His Grace, by the Children singing a Psalm.

Eleventh Anniversary.

On the 5th of June, the Eleventh Annual Meeting of the Society was held at the Central School.

The President, His Grace the Archbishop of Canterbury, was in the Chair. The Meeting was attended by the Archbishop of York, the Bishops of London, Worcester, Bangor, Salisbury, Chester, Llan-

daff, and Exeter; Lords Kenyon and Calthorp; the Deans of Chester and Chichester; the Archdeacons of London, Middlesex, St. Albans, Durham, and Lincoln; with Mr. Wilberforce and other Members of Parliament, and a number of other Gentlemen both Clergy and Laity.

From the Report, which was read by the Secretary, the Rev. Dr. Walmsley, it appeared that the average attendance of Scholars at the Central School, during the year, had been 493 Boys and 232 Girls; and the total number of Children in Schools in Union with the Society now amounts to nearly 250,000. Further particulars will be given when the Report shall be published.

IRISH SOCIETY,
FOR EDUCATION IN THE IRISH LANGUAGE.

THIS Society was formed in Dublin, in 1816. From its Reports, and other publications in furtherance of its views, we shall lay some account of it before our Readers.

Object and Plans of the Society.

The object of the Society is thus explained in one of its Regulations:

—to instruct the Native Irish, who still use their vernacular language, how to employ it as a means for obtaining an accurate knowledge of the English.

With a view to this object, and and at the same time to promote the moral improvement of the people, the Society distributes the Irish Version of the Scriptures, and wherever acceptable the Common-Prayer Book in Irish, with the requisite School Books: but it disclaims all intention of making the Irish Language a vehicle for the communication of general knowledge.

It is the plan of the Society to use, in general, in its books, the Irish character, as affording the greatest facilities for reading; but to accompany it by an English Translation, in parallel pages or columns, as adapted to further the acquisition of English. The Schoolmasters must all be qualified to teach their pupils to translate Irish into English.

The Schools encouraged by the Society are formed, as much as may be, on the Circulating principle, which has been found so beneficial in Wales and in the Highlands of Scotland: but whether stationary or circular, it is the plan to establish them in the remotest and least instructed parts of the country, in which parts Irish chiefly prevails.

Proceedings of the Society.

By the last accounts, it appears that the Society has 47 Stationary Schools, containing 2078 Scholars, of whom 888 are Adults: besides these, 6 Masters, on the Circulatory System, inspect and controul 10 Schools each; forming a total of 107 Schools under the protection of the Society.

Sunday Schools have been established in the neighbourhood of each station where a fixed Master is placed, to be under his care, and to be superintended by his daily Scholars: by this means, it is expected that between 60 and 100 New Schools may be formed in the course of the ensuing year, with the small addition of 2*l.* 12*s.* annual charge to each. Thus a powerful means presents itself, at a small expense, of carrying into effect the objects of the Society.

Schools are about to be formed in some of the Jails; a large proportion of the inmates of these Jails being acquainted with the Irish Language only.

In the distribution of the Scriptures, the Society is assisted by the British and Foreign Bible Society: 1000 copies of the Irish Testament received from that Society have been divided into ten parts each; by which means 10,000 portions of

Scripture are put into circulation. An important addition is making to the stock of Irish Books, by the publication of the Scriptures in the Irish character, under the care of Mr. Thaddeus Connellan: the Books of Genesis and Exodus have appeared.

Auxiliaries.

Several Societies have been formed, in furtherance of the same object as that of the Irish Society; which may, therefore, be considered as auxiliary to it, though not in direct connection.

In 1818, Societies of this nature were formed at Bristol and Bath: at Edinburgh also a Society of this nature renders assistance to various Institutions which are labouring for the benefit of Ireland.

At a Meeting, held at Freemasons' Hall on the 25th of March last, the Bishop of Gloucester in the Chair, an Irish Society for London was formed in furtherance of the same object.

An Address has been circulated by the Society last mentioned, from which we shall extract some passages on the

Expediency and Benefits of such an Institution.

After stating, that, of the 6,800,000 and upward, ascertained, by the late Parliamentary Census, to be the amount of the population of Ireland, the number who speak Irish alone is above 2,000,000, the comparative neglect which the Irish have experienced is thus urged—

We will now for a moment advert to the heart-appaling contrast, of the little which had been done for the people of Ireland, in the year 1815, in providing them the means of instruction in their own language, when compared with what had been provided for others, within the kingdom of Great Britain, under similar circumstances as to language with Ireland. For 20,000 speakers of Manks, 25,000 Bibles and Religious Books have been provided, besides the Bible stereotyped in their language—for 400,000 Gælic speakers, in the Highlands and the Hebrides, 50,000 Bibles and Testaments—for 600,000 Welsh, 100,000 Bibles and Testaments—for 2,000,000 of Irish, speaking exclusively that language, 3000 Bibles and Testaments only! What a debt have we to redeem to God and man! And what an ample field for Christian Activity!

The impracticability and inexpediency of attempting to annihilate the Irish Language are thus argued:—

The principal point, on which objectors to the instruction of the Native Irish in their own tongue rely is, a wish to destroy the Irish Language altogether, in order to form a more perfect identity of character with the English.

The first consideration that presents itself on this subject is, how far it is possible to destroy the Irish Language. Such destruction of language is utterly at variance with historic evidence: all means hitherto adopted for that purpose in Ireland have manifestly failed, while they have entailed grosser darkness on the people. Six or seven centuries have elapsed since Henry's conquest, and Irish is now spoken by a number exceeding the population of his time. It is shewn on positive evidence, that Irish has spread among the English, in proportion to their number, as much as English has spread among the Irish.

In almost every place where the Irish Language is spoken, there is a strong prejudice existing against the English Language, Bible, and Type. We have on record an instance of the Bible having been vilified, because it appeared in this suspected dress: but when the Scriptures were produced in the vernacular language of Ireland, they were gladly received; and not only recommended themselves, but reconciled to the English Testament also the very same persons, who had first insulted it, when they found, upon collation, that it differed from the Irish Testament in the languge alone: and persons, who have afterward known and felt the value of the Scriptures, have confessed, that they never would have received them, presented in any other way than in the Irish Language.

There is, moreover, a marked prejudice, in Ireland, in favour of their own language, which experience has proved to be invincible. We are told on unquestionable authority, that even where

English is used, Irish is to them the language of social intercourse and family communion; and every feeling connected with moral duty, is closely connected with that language. The English is taken up by the Native at market, but laid aside when he returns home. The very exertions which have been made to suppress the language of Ireland, have greatly strengthened the people in its favour; and they now, in some degree, consider their honour pledged for its preservation.

A strong argument in favour of teaching the people to read Irish is, that they MUST READ THE SCRIPTURES; for no other book in that language is accessible to them, except the Prayer Book. You will be certain, that your pupils will learn to read English, that they may extend their field of knowledge or amusement; or they must read that book, which has God for its author, and the present and eternal happiness of man for its object.

The benefits of Scriptural Instruction to the Irish are thus forcibly stated:—

But even supposing the destruction of the Irish Language, does it involve, as a matter of course, the destruction of national character, even if it possessed features which it were desirable to change?—By no means. But there is one harmonizing principle, which, while it admits the employment of every language, tends to correct every heart; and to bring every nation, kindred, and tongue, into a uniformity of peace and love—and that is the Bible, which we propose to teach the Irish in their native tongue.

It has been observed, that unity of customs, of laws, of governments, and of manners, forms a stronger tie than merely that of speech. Christianity has her customs; and they are essentially the same in every clime. Christianity has her opinions, her sentiments, her principles, her laws; and they speak the same language to the heart in every tongue. Christianity acknowledges the Prince of Peace; and wherever the hymn of praise ascends to Him, His Name is one. Christianity induces certain manners, cherishes certain tempers, awakens certain feelings, though among people living under different governments. If, then, you would unite your people, bind them together in the bands of one faith—let one common hope point them to one common centre of attraction—and let the sympathetic magnetism of Christian Charity gently draw them, with one common influence, to one another: then, indeed, shall Ireland and England present the lovely spectacle, of *brethren dwelling together in unity.*

It has been objected that the Irish Tongue has been the language of disorganization and rebellion, (what language has not been so?) make it henceforth the language of loyalty and peace, by causing the Bible to speak in it. An Irishman, into whose hands a New Testament had been put, exclaimed, on reading it, "If I believe this, it is impossible that I can remain a rebel!"

In fact, the disunion in Ireland, which has so long been its curse, has arisen, not from difference of language, but from political and religious feuds: but, above all, from the want of a scriptural education of the poor; and the neglect of circulating among them that Book which publishes *peace on earth, goodwill among men.*

Who, then, that considers the advantages which may be derived from having the Scriptures in their own language, will refuse to Irishmen, that which has been so great a blessing to all the world besides?—especially when he reflects on the eagerness which they manifest to receive those Scriptures in Irish; of which no better proof need be given, than the pains which some of the inhabitants of Cork have taken in transcribing manuscript copies of Bedell's Bible, and reading them immediately after to an anxious and attentive auditory. A Clergyman of Kibrush reports, that persons in his parish, read the Bible in intervals of labour, and during the winter nights, to circles of illiterate friends, who understood every part. Dr. Dewar says, that, whenever he announced the reading of the Irish Scriptures, crowds came and listened with manifest pleasure and eager intelligence.

The profound respect shewn by the Native Irish, and even those of the Roman Communion, to Bishop Bedell, who was so zealous in the work of translating the Scriptures into their vernacular language, and the strong marks of honour and affection which were paid him even in the great heat of the rebellion, are encouraging proofs that the method which he pursued, as it was most likely to benefit them, so it was most calculated to win the hearts of the

Irish. Although the Bishop was considered by the rebels as a heretic, they suffered him to be interred in his own burial-place; desiring, if his friends thought fit, the Liturgy of the Church of Ireland to be used. The chiefs of the rebels also, having gathered their forces together, and accompanied his body to the church-yard in great solemnity, discharged a volley at his interment, crying out in Latin, "Quiescat in pace ultimus Anglorum!" and one of the priests (Edmund Farilly), who was present on the occasion, exclaimed, "O sit anima mea cum Bedello!"

If it were desirable that the Irish Language should ultimately give place to the prevalence of the English, the most effectual method to accomplish that object, would be to teach the mere Irish to read their vernacular tongue; and this is proved by the effect of that plan among the Welsh, Scotch, and Germans.

In reference, on this point, to the Welsh, we quote the strong testimony of the late Rev. Thomas Charles, of Bala:—

"There are twenty to one who can now read English, to what could when the Welsh was entirely neglected. The knowledge of the English is become necessary for the treasures contained in it. English Books are now generally called for: there are now a hundred English Books, I am sure, for every one that was in the country, when I removed from England, and first became a resident in these parts; and I have been obliged to send young men to English Schools, to be trained up for English Teachers, that I might be able, in some degree, to answer the general demand for them."

This is a practical illustration of the remark of Dr. Johnson—"When the Highlanders read the Bible, they will naturally wish to have its obscurities cleared up; and to know the history, collateral or dependant. Knowledge always desires increase; it is like fire, which must be kindled by some external agent, but which will afterward propagate itself. When they once desire to learn, they will naturally have recourse to the nearest language by which that desire can be gratified; and one will tell another, that, if he would attain knowledge, he must learn English."

That beneficial results may be expected in proportion to the exertions made, appears from the measure of success which has already attendd the labours of the Society:—

Is there any spot of moral green in the island, it is owing to religious education, and to that alone. That this is a fact, we appal to universal experience, and to the well known transactions of the present ditracted period. It becomes us, then, to extend this cultivation far and wide, and to labour for the spread of so great a blessing all over Ireland. The Society reports, that, wherever they have succeeded in establishing themselves, good effects have been the universally acknowledged and immediate result: the Schoolmasters and Inspectors invariably declare, that the Schools have had an evident tendency to produce industry and order, and that a manifest improvement has taken place in the mode of passing Sundays.

Continent.

RUSSIA.

BIBLE SOCIETY.

Progress of the Translations.

Dr. Pinkerton transmits the following information, under date of St. Petersburgh, Jan. 28, 1822.

I have the satisfaction to announce the completion of the Modern Russ New Testament. On the 12th of December, the birth-day of the Emperor, Prince Galitzin presented his Majesty with the first complete copy. Blessed, ever blessed be God! who has favoured us to behold this work, of infinite value to the many millions of Russians, completed. The first edition consists of 5000 copies, and is now in the hands of the bookbinder: a second edition of 20,000 is nearly half printed off; and a third edition of 5000 copies is printing in Moscow.

The Book of Psalms in the Modern Russ, without the Slavonian Text, has also left the press, and will speedily come into circulation: the edition consists of 15,000 copies. The Pentateuch, the Books of Job, Proverbs, and Ecclesiastes are translated; and the Committee of revision are about to begin to examine them. The Archbishop of Moscow, Philaret, is now occupied in translating Isaiah.

The four Gospels and the Acts of the

Apostles, in the Mongolian and Calmuc Dialects, have also lately left the press: we are now beginning a second edition of these, and of the remainder of the New Testament, in both these languages, with new types, nearly one-half smaler than those with which the Gospels and Acts have been printed, so that the whole Testament will be in one volume. Blessed fruits have already appeared, from the reading of the Gospels among the Calmucs: twenty-two individuals have forsaken their idols, and have joined the Sarepta Congregation on the Volga; and there is reason to expect, ere long, a still richer harvest from the seed of the Divine Word which is daily sowing, among that numerous tribe of gross idolaters. The Manjur (or Manjchou) Translator has finished the first seven chapters of St. Matthew's Gospel, and we are now preparing to cast types for printing this version. The translators into the Calmuc, the Mongolian, and the Manjur, are endeavouring mutually to assist one another in their important labours; so that, in these three Versions, there will be a harmonious agreement, in the orthography of proper names, and in the expressions used for conveying the great doctrines of Christianity: this is of vast importance, as their Versions are intended for tribes of Heathen, who are nearly connected with one another, and who all belong to the Lamite or Shagemuni system of idolatry.

I inclose the first specimen of the Persian Translation of the Old Testament: it contains the first eight chapters of the Book of Genesis. You will be so kind as forward it to Professor Lee. I hope to be able to forward eight chapters more in a few days. From the manner in which these sixteen chapters have been executed, I trust that the Professor will be able to judge of the abilities of the Translators here. I do not intend to make any agreement with them, until I have his opinion on the subject.

Meeting of the Committee.

Dr. Pinkerton writes, February 20, 1822—

I am just returned from attending a Meeting of our General Committee, which was graced by nearly fifty Vice-Presidents and Directors, among whom there were three Metropolitans, three Archbishops, and several Bishops and Archimandrites; Governors of Provinces, and other Nobles; and which, in respect of unanimity of sentiment and important business, was never perhaps surpassed by any previous assembly of this august body, during the nine years of our biblical labours in this metropolis.

Copies of the different editions, which have left the press here and in Moscow, since the last meeting of the Committee, were presented. These are principally—

	Copies.
1. The Old and New Testament, in ancient Greek, large 4to. -	5,000
2. The third edition of the Polish Testament for Catholics - -	5,000
3. German Bible, first stereotype edition - - - - - - -	5,000
4. The Gospels of Luke and Mark, in Mongolian - - -	2,000
5. Ditto ditto ditto Calmuc,	2,000
6. First complete edition of the New Test. in Modern Russ.	5,000
7. First edition of the Book of Psalms, in Modern Russ -	15,000

These last two, viz. the Testament and Psalms, in the vernacular language of the Russians, were welcomed with lively expressions of joy by all present. Of all the different Versions undertaken and completed by the Russian Bible Society, there is none that can be compared, for its importance, with them.

A beautiful manuscript of the whole New Testament in Bulgarian, sanctioned by the Ecclesiastical Authorities of Bessarabia and ready for the press, was next presented to the Committee; and it was unanimously resolved, to print an edition of 5000 copies of it in St. Petersburgh. This is the Version which has been made by the Archimandrite, Theodosius of Bucharest, according to my agreement with the late unfortunate Patriarch of Constantinople, Gregory, who himself made choice of the proper instrument for this important labour.

Many interesting Letters from domestic and foreign correspondents were listened to with attention; and at the breaking up of the Session, every Member was presented with a copy of the Russ Testament, and of the Book of Psalms, invaluable trophies of the success of their united labours.

Feelings of joy and satisfaction beamed on every countenance; and the Cause in this place seems to have received a new stimulus, from the interesting and harmonious transactions of this day.

May He, whose life-giving Word we

seek to propagate among all the different tribes of Adam's sons, continue to prosper the work of our hands; and bestow upon us grace to act wisely and steadfastly, and more and more to abound in this blessed work of the Lord!

Western Africa.

Sierra Leone.

VARIOUS publications and documents relative to the Colony have reached us. The series of Gazettes supplies satisfactory information of its progress; and we have before us two other productions of the press in Freetown, the execution of which sufficiently indicates the improving state of the Colony: one of these is the "Proceedings of the Fifth Anniversary of the Sierra Leone Auxiliary Bible Society;" and the other "Travels into the Baga and Soosoo Countries, during the Year 1821, by Peter M'Lachlan, Esq. Assistant Staff Surgeon, and one of the Colonial Surgeons of Sierra Leone."

But besides these productions of the Colonial Press, we have the Journals of two Gentlemen who visited the West Coast of Africa with a view to investigate its state —that of Mr. W. Singleton, of the Society of Friends, lately printed in London—and that of Mr. Ephraim Bacon, printed at Philadelphia. With these Gentlemen our Readers are already acquainted; the object of Mr. Singleton's visit to Africa was stated at pp. 132 and 133 of our Number for March; and Mr. Bacon's proceedings were mentioned at pp. 22 and 23 of the last Survey, and in the parts of the Volume for 1821 there referred to.

In addition to these printed documents, the Church Missionary Society has received recent communications from its Missionaries in different parts of the Colony.

We shall digest and arrange all these materials as soon as practicable. A part of our abstract we now lay before our Readers, who will see, with pleasure, that both the civil and religious state of the Colony continues to improve.

Arrival, Reception, and Proceedings of Governor Mac Carthy.

Sir Charles Mac Carthy arrived at Freetown, in the Ceres, on his return from his visit home, on Wednesday the 28th of November, under salutes from the vessels and batteries, and welcomed by the congratulations of multitudes who assembled on the first news of the approach of the vessel. Such was the anxiety of all classes to get near him, that it was with considerable difficulty that His Excellency could make his way through them to Government House.

Sir Charles resumed without delay his active attention to the Colony, in all its departments. On the Monday after his arrival, he rode to the Negro Towns of Kissey and Wellington; and, on Tuesday, to those of Gloucester, Regent, Bathurst, Leopold, and Charlotte. On these visits many Gentlemen of the Colony accompanied the Governor, who was every where received with the warmest affection. Of his reception at Gloucester and at Regent's Town, we cannot forbear extracting the account given in the Colonial Gazette:—

As the Governor approached Gloucester, the inhabitants, with their Rector, the Rev. H. Düring, at their head, greeted his Excellency on entering the town: as he advanced, he was met by the most affectionate cheers of welcome, and in a moment was surrounded by hundreds, eagerly striving to shake the hand of their common father and benefactor. The worthy Rector afterwards collected his flock in the Church, where they all joined in the national anthem of "God save the King" in a manner truly affecting to every one present.

Sir Charles and the party next moved on towards Regent; and so soon as he was espied on the heights above the town, the British Ensign was displayed, and a salute fired with much regularity;

the re-echo of which among the distant hills had the most grand effect. On his Excellency crossing the large stone-bridge adjoining the town, he was met by a band of young school-girls, modestly and neatly attired, and decorated with the simple though sweet and fragrant flowers of the country: the eldest girl supported a banner of blue silk, upon which was exhibited, in large white characters,

"Fear God—Honour the King."—1 Peter, ii. 17.

"Obey them that have the rule over you." Heb. xiii. 17.

"God save the King." 1 Sam. x. 24.

The Girls preceded his Excellency up the hill to the Parsonage-house, amidst the enthusiastic and affectionate cheering of full two thousand voices, welcoming him once more among them. Sir Charles had scarcely entered the house, when the anxious crowd rushed into the great room, exclaiming again and again, "Thank God! Dady come—God bless him!" nor were they satisfied until his Excellency again went out among them. We confess we never witnessed, on any occasion, so gratifying a scene, nor one better calculated to excite the finest feelings of human nature: the joy expressed on every countenance, and the warmth of affectionate feeling poured forth by these freed children of Africa, excited emotions in us which we feel quite incompetent to describe.

His Excellency remained among his affectionate Negroes for a considerable time, when their excellent Rector and Superintendant, the Rev. W. Johnson, led them in a body to the Church, where they joined in hymns of thanksgiving to the Almighty. So many voices, on such an interesting occasion, accompanied by the solemn notes of the organ, produced in us sensations of the most serious though gratifying description.

The version of the national anthem of "God save the King," used on these occasions, is the same, with a slight alteration to accommodate it to those who may not be natives of Britain, as was adopted at the Annual Examination of the Children of the British and Foreign School Society in 1819, and printed at p. 267 of our Volume for that year. In this Version, it becomes a solemn offering of prayer and thanksgiving, highly worthy of a loyal people. A number were printed by the Church Missionary Society, and sent to the Colony for the use of the Schools.

On Thursday, Dec. the 6th, the Governor, with some friends, again visited Regent's Town, and dined with the Superintendants of the Liberated Negroes, who assembled for the purpose. The testimony borne on this occasion to the careful superintendence of the Liberated Negroes, and the benefits which had resulted from it, deserves to be recorded.

In reference to the assistance of Government, and more particularly the kindness of Joseph Reffell, Esq. Chief Superintendant of Liberated Negroes, Mr. Johnson remarked—

The present happy state of the Liberated Negroes was to be attributed, under the blessing of God, to the fatherly care of His Excellency the Governor, and to the indefatigable zeal and attention of the Chief Superintendant, Mr. Reffell, and more especially during Sir Charles's absence. For himself, and the other Superintendants, they had endeavoured to do their duty; and had reason to praise God for the facilities and assistance afforded them in the glorious cause in which they were engaged, by the bounty of His Majesty's Government, and by the good disposition of the Authorities in the Colony immediately connected with the Captured Negro Department.

Captain Grant, the Acting Governor, during Sir Charles's absence, who had himself unweariedly laboured for the good of the Colony and the Liberated Negroes, expressed his great obligations to Mr. Reffell.

Mr. Reffell, on his part, having ascribed the prosperous state of his Department during the Governor's absence, to the cordial and effective assistance which he had received from his friends, the Reverend Superintendants, Mr. Johnson expressed, on their behalf, the gra-

tification which this testimony afforded to them all, but could not refrain from stating more particularly the obligations under which they lay to Mr. Reffell.

That Gentleman (he said) had spared neither his health nor strength. He had visited the Mountain Towns, not only as Chief Superintendant, but as a friend, a comforter, an adviser; nor had the frequency of these visits been interrupted by the inclemency of the seasons. Mr. Reffell had not merely examined the people, and inspected the Children in the Schools, to ascertain their state and progress, but he had urged them individually to a knowledge of that God, whose Word teaches them to *honour their King*, and to *be subject to the higher powers*: in fact, they had, on all occasions, experienced Mr. Reffels's support and assistance, in whatever tended to promote the great and good cause in which all were engaged. The sentiments which he now expressed were those of his Brethren around him; and, he would add, those of every Liberated Negro; for he knew that the Negroes did feel, and feel gratefully too, toward all their benefactors.—To Sir Charles, who stood pre-eminent, they had evinced their love and gratitude: His Excellency had ever proved himself a real father to them and to the Missionaries, and they sincerely blessed God for his happy return among them.

The Governor returned to Freetown after these gratifying scenes; and received, on the 5th, Addresses of Congratulation on his return and on the honours bestowed upon him by His Majesty; one from the Mayor and Aldermen of Freetown, and another from the Principal Inhabitants.

In the Address of the Inhabitants it is said—

The degree of civilization, social order, and moral advancement, so conspicuous in every Village of the Liberated Negroes, are testimonies far higher and more durable than any that we can offer, of the wisdom of your views and exertions, in carrying into effect the benevolent and liberal intentions of His Majesty's Government, with respect to that interesting portion of the population of the Colony.

In the Governor's Reply, he bears the following testimony, in reference to this part of the Address:—

I consider it as one of the happiest circumstances of my life to have been accessary, in my humble exertions, to the promotion of the benevolent and liberal views of His Majesty's Government to the indefatigable exertions and virtuous zeal of the Superintendants and Missionaries, we are to attribute the state of civilization of that interesting portion of our population.

On the 8th of December, the Governor issued a Proclamation for holding a Fair in Freetown, from the 24th to the 29th of that month; in order to promote the trade and commerce of the Colony, more particularly with the Natives in the Interior. We quote that part of the Proclamation which details the objects of sale or exchange, as our Readers will learn thereby the nature of this traffic:—

—for buying, selling, bartering, and trafficking in horses, mules, asses, cattle, sheep, goats, hogs, poultry, rice, Guinea corn, pepper, yams, oranges and other fruits, cam-wood, timber, ivory, gold, gold-dust, palm-oil, cotton cloths, mats, leffens, black soap, blays, calabashes, and of every other article of the manufacture, growth, or production of the Western Coast of Africa; and also for buying, selling, bartering, and trafficking in every sort or kind of European, Asiatic, or African goods, wares, and merchandize, that may be lawfully imported into and sold in this Colony.

On Thursday, the 13th of December, Sir Charles again visited the mountains, and renewed his visit the following day, for the purpose of examining the Public Works and of inspecting the Schools.

On the following Thursday, the 20th, accompanied by Mr. Reffell and Dr. Nicoll, the Governor set out in his barge, with the design of visiting the Settlements on the western and eastern shores of the Peninsula. This tour, which was quite round the Peninsula, occupied

five days; the party returning to Freetown, by way of Waterloo, on the 24th. At Kent and at the Bananas, the Governor was received with cordial joy. Steering eastward from Kent for about nine hours, they reached the mouth of Tay Creek, which, running from the northward, forms in that part the eastern boundary of the Colony. Up this Creek they reached, in two hours, the small village of Boont; and, soon after, at sunset, they arrived at Calmont, about four miles from Waterloo. On their mode of passing these four miles and their reception at Waterloo, we quote the Sierra Leone Gazette:—

As the path lay through a thick wood, the party had to grope their way in the dark: indeed, so impenetrable was the barrier against light, that they could not distinguish one another, much less observe a small pocket compass with which one of the gentlemen was furnished. Gifted with more than ordinary perseverance, and led by an Ariadne in the form of a sable peasant of six years old, the party moved forward through woods and wilds; and, what was worse, through mangrove swamps, which, occasionally taking them above the middle, made them think seriously of swimming, till about nine o'clock, when the noise of distant voices indicated their approach to Waterloo. A shout or two from the party soon set the inhabitants in motion; and, in a few seconds, the village and its environs were entirely illuminated with torches. Waterloo was actually deserted by its inhabitants, so great was the anxiety of those affectionate people to greet their kind benefactor. His Excellency was actually borne on the shoulders of the crowd, from the point where he was met, to the house of the Rev. Mr. Wilhelm, the Rector of Waterloo. Firing, shouting, huzzaing, singing, and clapping their hands (their strongest demonstrations of joy) did not cease for several hours after his Excellency had retired to rest.

What a scene (adds the Writer of this narrative) for the philanthropist to contemplate! In the midst of woods, in which scarcely more than two years ago, existed the dens of the leopard, are now to be found the peaceful habitations of man—where, instead of the terrific growl of the tiger and the dismal howl of the hyena, the ear is saluted by the hum of the busy cottage, and the solemn peal of the Missionary Bell, summoning to the praise of their Omnipotent Creator whole flocks of beings, on whom the light of the Gospel has lately been shed; and, who, from a conviction of the spiritual change which has been wrought within them, are to be heard rending the air with Hallelujahs, and with acclamations of gratitude to those generous individuals by whose agency they have been thus fostered and taught. Humanity could not enjoy a richer treat—Charity could not desire a more deserving object—Religion could not produce a finer example.

On the 26th of December, the Governor presided at Gloucester, in compliance with the request of the Missionaries, at the Annual Meeting, held there, of the Sierra Leone Church Missionary Association.

After these active exertions of the month of December, His Excellency visited, in January, the Isles de Loss, which he found in a state of great improvement. On the 29th of that month, he presided in Freetown, at the Fifth Annual Meeting of the Auxiliary Bible Society; and, on the 31st, at the Annual Meeting of the Agricultural Society, when he distributed the prizes awarded to the industrious cultivators, addressing to each a suitable exhortation to proceed in the course which had obtained for them such distinction.

In the middle of February, His Excellency, accompanied by Mr. Reffell, renewed his tour of inspection of the establishments of the Peninsula, which he accomplished in five days. Returning to Freetown, the New Charter of the Colony was there promulgated, on the 28th of that month, with appropriate solemnity.

Remarks on the New Charter of the Colony.

The following remarks on this important Document, extracted

from the Gazette, will be read with interest:—

The late Charter was, no doubt, well calculated for the state of this Peninsula at the period of its promulgation (1811). Then, this town, and its inhabitants, residing in miserable huts, constituted what was termed "The Colony." Such establishments as our inland towns present, and such dependencies as the Gambia, the Islands de Loss, or the Bananas, were never contemplated; and, consequently, their wants were unprovided for. Who, indeed, at that time, could, by possibility, have anticipated our present state of prosperity?—or could have imagined, that the possessions to Leeward should now be annexed to this Colony on grounds of the soundest policy? The continued extension of territory, therefore, necessarily rendered the Old Charter defective in many important points; and it remained for Sir Charles MacCarthy to obtain the present, which permanently secures to Western Africa those benefits, which have so eminently resulted to it from his long administration. Under its operation, the different possessions of His Majesty on the coast, from the twentieth North to the twentieth South Latitude, are consolidated into one distinct Government under His Excellency the Governor and the Council of Sierra Leone. The due administration of justice, throughout the whole, is abundantly provided for: a Supreme Court of Appeal and a Court of Chancery, so much required, are now established: the Criminal and Record Courts are placed on a more permanent footing: and full powerland authority are vested in His Excellency and the Council, to erect and appoint such additional Courts as the necessities of His Majesty's African Subjects may, from time to time, demand.

Progress of the Colony.

In addition to the testimonies already quoted in proof of the advance of the Colony, we shall add some Official Notices, and follow these by some further remarks of a competent observer.

The Official Returns, published in the Sierra Leone Gazette, indicate growing prosperity in the commercial concerns of the Colony.

In the year 1821, thirty-two merchant vessels, of from 57 to 355 tons, had entered the port of Freetown: of these, 27 were from London, 2 from Liverpool; and from Hull, Exeter, Barbadoes, Nova-Scotia, and St. John's, one each.

The invoice value of the Imports in 1821, was 105,060*l.* 15*s.* 10*d.*; being an increase of 38,335*l.* 6*s.* 6*d.* on those of 1820, which were 66,725*l.* 9*s.* 4*d.*

The amount of Duties on the Imports of 1821 had been 6318*l.* 4*s.* 7*d.*; being an increase on those of 1820 of 164*l.* 19*s.* 1*d.*

In the Export Trade twenty-six vessels are employed, containing 6805 tons.

The remarks on the Progress of the Colony to which we have above referred, occur in the first Number of the Sierra-Leone Gazette for the present year, and will be highly satisfactory to every Friend of Africa.

The success of the system pursued, for some years past, in the internal management of this Colony, has done away with prejudices the most inveterate; and, what is perhaps of more importance, its benignant influence rapidly extends over the barbarous Nations adjoining our possessions on the coast. Even the stern and unbending spirit of Islamism, seems to relax and modify itself at the approach of Christian Civilization. The great Mahomedan Powers of Foutah and of Massina eagerly court our countenance and connection: their traders and messengers experience, in this Colony, a probity and good faith, hitherto unknown to them, in transactions with White Men: nor does a single Native return from hence into the Interior, without being, in some measure, divested of his prejudices; and without having imbibed a feeling in favour of our manners and institutions. In consequence of this intercourse with the most distant tribes of the Interior, a knowledge of this Colony is acquired by them, which surprised our late travellers; the adventurous Dockard having heard, with astonishment, the name of MAC CARTHY pronounced with respect on the remote banks of the Niger.

It is, however, by a glance at the present actual state of the Colony itself, and on contrasting it with what wewere a few years back, that the results of the measures now pursued may be duly estimated.

We have not resided a long time on this coast ourselves, yet we can remember when the inhabitants of Freetown comprised the whole population of the Colony, and when the hills surrounding us seemed to be its boundaries; when a journey to the Hogbrook, where Regent now stands, was deemed a task of considerable difficulty, and was never attempted unless in large parties. At a more recent date, the erection of a stone house, such as we now see on almost every lot, was only attempted by the Government; the great majority of the inhabitants residing in miserable hovels, their manners and customs apparently as rude as their habitations.

Such was the picture then afforded to the newly-arrived stranger. His feelings would, of course, be commensurate to the scene before him.

What different sensations must now pervade the breast of an individual coming among us!

On our wharfs, the busy stir of commerce meets his ear; and, in every branch of society, he finds persons whose manners and intellectual acquirements will bear comparison with the relative ranks in any part of the world.

But it is in our Liberated African Towns, that the richest enjoyment awaits the arrival of the philanthropist. There he may contemplate, with delight, the happy fruits of that system, the primary feature of which is Religious Instruction—and with, and proceeding from, that instruction, the inculcation of moral and industrious habits—the superiority of the mountain roads—the cleanness and respectable appearance of the Villages:—but, above all, the immense forests cleared away, and the soil covered with the various productions of the climate, fully attest the unremitting industry of these interesting people; while the buildings erected in the respective Villages, solely by the Negroes themselves, mark their capability and improvement as artificers.

Our population gradually increases by the influx of Natives from the neighbouring tribes; and, since the last census, the number of victims rescued by *the squadron from* Slavery has been considerable. Savage and uncultivated as these New Colonists really are on their arrival, it appears surprising with what facility they acquire our language, and how soon they abandon their native customs. In no instance, perhaps, is the superiority of the plan adopted in the management of this interesting portion of the community more apparent, than in observing their comparative moral and intellectual improvement, even a few months subsequent to their landing in the Colony.

Remarks on the Climate.

We extract these remarks from the Journal of Mr. Singleton. They appeal to a fact, in reference to the commercial residents on the coast, which may serve to confirm those persons who take up their abode in Africa with benevolent and religious views, in the belief on which they act, that true *godliness*, which always produces temperance and activity, *is* indeed *profitable unto all things, having promise of the life that now is*, as well as *of that which is to come*.

I am led to think, that the accounts which we receive in England, respecting Sierra Leone, and Africa in general, are in many particulars very incorrect; and perhaps in no one instance more so, than in the general complaint of the climate and its effects. Without doubt, the climate has an unfavourable effect on some European constitutions—not upon all. In two or three years, those whom it affects become less able to endure the fatigue which they could undergo in England; yet are able to transact the business of their departments by care. And, of all the persons whose habits are known to me, the most active and laborious are the least unhealthy.

Some persons, even of those who are given to the indulgence of their appetites, have seriously acknowledged to me their persuasion, that, though all who reside a year or two may expect to partake of the epidemic, yet that, if they suffer much, it is generally their own fault.

That a considerable number of Europeans die here, is a fact; but it is my opinion, that not one-fourth of them die merely from the effect of the climate.

If those, who complain so loudly of the bad effects of the climate, were fully persuaded of the truth of their own complaints and desirous of life, would they not endeavour to counteract, instead of accelerating, the progress of those effects?

A Good Manager here rises early (six o'clock)—takes a plate of roo-e (like our oatmeal gruel)—proceeds to business till eight—eats a sufficient breakfast—keeps as much in the shade as possible, at his books or other mercantile business, during the heat of the day—dines at four—always has a salad on the table—drinks moderately—rises soon after dinner to walk till six, when he takes coffee—and, after sitting a while over a glass of wine and water, retires early to rest—and repeats, on the morrow, the routine of to-day. Thus he is able to reside twenty or thirty years on the continent, with a good portion of health.

The Bad Manager, embarking for the same place, with a determination to amass wealth, says within himself—"I am now going to reside in an unhealthy climate, where my life may be in danger, but where I may soon gain a sufficiency: this I intend to do." And this he COMMENCES doing; but has entered into connexion with a number of persons who esteem HIM the most, who most encourages good living, *i. e.* who gives the most expensive and the most frequent dinners. He enters into their spirit and practices; and, consequently, squanders nearly as fast as he accumulates. In a morning, his head aches with the last night's intemperance, so that he cannot rise till near breakfast time. His appetite is not good: he must excite it by wine, &c. His late rising throws his work into the hottest part of the day, during which period much wine and water are taken. Dinner is served at four: from this, or from wine, &c. he rises not till bed-time, furnished for another sickly morning and oppressive day; in the course of which he frequently exclaims, "Oh this climate! this climate!

CHURCH MISSIONARY ASSOCIATION.

Anniversary.

THIS Anniversary was held, as we have already stated, at Gloucester Town, on the 26th of December.

A Sermon was preached by Mr. Düring, preparatory to the Meeting, from John xxi. 17. *Feed my sheep.*

On the Governor's being requested to take the Chair, His Excellency rose, and thus addressed the Assembly—

My Dear Friends—It seems to be your wish that I should preside at this Meeting, and I cannot but express my feelings for your kindness. I am happy to meet you this day as your Brother and your Father; and shall consider it my happiness to support the Cause in behalf of which we are met together.

The amount of Contributions was then reported. Our Readers will be gratified with the proof which the List affords of the approbation of the Gentlemen of the Colony, and especially of the zeal of the Liberated Negroes for the good of their countrymen.

	£	s.	d.
His Excellency the Governor....	10	0	0
Donations of Colonial Gentlemen,	20	2	0
Annual Subscriptions of ditto.. .	15	12	0
Ditto of Missionaries & Teachers.	16	10	0
Contributions of Liberated Negroes			
Waterloo,.....	3	10	0
Leopold,.....	4	9	8
Wilberforce.....	6	19	11½
Charlotte.....	7	3	0
Gloucester.....	18	14	9
Regent's Town.....	72	8	1
Annual Meeting.....	4	10	11½
	177	18	4

Movers and Seconders.

Mr. James Norman, Superintendant of the Christian Institution; and William Davis, one of the Society's Native Teachers—the Rev. W. Johnson, Rector and Superintendant of Regent's Town; and David Noah, Native Teacher—Mr. Christopher Taylor, Superintendant of Charlotte; and John Johnson, Native Student in the Christian Institution—Mr. Robert Beckley, Superintendant of Kent; and Joseph Chambers, Liberated Negro—and the Rev. G. Lane, Wesleyan Missionary; and Mr. James Link, Schoolmaster at Freetown.

Mr. Johnson having referred to the extension of the Governor's authority on the coast, as opening a way for the increase of the Society's exertions for the good of Africa, Sir Charles replied—

Nothing can be more gratifying to you and to me; because now, I trust,

we shall have an opportunity of doing good to more people on the coast. Some have been colonized at least 150 years, but they are far behind us: in fact, we are now to teach them those principles which actuate us: we are to shew them the true way to prosperity and happiness. In the places to which I allude, there is no establishment like that of the Church Missionary Society here, to encourage any one to preach the Gospel to the people. It is, therefore, especially gratifying to me, that the principles which you possess will be imparted to them also; and I shall always gladly assist in any measure calculated to promote among them the objects of the Society.

Thanks having been voted to Mr. Reffell for his kind attention to the people, that Gentleman replied—

My Dear Friends—Knowing the feeling of our Friends at home and of ourselves who live here in Africa, I cannot but be thankful, while surrounded by its sons; particularly when I contrast your present situation, with that in which you were when first brought into this Colony. I saw many of you then—and now I see many of you Christianized, and all of you happy in your circumstances.

We have heard this morning, that we cannot all be Preachers; but we must do all that we can. You must give all that you can spare of that which you have gained by your industry, in order to send to your countrymen the knowledge which you have received. You read in your Testaments, that the widow's mite was not refused.

I hope I shall long dwell among you. I consider you as my Brethren; and all that I do is with a view to your good here and hereafter.

We extract a few passages from the Addresses of the Natives, indicative of their zeal for the salvation of their countrymen.

One, who, as will be seen, had much improved himself, thus appealed to the Meeting—

I am very anxious that my country-people may hear the Gospel. I heard when my Brother came to this country, that my Father was still alive, this made me glad very much; but still I am sorry for them, that they never heard the Gospel of the Lord Jesus Christ. I pray that the happy time may soon come, when the knowledge of the Redeemer shall cover the earth, as the waters do the mighty deep. I hope that you will do all that you can; and those of you who cannot give coppers, I hope you will give your prayers, and do all with a willing mind.

Another Negro took up this subject—

Now, my Dear Friends, whatever you give, give all with your heart, and with a willing heart. If you done give all, and grudge it, you better keep it—no one will take it from you. Now, do you think that Missionary can go to our country-people, suppose you no give them something to eat and something for drink. All these things cost plenty money—therefore you must give all the coppers you can spare, and give them with a praying heart for God to bless them and make them useful. Now, suppose one man die for another man, don't you think that man what die love t'other one? Well—God send Him Dear Son to die for we sinners: now God Almighty love we dearly!

In dismissing the Meeting, Sir Charles thus acknowledged a concluding Vote of gratitude to himself:—

I thank you for your regard. I always consider you as my Brethren. The Christian never thinks that there is any difference, because one face is white and another black: indeed there is no difference, for souls have no colour. We must all be alike in the sight of God, if we all fear and love God: and that man is a bad man indeed, who does not fear God, and who does not follow His commands; and that man only can follow God, who has faith in God. Let us then shew our faith in God, by doing good works, and by loving one another.

Now I think we ought to return our sincere thanks to the Rev. William Johnson, and the other Gentlemen (the Missionaries). They have had many difficulties to encounter. They have especially had a great deal of trouble in forming their Congregations; beginning at first with only 5 or 10 or 20, and getting such large Congregations as we see in Regent's Town, and in this and

other Towns: for now we see you are Christians—not that we can see your hearts, but we see you living holy and Christian lives.

I trust we shall soon have the Gospel preached, from one end of Africa to the other.

St. Andrew's Church was crowded, on this occasion, with attentive hearers. Numbers were present from other places, particularly from Regent's Town: Mr. Johnson says, "As far as I could see," while proceeding to attend the Anniversary, "before and behind, the road was covered with our people." He adds, "I cannot say too much of the Meeting: I think it was the most interesting that I ever witnessed."

The support which the Association is beginning to receive from the Gentlemen of the Colony has already been mentioned. They have inspected the Settlements; and have expressed their surprise and gratification at the order, industry, and piety of the people. The conviction has, in consequence, firmly established itself in the minds of some who were not before sufficiently aware of the facts of the case, that the Gopel is the great and efficient instrument of civilizing the Heathen; and they fully acknowledge that the Church Missionary Society has exercised a most beneficial influence on the Children of Africa.

And the Negroes themselves, as a body, begin justly to appreciate the Society. The suspicions which enemies had infused into the minds of some of them, to which we alluded at p. 19 of the last Survey, are removed. On this subject, and on the patriotic character of the Negroes, Mr. Düring writes:—

I am happy to state, that it is now no longer a question with the generality of the Liberated Negroes, "Where does our money go to that we pay?" They are fully acquainted with the business of the Society, and its general views: if they hear any one now speaking against the Society or the British Government, they appear as Loyalists, and as members of the Society, from no other view than a sense of sacred duty. For the last year, I have not, to my knowledge, heard them mention the King or the Society, but with the utmost reverence. I never hear them concluding their prayers, but with an earnest solicitation for the Church Missionary Society, and for the King and the Government; which has often drawn tears of thankfulness from my eyes.

AUXILIARY BIBLE SOCIETY.

Fifth Anniversary.

On Tuesday, the 29th of January, His Excellency the Governor having taken the Chair at the Fifth Annual Meeting, the Report was read by the Rev. Samuel Flood, First Colonial Chaplain.

Movers and Seconders.

His Honour the Chief Justice, and the Rev. J. Huddleston—the Hon. Kenneth Macaulay, and T. Hunt Barber, Esq.—the Rev. G. Lane, and Dr. Nicoll—G. Rendall, Esq., and Logan Hook, Esq.—the Hon. Joseph Reffell, and Mr. James Norman—the Rev. W. Johnson, and the Rev. H. Düring—and Mr. G. Nicol, and Mr. Christopher Taylor.

The following extract of the Report will give a succinct view of the state of the Society:—

This Auxiliary Society received from the Parent Institution, in the year 1817,

	£.	s.	d.
71 Arabic Bibles, amounting to	78	17	7
400 Bullom and English Gospels	40	13	9
6 English Bibles and 12 Testaments	4	15	5
In the year 1820 it received, by the Rev. Messrs. Garnsey and Flood, 750 English Bibles and 2000 Testaments	539	18	4
Amounting in the whole to . .	664	5	1

The total sum which your Committee have remitted to the Parent Society, up to the present time, is 424*l.* 6*s.* 8*d.*; and there remain in the Treasurer's hands, to be transmitted, with the present subscriptions, 64*l.* 1*s.*

Out of the number of Bibles and Testaments received, there have been distributed—

42 Arabic Bibles,
111 Bullom and English Gospels,
596 English Bibles,
1101 English Testaments.

Your Committee have still at their disposal,

29 Arabic Bibles,
289 Bullom and English Gospels,
160 English Bibles,
911 English Testaments:

so that every one in this Colony who can read, and is without the Scriptures, may, by paying only one-half of the cost price, be supplied either with a Bible or a Testament; and those who are in want, and cannot afford to pay any thing, (though it is believed there are few, indeed, thus circumstanced) may have a Testament given them.

A strong appeal is made, in the Report, in behalf of the diffusion of the Scriptures, from the striking effects which the belief and love of them are producing throughout the Colony.

REGENT'S TOWN

(Sierra Leone.)

CHURCH MISSIONARY SOCIETY.

Visit and Testimony of Mr. Ephraim Bacon.

FROM the Journal of Mr. Bacon, before alluded to, which was printed at Philadelphia, on the return of that Gentleman to America, we shall extract a passage:—

March 17, 1821. *Saturday* — About One o'Clock, we arrived at Regent's Town. Mr. and Mrs. Johnson had been at Freetown, where Mr. Johnson was sick several weeks. On our arrival, great numbers of his people came to shake hands with him, and inquired affectionately after his health: the expression of every countenance bore strong testimony of their ardent love for him, and of the joy which filled their hearts on his recovery from sickness and his safe return to his flock.

At six o'clock in the evening, the bell at the Church rang for Divine Service. The people were immediately seen walking from different parts of the town; the Parsonage House being so situated, that there is a fair view of almost the whole Settlement: and it was delightful to observe the eagerness which the people manifested to hear the Word of God. A Prayer Meeting was held by the Communicants after the *usual Evening Prayers*, it being expected that the Lord's Supper would be celebrated the next day.

March 18, 1821. *Sunday.* — At six o'clock, the bell rang for Morning Prayers, when the Church was again filled. How pleasing to behold hundreds of those, who were once wretched inmates of the holds of Slave Ships, assembled in the House of God, on the morning of that Holy Day on which our Blessed Saviour rose from the dead and ascended up to heaven! With a hundred copies of the Holy Bible spread open before their black faces, their eyes were fixed intently on the words of the Lesson which their godly Pastor was reading. Almost all Mr. Johnson's people, who can read the Blessed Book, are supplied with Bibles, from that best of Institutions the British and Foreign Bible Society. Surely Christians ought to feel themselves encouraged in the support of Missions, when such cheering fruits present themselves to view!

At ten o'clock, the bell again rang, though the Church was nearly filled before that hour. The members of the well-regulated Schools, which passed in review before the Parsonage in regular succession, were all clad in clean and decent apparel. When we arrived at the Church, there were no vacant seats to be seen. The greatest attention was paid during Divine Service. "Indeed, I witnessed a Christian Congregation in a Heathen Land—a people *fearing God and working righteousness.* The tear of godly sorrow rolled down many a coloured cheek, and shewed the contrition of a heart that felt its own vileness." * There were three couple married, and one child baptized. After the Sermon, Mr. Johnson, with the assistance of Brother Andrus, administered the Communion of the body and blood of our Lord Jesus Christ to nearly four hundred Communicants. This indeed was *a feast of fat things* to my soul.

At three o'clock, the Church was again filled, and the most devout attention was paid to the reading and hearing of the Word. The whole Congregation seemed eager to catch every word which fell from the Pastor's lips.

Again before the ringing of the bell, at six o'clock in the evening, the people were seen from the distant parts of the town, leaving their homes, and retracing

* Quoted from the late Mr. Jesty: see our Volume for 1819, p. 467. EDITORS.

their steps toward the House of God. There we again united in praising that God, who hath wrought such wonderful things even among the mountains of Sierra Leone, where the praises of Jehovah resound, not only from his Holy Sanctuary, but from the humblest mud-walled cottage — from the tongues of those Children of Africa, who have been taken by the avaricious Slave-Trader, dragged from parents, separated from brother and sister, and perhaps from wife or husband, bound in chains, hurried on board the Slave-Ship, crowded in a space not exceeding their length and breadth, nor even allowed to breathe the vital air. These persons, after being re-captured by order of the British Government, have been put under the charge of a faithful Minister of the Gospel, whose labours have been accompanied by the Holy Spirit. These are the mighty works of God!

Visit and Testimony of Mr. Singleton.

Mr. Singleton, of the Society of Friends, of whom we have before spoken, visited Regent's Town, in April of last year. We shall extract from his Journal the testimony which he bears to the state of the people.

The population of Regent's Town is about one thousand three hundred and fifty: of this number, 700 are able to provide for themselves and families, by means of their farms. One man sold the produce of his little spot, last year, for 50*l.* and the quantity of cassada sold then was 10,000 bushels.

A small market is held each day; but the seventh day is the principal one. Five oxen are weekly consumed, besides pork.

The people, with a few exceptions, are industrious; as may be seen by the improved houses which they build for themselves; by their furniture, all of their own making; and by the neatness and cleanliness of their habitations. In several houses are sofas, covered with clean print, or the country cloth; tables and forms, or chairs; and, especially, I noticed in each house a corner-cupboard, with its appropriate crockery-ware. The beds and sleeping-rooms are remarkably neat and clean. A few of the inhabitants, more ingenious or richer than the rest, are building houses of board, with stores below and piazza in front.

The Superintendant appears to have considerable influence with the people, and his advice is readily followed.

A Woman, whose Husband absconded about four years since, and has not been heard of during that time, asked the Superintendant, some time after the man's departure, if she might not marry again: he informed her, that the Law of England required a period of seven years before that was allowed: she submitted; and, to the present, has lived alone, maintaining herself, and acting with exemplary propriety.

As we were standing under the piazza this morning, (6th day,) a Young African came to ask permission to marry. W. J. gave good reasons for withholding his assent, which he had scarcely done when he was called away; and I advised the hesitating Youth to acquiesce. He readily answered, "My Massa good man. He say Girl too young. We wait. I no pass de word of my Massa."

Returning from a walk over one or two of the farms, and coming near the market-place, we were met by an elderly African, with a basket on his head, covered with a cloth. He stopped, and placing the basket on the ground, drew out a glass-bottle, which he held up, that the Superintendant might see its contents, and uttered a few words which I could not understand. The bottle contained palm-wine; and the man, in his simplicity, produced it uncalled for, to assure the Superintendant that it was not rum, the use of this liquor being prohibited.

Soon after breakfast, Captain Grant came in. We visited the Schools together. The Girls behaved with seriousness, and appeared under good care. There was an agreeable solidity in their countenances, which, I hope, indicated something good within. The Boys were attentive, and the Monitors active; as was the case too at Gloucester and Kissey.

In Mr. Singleton's Report on his return, he remarks—

I visited, with satisfaction, the School at Freetown, and those at several of the Villages in the mountains. At Regent's Town I remained two days, and left the Family and Villagers with regret. This is a favoured place, and, while there, I indulged in a wish, that if Friends should be induced to commence a Settlement on the Gambia, their success might

equal that of the Superintendant of Regent's Town.

The visits of Mr. Bacon, Mr. Singleton, and other friends, afforded much pleasure to Mr. Johnson, Mr. Düring, and their associates. Of Mr. Singleton's visit to Regent's Town, we shall extract a few notices from Mr. Johnson's Journal:—

April 6, 1821—This morning, after Family Prayers in the Church, Mr. Singleton, a Member of the Society of Friends, and who has been sent out by some Members of that Society to collect all the information that he can respecting Africa, arrived here. It appears to me, that Christians of every denomination begin to look toward poor injured Africa. Mr. Singleton appeared very reserved at first, but soon found himself at home. At eight o'clock we have always Prayers in our house: he attended—wept much—and, when I had concluded, begged leave to address us. He seemed so much affected that he could scarcely speak. He concluded by pronouncing, "Peace to this House!"

After breakfast, we visited some of our people's houses; and he was much gratified to see them so clean, and a Bible or Testament upon the table: he never could have supposed that the people lived so comfortably. We next visited the Girls' School, and the Seminary, with both of which he was much pleased, and he addressed the Scholars in each. In the afternoon we went to Bathurst, Leopold, and Charlotte; and returned about five o'clock.

April 7—Our Friend attended again at our Family Prayer in my house, and again was much affected. He addressed us in a very Christian-like manner; saying that he was fully persuaded, that there was no essential difference among the true people of God. After breakfast we visited our market, and went to see some of the people's farms. About five o'clock our Friend Singleton went to Freetown, much gratified.

GLOUCESTER.

(Sierra Leone)

CHURCH MISSIONARY SOCIETY.

Testimony of the Governor.

We have mentioned the reception of the Governor on his visit to Gloucester after his return to the Colony; and now add some particulars, from a communication by Mr. Düring of December 28, 1821. His Excellency's testimony to the usefulness of the Missionaries will be read with the highest satisfaction:

Knowing Sir Charles personally as we have done since 1816, we have heard him many times express his kind feelings toward the Liberated Negroes, and have seen him often pleased with their simple but good behaviour; yet I never before saw him so moved, even to tears, as he was on occasion of his visit to us, at the sight of the great progress which the Negroes had made.

One of our Communicants thus addressed His Excellency:—"Good morning to you, Excellent Governor"—making a low bow—"God bless you!—God bless Governor! Governor, my heart feel glad you come back again! thank God for it!" This and other circumstances wrought much on the mind of His Excellency.

The Captain, in whose Vessel the Governor came out, was with him, and was struck with astonishment. He had seen much of Negroes in Jamaica, and asked how long this Settlement had been formed. When told at the end of 1816, he smiled, and said to the Governor, "Sir Charles, if I knew not your Excellency to be a man of honour, I should think myself greatly imposed upon; and I must candidly confess, I can hardly believe it now. But," said he, "what sort of people were they, with whom it was commenced?" I pointed out some to him who were sent here in the beginning of November last, that, looking at their emaciated condition, he might form some idea of those with whom I began this Settlement. He then inquired what method we had pursued to bring them to such a state, in so short a time. "No other," said His Excellency, "than teaching them the truths of Christianity; which these Gentlemen were sent to propagate by the Church Missionary Society: by this alone they have ruled them, and have raised them to a common level with other civilized nations: and, believe me," added His Excellency, "if you admit Christian Teachers into your Island, you will find your Negroes soon become affectionate and faithful Ser-

vants to you! You will be more surprized when I tell you, the number of Captured Negroes, now in this Colony, amounts to 10,000; who are chiefly under the superintendency of these Gentlemen, whose number is so small, that there is not one for a thousand." "This, certainly," replied the Captain, "surpasses every thing which I have hitherto heard."

I state these facts, and might state many more, not out of vain glory, desiring the praise of men; but that you, my Dear Sirs, and all our friends may see, that the Lord has glorified His ever-blessed Name, through the preaching of the Gospel, which is calculated to make the simplest being wise unto salvation, even the long-neglected children of Africa.

Things as they now appear, humanly speaking, never wore so bright and pleasant an aspect. Never were prejudices more effectually removed from the minds of many of the European Colonists; and never had the Society gained more credit in the Colony, even in the minds of individuals who were formerly hostile to our efforts. You will see this, in the Report of the Sierra-Leone Association, in aid of the Society, the collections and contributions to which amount to nearly 200*l.*

Remarks of Mr. W. Singleton.

The Superintendant has now no trouble with the Liberated Africans, respecting labour: they will hear reason. At first, he could scarcely persuade them to work for themselves; they would answer, "What for we work! King take all we make." But having found, by experience, that they can enjoy the fruits of their labour, they are become industrious, are building cottages for themselves of an improved description, and are cultivating their farms with increasing diligence.

On these spots, about four acres each, which they have cleared of the large trees, though not of their roots, nor of the stones with which the mountains abound, they plant in the intervals, cocoa-trees, Indian corn, sugar-cane, and cassada; and for fences, which, indeed, may easily be stepped over, they have arranged rows of pine-apples.

The bamboo is not found in Sierra Leone; and the laths which they use for the walls of their cottages, being broader and thicker than the bamboo, consequently less pliable, render their appearance not so neat as the Gambia Huts, and, perhaps, they admit more wind. To remedy both these evils, however, some of the inhabitants face the lattice-work with mud, and white-wash it. One woman, as we passed, was plastering the outside of her house; and, having no trowel, she spread the composition with her hand alone: and though her work presented to the view an irregular mixture of light and shade, it answered the design of the owner, which was to preserve a warm atmosphere within; a necessary precaution on this elevated situation, where the thermometer stands six or seven degrees below that in Freetown, and the wind is so free that it more resembles England than Africa. On my first entrance into the Superintendant's house, the cold was so prevalent, that I was obliged to use some precaution, after my walk, to guard against its effects.

Looked into the School here, which appears to be in pretty good progress.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

THE Journal which Mr. Marsden kept during his Second Visit to New Zealand has been several times mentioned by us. We would gladly have reprinted the whole, if our limits would have allowed: as that is not the case, we have digested, under appropriate heads, such parts of the Journal as elucidate the character and manners of the Natives.

Mr. Marsden's Third Visit was also mentioned in the Survey. An abstract of his Journal on this occasion will be speedily laid before our Readers.

Despatches have likewise been received from the Missionaries and Settlers, up to the month of January, which bring, we regret to say, unfavourable reports of the state of the Mission. Mr. Kendall, with the Chiefs Shunghee and Whykato, arrived at the Bay of Islands from Port Jackson on the 11th of July.

Much evil has followed from the visit of Shunghee to this country: his warlike passions have been inflamed by the possession of the arms and ammunition, which this visit had enabled him to accumulate; as he appears to have exchanged for muskets and powder at Port Jackson the presents received by him in this country. Hostilities of the most formidable nature were commenced against other tribes; and the Missionaries, at Kiddeekiddee in particular, have been called to witness the most distressing scenes of ferocity and blood, and to endure many insults and injuries.

No Christian can doubt that the Gospel of Christ will ultimately triumph among these people, over all that power of the Enemy which seems to be put forth with peculiar malignity to oppose its entrance: but while it has difficulties to encounter here of a nature so utterly insuperable by human wisdom and power, the Members of the Society will feel it their duty to bear this Mission in constant remembrance before the Throne of Grace.

Sketch of Mr. Marsden's Second Visit to New-Zealand.

The Charts which accompany this abstract will serve to elucidate Mr. Marsden's proceedings. That of the Bay of Islands was copied, by permission, from an Official Survey.

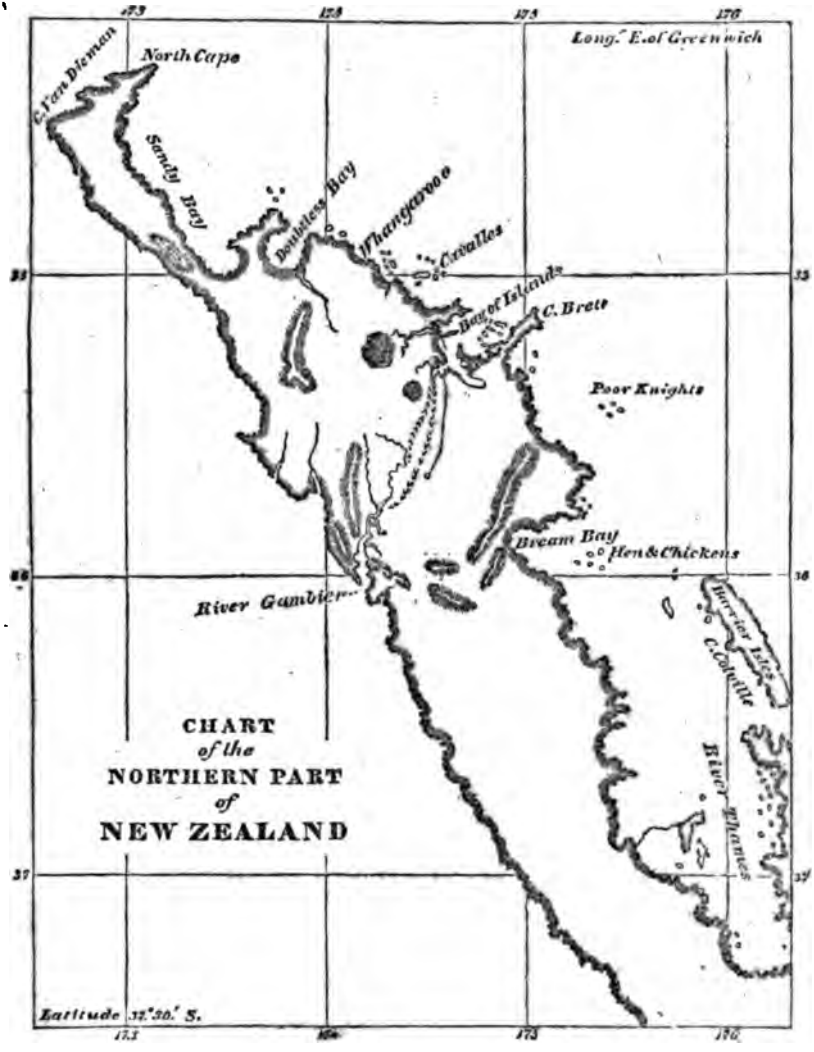
Mr. Marsden arrived at the Society's Settlement of Rangheehoo, from Port Jackson, on the 12th of August 1819. From this place, which was his head-quarters till the 28th of September, he visited the Chiefs round the Bay.

Having fixed on Kiddeekiddee as the scite of a New Settlement, he left Rangheehoo on the 28th of September, with Mr. Kendall and others, on a visit, by way of Kiddeekiddee, to the River Shukeangha, now named Gambier, on the *west side of the* Island, and returned to Rangheehoo on the 13th of October. From Kiddeekiddee to the first village on the Gambier is about 26 miles, and from that place to the mouth is between 40 and 50 miles. Mr. Marsden's course, both in going and returning, is marked on the Chart of New-Zealand. His account of the tribes which people the banks of the river and its tributory streams is highly interesting. The people are numerous, intelligent, and hospitable: fine situations for Settlements are offered by the fertile valleys, through which various streams descend to the main river—the Children are numerous—and the Chiefs eager to obtain Instruction. An extract of Mr. Marsden's Journal will speak strongly in favour of the character of the people of the Shukeangha:—

While we remained here, we had long conversations on the advantages of Education, Agriculture, Navigation, &c. The Chiefs are, in general, very sensible men, and wish for information on all subjects. They are accustomed to public discussions from their infancy. The Chiefs take their Children, from their Mothers' breasts, to all their Public Assemblies; where they hear all that is said on Politics, War, Religion, &c. by the oldest Men. Children will frequently ask questions in public conversation, and are answered by the Chiefs. I have often been surprised to see the Sons of Chiefs, at the age of four or five years, sitting among the Chiefs, and paying the closest attention to what was said. The Children never appear under any embarrassment when they address a stranger.

In every Village, the Children, as soon as they learned any of our names, came up to us and spake to us with the greatest familiarity. At the age of eight or ten years, they appear to be initiated into all the customs and manners of their ancestors, by being the constant companions of their Fathers, and attending them in all their Public Councils, and in the field of military glory.

The Power of their Chiefs, the Rites and Ceremonies of their Religion, and


173
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175
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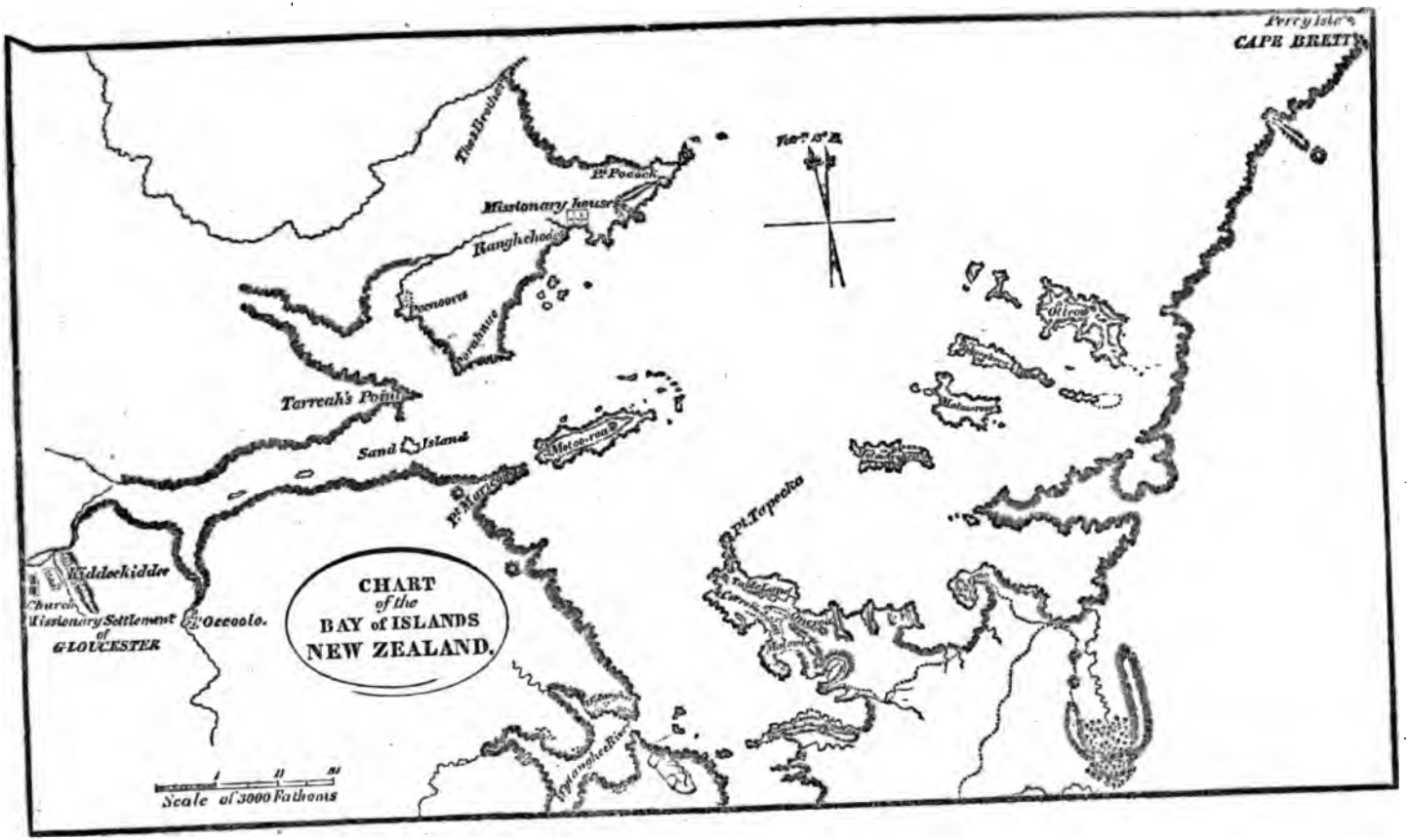
Long.ᵉ E. of Greenwich
C. Van Dieman
North Cape
Sandy Bay
Doubtless Bay
Whangaroa
Cavalles
Bay of Islands
C. Brett
Poor Knights
Bream Bay
Hen & Chickens
River Gambier
Barrier Isles
C. Colville
River Thames
CHART
of the
NORTHERN PART
of
NEW ZEALAND
Latitude 37°30.ᵉ S.


Percy Isle's
CAPE BRETT
The Brothers
Pt Pocock
Missionary house
Ranghehoo
Poenoura
Tarrah's Point
Sand Island
Motoo-roa
Pt Marcoolora
Pt Topeeka
Kiddeekiddee
Church Missionary Settlement of GLOUCESTER
Oeeoolo.
CHART
of the
BAY of ISLANDS
NEW ZEALAND.
Scale of 3000 Fathoms

the Glory of War, are the grand subjects of their conversation. Their memories are very strong, and they shew much anxiety to increase their knowledge. They are great and enterprising travellers in their own country. Many of them are absent on their journeys ten and twelve months at a time.

After a few days' stay at Rangheehoo on his return from the Gambier, Mr. Marsden set out, with Mr. Kendall, on the 16th of October, on a visit to the district of Tiami, which lies to the eastward of the road to the Gambier, as marked on the Chart. He had here much interesting conversation with the Chiefs, which he has detailed in his Journal. Of the fertility and extent of this district, Mr. Marsden says—

Tiami is a very rich part of the country; and only wants a population to improve its natural soil, which, at present, is burdened with luxurious weeds, with pines and other timber of various kinds. The Chiefs informed us that they had a large number of people, one day's journey further, who were cultivating a rich soil with sweet and common potatoes. I should estimate the extent of their territory, from what I walked over, and what they pointed to as belonging to them, at not less then fifty miles.

On the 23d of October, Mr. Marsden returned to Rangheehoo; from which place he embarked for Port Jackson, on the 9th of November.

Contrast of the Chiefs Shunghee and Korrokorro.

Shunghee has the principal power on the northern and western sides of the Bay of Islands: on the eastern side, and in the islands which lie in that quarter, Korrokorro, the brother of Tooi, has the chief power; and is, more directly than any other Chief, the rival of Shunghee in weight and influence.

Of Shunghee, Mr. Marsden says—

He is a man of the mildest manners and disposition, and appears to possess a very superior mind.

Our personal knowledge, however, of this Chief, prevents us from wondering that every thing should be perverted in him, as late intelligence shews that it has been, by a ferocious superstition.

Of Korrokorro, Mr. Marsden writes—

Korrokorro is a very brave and sensible man. I have seen no Chief who has his people under such subjection and good orderas he: yet he is tired of war, and wishes that there was no fighting at New Zealand; and we have reason to believe that he will prevent war, as much as he can.

In this respect he is directly opposed to Shunghee, of whom Mr. Marsden says—

I used every argument with Shunghee, to dissuade him from fighting. He laughed at me, and said it was very hard to comply with my wishes.

Shunghee and Korrokorro were each anxious to have a Settlement in his own district. Mr. Marsden says that when Korrokorro learnt that Kiddeekiddee, in Shunghee's territory, had been fixed on as the scite for the New Settlement—

He was much affected; and said that Shunghee would now cut him and his people off. We replied, that Shunghee had promised us that he would leave off fighting, if we would settle in his district; and would reside himself, with the Europeans. Korrokorro replied, that Shunghee would make fair promises, but we could not see into his heart: and gave us to understand that he would not believe a word that he said, however fairly he might speak; and recited instances how Shunghee had taken advantage of himself and others in former times; and contended that what he had done formerly, he was capable of doing again.

Pride of the Chiefs.

On his Journey to the Gambier, Mr. Marsden writes—

The rays of the sun, from under the edge of a cloud, gilded the side of a distant hill. A New-Zealander, who was walking by me, called my attention to the spot where the sun shone, and asked me if I saw it: on my answering in the affirmative, he said, "That is the Whydua," or Spirit, "of Shunghee's Father."

The Chiefs of New Zealand are full

of pride: many of them assume to themselves the attributes of the Deity, while living; and are called Gods, by their people. The Natives will occasionally call Shunghee a God, when he approaches them, in the following terms—"*Hairemi, hairemi, Atua!*—Come hither, come hither, thou God!" This paying of divine honours to the Chiefs, fills their minds with the most proud and profane notions of their own dignity and consequence. When they die, their posterity deify their departed spirits, and offer up their prayers to them. The New-Zealander here compared the departed spirit of Shunghee's Father to the glory of the sun—clearly evincing the veneration paid by them to the Manes of their Ancestors, and the dominion which the Prince of this World exercises over their minds.

Tattooing indicative of Rank.

Tooi informed us, that Korrokorro wished him to be tattooed. We told him that it was a very foolish and ridiculous custom; and, as he had seen so much of civilized life, he should now lay aside the barbarous customs of his country, and adopt those of civilized nations. Tooi replied, that he wished to do so himself; but his Brother urged him to be tattooed, as otherwise he could not support his rank and character as a gentleman among his countrymen, and they would consider him timid and effeminate.

Manner of performing the Operation.

In walking through the Village of Rangheehoo, one morning, I observed Towhee tattooing the son of the late Tippahee. The operation was very painful. It was performed with a small chisel made of the wing-bone of a pigeon or wild fowl. This chisel was about a-quarter-of-an-inch broad; and was fixed in a handle, four inches long, so as to form an acute angle at the head; something like a little pick, with one end. With this chisel he cut all the straight and spiral lines, by striking the head with a stick about one foot long, in the same manner as a farrier opens the vein of a horse with the fleam. One end of this stick was cut flat like a knife, to scrape off the blood as it gushed from the cuts. The chisel appeared to pass through the skin at every stroke, and cut it as a carver cuts a piece of wood. The chisel was constantly dipt in a liquid made from a particular tree, and afterward *mixed with water*; which communicates *the blackness*, or, as they call it, the "amoko." I observed proud-flesh rising in some parts, which had been cut almost a month before. The operation is so painful, that the whole tattooing cannot be borne at one time; and it appears to be several years before the Chiefs are perfectly tattooed.

Sanguinary Superstitions of the Natives.

In time of war, great honour is paid to the Head of a warrior, when killed in battle, if he is properly tattooed. His head is taken to the conqueror, and preserved, as the spoils of war, with respect—as a Standard, when taken from a Regiment, is respected by the victor.

It is gratifying to the vanquished, to know that the Heads of their Chiefs are preserved by the enemy; for when the conqueror wishes to make peace, he takes the Heads of the Chiefs along with him, and exhibits them to their tribe. If the tribe are desirous of putting an end to the contest, they cry aloud at the sight of the Heads of their Chiefs, and all hostilities terminate: this is the signal that the conqueror will grant them any terms which they may require. But if the tribe are determined to renew the contest and risk the issue of another battle, they do not cry.

Thus the head of a Chief may be considered as the Standard of the Tribe to which he belongs, and the signal of peace or war.

If the conqueror never intends to make peace, he will dispose of the Heads of those Chiefs whom he kills in battle, to ships, or to any persons who will buy them. Sometimes they are purchased by the friends of the vanquished, and returned to their surviving relations; who hold them in the highest veneration, and indulge their natural feelings, by reviewing them, and weeping over them.

When a Chief is killed in a regular battle, the victors cry aloud, as soon as he falls, "Throw us the Man," if he falls within the lines of his own party. If the party, whose Chief is dead, are intimidated, they immediatetely comply with the command. As soon as the victim is received, his Head is immediately cut off; and a Proclamation issued for all the Chiefs to attend, who belong to the victorious party, to assist in performing the accustomed Religious Ceremony, in order to ascertain, by augury, whether their God will prosper them in the present battle. If the Priest, after the performance of the ceremony, says that

their God is propitious, they are inspired with fresh courage to attack the enemy; but if the Priest returns answer, that their God will not be propitious, they quit the field of battle in sullen silence. The Head already in possession, is preserved for the Chief on whose account the war was undertaken, as a satisfaction for the injury which he, or some one of his tribe, had received from the enemy.

When the war is over, and the Head properly cured, it is sent round to all the Chief's friends, as a gratification to them, and to shew them that justice had been obtained from the offending party.

With respect to the Body of the Chief, it is cut up into small portions, and dressed for those who were in the battle, under the immediate direction of the Chief who retains the Head: and, if he wishes to gratify any of his friends who are not present, small portions are reserved for them; on the receipt of which they give thanks to their God for the victory obtained over the enemy. If the flesh should be so putrid, from the length of time before it is received, that it cannot be eaten, a substitute is eaten instead.

They not only eat the flesh of the Chiefs, but are wont to take their bones, and distribute them among their friends, who make whistles of some of them, and fish-hooks of others. These they value and preserve with care, as memorials of the death of their enemies.

It is also customary with them, for a man, when he kills another in battle, to taste the blood of the slain. He imagines that he shall then be safe from the wrath of the God of him that is fallen; believing, that, from the moment he tastes the blood of the man whom he has killed, the dead man becomes a part of himself, and places him under the protection of the Atua, or God, of the departed spirit.

Mr. Kendall informed me, that, on one occasion, Shunghee ate the Left Eye of a great Chief, whom he killed in battle at Shukeangha. The New-Zealanders believe that the Left Eye, some time after death, ascends to the heavens, and becomes a star in the firmament. Shunghee ate the Chief's Left Eye, from present revenge; and under the idea of increasing his own future glory and brightness, when his own Left Eye should become a star.

When a Chief of the enemy's party is killed, his body is immediately demanded by the assailants; and, as before stated, if the party attacked are intimidated, it is directly delivered up. If the Chief was a married man, his Wife is then called for; and she is also delivered into the hands of the enemy. She is taken away with the body of her Husband, and is killed. If she loved her Husband, she voluntarily resigns herself and her Children; and desires the victors to do to her and her Children as they had done to her Husband. If the party refuse to give up the Chief's Wife, they are immediately attacked by the enemy; who will not give up the contest, till they obtain her, or are overpowered.

When they have got possession of a Chief and his Wife, after the woman is killed, their bodies are placed in order before the Chiefs. The Areekee, or High Priest, then calls out to the Chiefs to dress the body of the Man for his God; and the Priestess, who is also an Areekee, gives the command to the Wives of the Chiefs to dress the Woman for her God. The bodies are then placed on the fires, and roasted by the Chiefs and their Wives; none of the common people being allowed to touch them, as they are tabooed.

When the bodies are dressed, the Areekees take each a piece of the flesh, in a small basket, which they hang on two sticks stuck into the ground, as food for their Gods, (to whom they are going to offer up their prayers, and whom they are about to consult relative to the present contest,) in order that their Gods may partake first of the sacrifices.

While these Services are performing, all the Chiefs sit, in profound silence, in a circle, round the bodies, with their faces covered with their hands or mats, as they are not permitted to look on these mysteries; while the Areekees are praying, and picking small pieces of the flesh from their sacrifices, which they eat at the same time. These consecrated bodies are only to be eaten by the Areekees.

When all the Sacred Services are completed, the Areekees return the answer of their Gods to their prayers and offerings. If their prayers and offerings are accepted, the battle is immediately renewed (as before mentioned), and all in common feed upon the after-slain. They eat the slain, not so much for food, as for mental gratification; and to display, publickly, to the enemy, their bitter revenge.

Wishing to know if the Areekees prayed secretly to their Gods, at the time of performing the above ceremonies, I asked them the question: to which they replied, No; but publickly, and with an audible voice, that all might hear what was prayed for—unless the Areekees disapproved of their proceedings: in that case, their prayers were not heard.

The New-Zealanders are not only afraid of being killed in battle, if they enter on war without permission of their God; but they are also afraid of spiritual consequences—that they will either be afterward killed by the anger of their own God, or of that of their enemy.

They fully believe that a Priest has power to take away their lives by incantation or charm; and attribute many of their deaths to this cause.

In the village of Tippoonah, I observed the Heads of Eleven Chiefs stuck up on poles, as trophies of victory. I learned that they were part of those whom Shunghee brought with him, from his last expedition to the southward. He had cured them all. Their countenances were very natural, excepting their lips and teeth, which had all a ghastly grin, as if they had been fixed by the last agonies of death.

How painful must these exhibitions be to the Wives, Children, and Subjects of these departed Chiefs, who are Prisoners of War, and labouring on the very spot, with these Heads in full view! My mind was filled with horror and disgust at the sight of this Golgotha: at the same time, I anticipated, with pleasing sensations, that glorious period, when, through the influence of the Gospel, the voice of joy and melody would be heard in these habitations of darkness and cruelty, where nothing now reigns but savage joy on one hand, and weeping and mourning on the other.

Alleged Origin of eating Human Flesh.

Conversing with the Chiefs of Tiami on this subject, Mr. Marsden says—

They first alleged, that it originated from the largest fishes of the sea eating other fishes, and of some even eating their own kind—that large fishes eat small ones—small fishes eat insects—dogs will eat men, and men will eat dogs, and dogs devour one another—the *birds of the air, also devour one another*—*and one God will devour another* God. I should not have understood how the Gods could eat one another, if Shunghee had not before informed me, that, when he was to the southward, and had killed a number of people, he was afraid that their God would kill him in retaliation, esteeming himself a God; but he caught their God, being a reptile, and eat part of it, and reserved the other part for his friends, as it was sacred food; and, by this means, he rested satisfied that they were all secure from his resentment.

Retaliation the Substitute for Law.

As these people have no regular established Government, it appears that all crimes are punished, either by an appeal to the sword, or by plundering the offender of his little property and laying waste his potatoe-grounds.

Mr. Marsden relates the following instance, among various others, of this spirit of Retaliation:—

The people of a village between Whangaroa and the North Cape had taken the bones of the Father of Shunghee's Wife from the sepulchre, and had made fish-hooks of them. Having satisfied himself of the fact, Shunghee proceeded to the Village, where the people lived who had committed the sacrilege; and, going up within gun-shot of them, in the open day, informed them that he was come to punish them for spoiling the sepulchre where his Wife's Father's bones had been deposited, and for making his bones into fish-hooks. They admitted his charge, and the justice of his conduct: he then, without entering the Village, fired upon them and killed five men; whereupon the party attacked, requested him to fire no more; for the death of those who were shot was a sufficient atonement for the offence committed. Shunghee answered, that he was satisfied; and the business was thus decided, with the mutual consent of both parties.

The death of a Chief may be revenged by his children's children, if the Tribe to which he belonged should ever have strength to retaliate. Hence the foundation is continually laid for new acts of cruelty and blood, from generation to generation; as the remembrance of these injuries seems never to be forgotten by them.

Superstitious Fear of their Gods.

From Mr. Marsden's conversations with the Chiefs of Tiami we

extract some passages on this subject:—

They said, if they did not pay very particular attention to all that their Priests told them, they should die. If they went to battle, and neglected any ceremony relative to their food, &c., and a spear only touched them, they should die immediately; but if they observed the ceremonies, and a spear should go through their bodies, they should not die. I asked them, if a Chief had been speared through the heart, or the temples of the head, whether he would recover or not, admitting he had been tabooed. They replied that he would not. I then wanted to know of what use their tabooing was, as Europeans recovered from similar wounds with themselves without tabooing.

We told them, that Pomare, King of Otaheite, thought, some time ago, as they did. He tabooed his houses and provisions, and was constantly under fear lest his God should kill him and his people: but, since the Missionaries have lived at Otaheite, and he and his people had been taught the meaning of God's Book, he had abolished all tabooing; and had eaten any proper food, and had slept any where, like the Europeans; and was under no fear of being killed by his former Gods. They were much surprised at this information, and inquired how long it was since Pomare had ceased to taboo. We told them that it was more than three years ago since Pomare had embraced our Religion. The Chiefs then replied, that if we would send Missionaries to instruct them, and to convince them that their Religion was wrong, and to prevent their Gods from killing them, they would think and act as we did.

Strength of Natural Affection in the New Zealanders.

Mr. Marsden gives an affecting account of the meeting of Tooi and his Sister, on one of Korrokorro's Islands:—

When we had reached the beach, Tooi said one of his sisters was coming, whom he had not seen since his return; and earnestly requested me to get into the canoe before she arrived, as he did not wish to have his first meeting with her there. I begged him to wait for her, as she was hastening down the hill, and not to regard me; but I could not prevail upon him: he leaped into the canoe, urging me to follow him. I delayed till she had reached the beach, when I stept in. Tooi ordered the canoe to put off; but, at that moment, his Sister sprung into the canoe, weeping aloud, and passed by me. She fell on her knees, and grasped Tooi's: he saluted her, when she gave vent to her feelings in tears and loud lamentations, which she continued for about an hour. When we landed on Motooroa, she still sat weeping for a long time. Tooi conducted himself with great propriety: he suppressed all the wild feelings of an uncultivated mind, and yet shewed all the soft and tender feelings of nature toward his Sister. I could not but view his conduct with admiration; and told him to indulge his affection for his Sister, without any respect to my being present. I saw that he was anxious, lest the warmth of his Sister's affection, and the strong manner in which she manifested it, should overcome his manly fortitude, and cause him to imitate her example; as he had done on a former occasion, when I first visited New Zealand.

On leaving New Zealand, Mr. Marsden took some Sons of Chiefs with him. Of the parting scene, he says—

The Chiefs took leave of their Sons, with much firmness and dignity, in the cabin; while, on the deck, the Mothers and Sisters of the Boys were cutting themselves, after their manner, and mingling their blood with their tears. Shunghee, the Head Chief, parted with his favourite Son in the cabin, without a tear: I afterward heard him on deck, giving vent to his feelings, with the loudest bursts of weeping.

Hopelessness of the Natives in their Loss of Relatives.

An affecting scene was witnessed by Mr. Marsden in the River Gambier:—

As we passed along, I observed a Chief's Wife making loud lamentations. On inquiring the cause of her deep distress, she informed me, that, since our passing down the River, she had lost her two Sons, and one Child belonging to the Village with them. The Children had been sent, in a canoe, to gather cockles on a sand-bank in the River, which is dry at low water. The

wind arose on the flow of the tide, and carried away the canoe, leaving the children on the bank; and when the tide arose, it swept them all away. She added, that her Husband was also lately dead. She was a young woman. Her mother was sitting beside her, mourning and weeping with her. They had cut themselves after their manner, for the dead. I felt for her affliction, and would gladly have relieved her distress. I had nothing to give her but a few fish-hooks and my pocket-knife; with which I presented her, and which she thankfully received.

Mr. Marsden writes afterward—

At day-break this morning, we heard the lamentations of the poor Widow, on the summit of the hill, weeping for her Children. Her affliction of mind was very heavy. She was left wholly to the feelings of nature, which appeared to be intolerable. The consolations of Religion could not pour the oil of joy into her wounded spirit. She knew not God; and evidently had no refuge to fly to for relief. In the fullest sense of the Apostle's meaning, she was *without hope, and without God in the world*; and this is the situation of the whole of her countrymen, when under affliction. They will sit for months, night and day, mourning in a similar manner, for the loss of their dearest relatives. The blessings which Divine Revelation communicates to the whole body of a nation who are favoured with it, can never be adequately estimated. The knowledge of the Only True God spreads its genial influences, from the King on his throne, through all the different Ranks of his Subjects, down to the condemned Felon in his cell.

On his visit to Tiami, he says—

About six o'clock, while I was taking my breakfast, on a sudden I heard the loudest lamentations. On turning to the place from whence they came, I observed several Women crying aloud, with the blood streaming down their countenances. On inquiry, I learnt that the Chief's Wife, who had accompanied us, had buried a child not long before; and these Women were come to mourn and weep with her, on that account. They held all their faces together, mingled their blood with their tears, and cried *aloud, cutting* themselves, at the same *time, with pieces of flint-stone*. I was much shocked at the sight. The Chief came to me, and asked if I was afraid. I answered, I was not afraid, but I was much grieved to see them cut themselves in such a manner—that this custom did not prevail in any nation of Europe, and was a very bad one. He replied that the New Zealanders loved their children very much; and could not shew it sufficiently, without shedding their blood. I replied, to weep was very good, but not to cut themselves. This barbarous custom universally prevails among the Natives of this Island.

Motives and Encouragements.

The wants of these poor Heathens have only to be made known to the Christian World, and then they will be relieved. Their country, which is now only an uncultivated wilderness, will then stand thick with corn; and the voice of joy and gladness will then be heard in these dreary regions of darkness, superstition, cruelty, and sin!

Having assembled one Sunday, on the beach, for Public Worship, as there was no place for Divine Service sufficiently large to hold the people, they were surrounded by Natives, among whom were a number of Chiefs from different districts, some even from the River Thames. Of this occasion, Mr. Marsden writes,

It was very gratifying to our feelings, and afforded us a pleasing prospect, to be able to perform the Worship of the True God in the open air, without any sensations of fear or danger, when surrounded by cannibals with their spears stuck in the ground, and their pattoo-pattoos and daggers concealed under their mats. We could not doubt but that the time was at hand, for gathering to the fold of Christ this noble race of men, whose temporal and spiritual wants are inconceivably great, and call loudly on the Christian World for relief. Their misery is extreme. The Prince of Darkness, the God of this World, has full dominion over both their bodies and souls. Under the influence of darkness and superstition, many devote themselves to death; and the Chiefs sacrifice their Slaves as a satisfaction for the death of any of their Friends—so great is the tyranny which Satan exercises over this people!—a tyranny,

from which nothing but the Gospel can set them free.

On the last Sunday which Mr. Marsden spent, on this occasion, in New Zealand (November 7, 1819) he administered the Lord's Supper to the Settlers, and baptized nine Children born to them on the Island. We quote his impressive remarks on this occasion:—

"I trust that the Divine Word and Ordinances will continue in this land of darkness to the end of time. I have no doubt but that the Lord will prepare for himself a people in New Zealand. He never fed any nation with Manna from Heaven, but the Israelites; and as he has now sent the Manna of His Word among these Heathens, we may safely infer that he will provide Israelites in this Wilderness to feed upon it. His promises are sure; and known unto Him are all His works from the beginning.

"No permanent Mission could have been established in New Zealand, or in any other Island in the South Seas, had not His over-ruling Providence led the British Nation to establish a Colony in New South Wales. Through the Medium of the British Nation, He has now sent His Gospel to the very ends of the earth; and the Trumpet of the Jubilee has been sounded from pole to pole."

Recent Miscellaneous Intelligence.

THE Plan on which the Missionary Register has been conducted, since the beginning of 1820, has been found the best adapted of any hitherto tried, for giving, within a limited compass, a digested view of every important measure in progress for the Conversion of the World. The mass of materials furnished by the Benevolent Societies engaged in so many quarters in this noble design, and which we collect from all parts, is so great, that it would be easy to publish a Monthly Number as large as our Quarterly Reviews, if the documents of these Societies were to be printed at large.

The labour of digesting these documents, so as to omit no one fact of considerable importance, to present those which are most striking in their most just and lively colours, to give an orderly arrangement to the whole, and yet to bring all within a moderate compass—this is the object of our care and toil: and we have endeavoured to attain it in what appears to be the only practicable way—that is, by giving in the Annual Survey, which forms the first part of each Volume, a view, in geographical order, of the state of every Protestant Mission throughout the world: and by occupying the remainder of each Volume with the details, still in geographical order, of all the most striking and important transactions of the respective Societies.

While, however, this plan has been found to answer well in practice, so far as our limits allow, there is one defect which we propose to remedy by giving, usually every month, at the end of the "Proceedings and Intelligence," a miscellaneous article under the title prefixed to these remarks. Intelligence is almost continually arriving, which is interesting to Members of different Societies, while it may not be of sufficient importance to claim a distinct head. We shall endeavour, therefore, in this article, to condense all the most recent intelligence of this nature which we can collect. This intelligence will frequently have reference to the corresponding part of the Annual Survey immediately preceding.

As frequent notices will occur relative to the sailing, progress, and arrival of Missionaries, it may be well, in this place, to refer to the feelings of a Missionary who lately embarked for India, as they are connected with a topic of importance to all Missionaries.

Of the tremendous gale, which blew on Sunday the fourth of November, and proved fatal to several ships and to many lives, the Missionary in question writes, "We found our cabin to be a 'Bethel' to us:" and when the storm raged with its greatest fury, he and his Wife felt much consolation from the recollection, that, at that very time, many servants of God were surrounding the Table of their Lord, and praying "Let the whole earth be filled with thy glory!" Of himself he says—"Since I tasted the power of

the Saviour's love, I have never once attended the Communion Table, without remembering the Missionaries of Christ; and I humbly hope that those whose privilege it is to enjoy those means of grace, will ever remember my partner and myself, who are separated far from our brethren and sisters in the Lord, in order to bring the Heathen to a knowledge of the truth. Oh, pray for us! Pray for us!"

The friends of this Missionary had, it appears, felt much for their safety during this dreadful gale, as they knew that the ship had sailed: and, in reference to this subject, they enforce the Missionary's suggestion in a manner which will lead our Readers, we trust, frequently to occupy the sacred moments while waiting before the Table of their Lord, in earnest supplication for His servants labouring throughout the world. "On that day, however," they say, "it appears that they were cheered by the confidence that many who were then surrounding the Table of the Lord had them in affectionate remembrance: and it is earnestly hoped that the constant sympathies and prayers of all the friends of Missions throughout the world, especially on Sacramental Occasions, will justify such confidence on the part of Missionaries; so that, in the midst of dangers and arduous duties, they may *be nothing terrified*, but *thank God and take courage*."

American Baptist Mission.

Mr. and Mrs. Judson, who had visited Bengal from Rangoon for the recovery of Mrs. Judson's health, reached their station again on the 4th of January of last year, and found all the Converts firm, and prospects promising: another Burman was baptized on the 4th of March.

Mrs. Judson's health, however, again declining, it was found necessary that she should return home for a season. She proceeded, therefore, to Calcutta; and arrived in London, on her way to America, in the Woodford, Captain Alfred Chapman, which ship reached Gravesend on the 31st of May. Her health is greatly restored.

Baptist Missionary Society.

Mr. Joseph Bourne was designated as a Missionary to Honduras, at Newcastle-upon-Tyne, on the 5th of March. Mr. Joshua Tinson was appointed to the same service, in London, on the 13th. Mr. and Mrs. Bourne left Shields, in the Ocean, and arrived at Deal on the 22d, where Mr. and Mrs. Tinson were waiting to join them.

Mr. Chamberlain, Missionary at Monghyr, much reduced by illness, embarked at Calcutta, on board the Princess Charlotte, intending to proceed either to the Cape or to this country, but died on the 6th of December, twenty days after his embarkation. The remains of this zealous and resolute Missionary were committed to the deep in Lat. 9. 30 N. Long. 85 E.

Church Missionary Society.

The Rev. W. Jowett and his family arrived in Paris, on their way to Malta, on the 14th of March. After receiving great kindness there, more particularly from Professor and Mrs. Kieffer and from Mr. Wilder an American Merchant, they left on the 26th, and reached Marseilles on the 6th of April. A passage to Malta was engaged on the 8th, on board the Elizabeth, Captain Enrico: the expectation of immediate departure prevented Mr. Jowett from paying his intended visit to the Bible Societies in that part of France: they did not sail, however, till the 17th of April. On the 27th they reached Malta in safety.

The Rev. Theophilus Blumhardt, with Mrs. Blumhardt, left London on the 12th of June, on their return to Bâsle.

Sir Henry R. Blosset, Chief Justice of Bengal; John Herbert Harrington, Esq., appointed Member of Council; the Rev. Francis Kirchhoffer, late Treasurer and Secretary of the Cove-of-Cork Association, and now appointed one of the Chaplains on the Bengal Establishment—with other Members and Friends of the Society, sailed for Calcutta, from Portsmouth, on the 5th of June, in the David Scott, Captain G. Bunyon.

Messrs. Sawyer, Maisch, and Reichardt, left the Downs, on board the Agincourt, for Calcutta, on Sunday the 14th of April: they landed at Madeira on the 26th, and sailed again on the 7th of May.

Lieutenant Peevor, of His Majesty's Seventeenth Regiment, an active and zealous Member of the Calcutta Corresponding Committee, has been obliged to return home on account of ill health. He came in the Thomas Grenville, Captain Manning, which arrived at Gravesend on the 31st of May.

On the 3d of November, Jay Narain, the Founder of the Benares Free-Schools, died at that city, in his sixty-ninth year.

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W. HUGHES sc

On the 11th of December, Mrs. Wilson, wife of the Rev. Isaac Wilson, after residing a few months at Tranquebar, in preparation for their labours among the Natives, was carried off by an inflammatory attack and died in the triumph of the Faith, greatly regretted by the Native Christians and the Scholars, to whom she had much endeared herself.

The Rev. Joseph Bailey, with his companions, appointed to Nellore, in Ceylon, arrived at Trincomalee, in the Palmira, on the 1st of December.

London Missionary Society.

The Madagascar Youth, Coutsmauve, mentioned before, at p. 229 of this Number, died as the Andromache was weighing anchor.

Mr. Humphreys, for Malacca, and Mr. Bankhead, for Calcutta, arrived at Madras on the 21st of July: the Lonach left Falmouth on the 21st of March of last year: the labours of the Missionaries on board had been very useful. On the 5th of August, Mr. Bankhead sailed for Calcutta: Mr. Humphreys was to sail direct for Malacca about the 15th. While at Madras, Mr. Humphreys writes—

I witnessed the horrid ceremony of swinging two Young Men, who, evidently under considerable trepidation of mind, came forward with hooks in their shoulders; their bodies adorned with flowers; and carrying in a handkerchief leaves and small fruits, which they scattered among the thousands around them, as they swung in the air. It was truly heart-rending to see with what avidity the deluded multitude endeavoured to procure a few of the leaves or flowers which fell from the unhappy men: even the Children clapped their hands in ecstacy, as the poor wretches swung around them in the air. Many of the Natives, who had what they call Holy Birds, held them up that they might see the men, and thus they supposed added to their sanctity. Oh when shall the period arrive, that these deluded creatures shall see the error of their ways, and turn unto the Lord their God!

The Rev. James Skinner, Missionary at Surat, died on the 30th of October.

The Deputation to the South Seas, with the Missionary and Artisans, arrived in safety and health at Otaheite, on the 27th of September, after a fine passage of four months and nine days. The Deputation was to stay four or five months in Otaheite, and then to visit the Leeward Islands.

Mr. Williams, Missionary at Raiatea, proceeding to New South Wales for the recovery of his health, touched at Otaheite in his way, and spent a day with the Deputation, before he sailed in the Westmoreland, from on board of which vessel he transmitted the above information, in a Letter dated Nov. 24, at the Bay of Islands, in New Zealand.

Intelligence has since arrived that King Pomare died of dropsy, on the 7th of December. His remains were deposited, on the 11th, in a new stone tomb, at the upper end of the large Place of Worship which he had erected. A Regency, consisting of the principal Chiefs, had been formed, the heir to the crown not being two years of age.

Wesleyan Missionary Society.

Mr. Bell, who sailed in November for the Mission in the Gambia, arrived at St. Mary's on the 28th of January.

Messrs. Leigh, Walker, and Horton, who sailed for Australasia in April of last year, arrived at Van Dieman's Land on the 8th of August, after a quick and pleasant passage of 96 days. Messrs. Leigh and Walker proceeded forward to Sydney, which they reached on the 16th of September. Mr. Walker entered on his Mission to the Aborigines of New South Wales. On the 21st of October, Mr. Leigh writes that he was about to sail for New Zealand, in order to attempt a Settlement at Mercury Bay.

Mr. White and Mr. and Mrs. Turner sailed from Gravesend in the beginning of February, in the Deveron, Captain Wilson, for New South Wales, in order to join Mr. and Mrs. Leigh in the New-Zealand Mission.

Mr. and Mrs. Gick arrived at New Providence, in the Bahamas, on the 20th of January; and Messrs. Oke, Crofts, and Parkinson, at St. Kitts, in the Philip Pretheroe, on the 9th of February.

Australasia.

His Excellency Sir Thomas Brisbane, Governor of New South Wales, arrived at Sydney on the 7th of November. The late Governor, Macquarrie, was to set sail, on his return, in January.

Miscellanies.

CRUELTIES CONNECTED WITH HINDOO SUPERSTITION.

(With an Engraving of the Preparations for burning a Hindoo Widow.)

THE accompanying Engraving is taken from a Drawing by a Native Artist. It represents the preparations made for burning a Widow. She

is seated on the pile, with the head of the corpse in her lap. Brahmins, or Priests, on each side, are repeating prayers. Some pagodas, or idol-houses, with native habitations, are seen in the back ground; and, in the front, part of the Ganges, or some tank of water. The people are quietly looking on. Perhaps the Artist meant thereby to insinuate that every thing was done with calmness and solemnity on these occasions: but if that be so, nothing but dreadful superstition could deaden the feelings in this manner, and make men look with barbarous indifference on a poor Woman deluded into self-murder. But these scenes are generally scenes of tumult and noise, particularly when fire is put to the pile: and the noise is very vehement when Europeans are present, in order to drown the cries of the wretched victim.

Mr. Ward, whom we have often quoted on the subject of the Hindoos, has a Letter in the Volume published about the time of his return to India, on the Cruelties connected with Hindoo Superstition. We shall here extract the chief parts of that Letter.

I am not aware how long the tribe of Rajpoots have been in the practice of putting to death their female offspring. It must have arisen at the time when the Hindoo Monarchs of this tribe reigned in Western India. A few children were saved by the benevolent efforts of Colonel Walker, when in India; but, since his return, the very families among whom the horrible practice had cessed, have again returned to the work of murder—not one survives. In and around Benares, infanticide is practised to a horrible extent.

Instigated by the Demon of Superstition, many Mothers, in fulfilment of a vow entered into for the purpose of procuring the blessing of children, drown their first-born, in the Burrampooter and other rivers of India. When the child is two or three years old, the Mother takes it to the river, encourages it to enter as though about to bathe it, but suffers it to pass into the midst of the current, when she abandons it; and stands an inactive spectator, beholding the struggles and hearing the screams of her perishing infant! At Saugor Island, formerly, Mothers were seen casting their living offspring among a number of alligators; and standing to gaze at these monsters quarrelling for their prey, beholding the writhing infant in the jaws of the successful animal, and standing motionless while it was breaking the bones and sucking the blood of the poor innocent! What must be that Superstition, which can thus transform a being, whose distinguishing quality is tenderness, into a monster more unnatural than the tiger prowling through the forest for its prey!

At the Annual Festival in honour of Maha Deva (the Great God) many persons are suspended in the air, by large hooks through the integuments of the back, and swung round for a quarter of an hour, in honour of this deity: I have seen these poor wretches go through this, and the following ceremony, more than once. Others have their sides pierced, and cords are introduced between the skin and the ribs, and drawn backward and forward, while these victims of superstition dance through the streets. I have seen others cast themselves from a stage ten feet from the ground, upon open knives inserted in packs of cotton: sometimes one of these knives enters the body, and the poor wretch is carried off to expire. At the same festival, numbers have a hole cut through the middle of the tongue, in which they insert a stick, a ram-rod, or any thin substance, and thus dance through the streets, in honour of the same deity. At the close of the festival, these Devotees dance on burning coals, their feet being uncovered.

Thousands of Hindoos enter upon pilgrimages to famous temples, to consecrated pools, to sacred rivers, to forests rendered sacred as the retreats of ancient sages, to places remarkable for some natural phenomena, &c. These pilgrimages are attended with the greatest fatigue and deprivations; frequently with starvation, disease and premature death. Hundreds are supposed to perish on these journeys; and some of these places, the resort of pilgrims, become frightful cemeteries—to one of which, that of Juggernaut in Orissa, Dr. Buchanan has very properly given the name of "Golgotha." I once saw a man making successive prostrations to Juggernaut; and thus measuring the distance between some place in the north, down to the temple of Juggernaut which stands

nearly at the southern extremity of India.

The Hindoo Writings encourage persons afflicted with incurable distempers to cast themselves under the wheels of the car of Juggernaut, or into some sacred river, or into a fire prepared for the purpose; promising such self-murderers, that they shall rise to birth again in a healthful body, whereas, by dying a natural death, they would be liable to have the disease perpetuated in the next and succeeding births. Multitudes of lepers and other children of sorrow, perish annually in these prescribed modes. Mr. W. Carey, of Cutwa, the second son of Dr. Carey, states that he was one morning informed that some people had dug a deep hole in the earth, not far from his own house, and had begun to kindle a fire at the bottom. He immediately proceeded to the spot, and saw a poor leper, who had been deprived of the use of his limbs by the disease, roll himself over and over till at last he fell into the pit amidst the flames. Smarting with agony, his screams became most dreadful. He called upon his family, who surrounded the pit, and entreated them to deliver him from the flames. But he called in vain. His own sister seeing him lift his hands to the side, and make a dreadful effort to escape, pushed him back again; where, these relations still coolly gazing upon the sufferer, he perished, enduring indescribable agonies. *O Lord, remember the covenant, for the dark places of the earth are full of the habitations of cruelty*—that covenant, in which the Heathen are given to Thy Son for His inheritance.

Every Hindoo, in the hour of death, is hurried to the side of the Ganges, or some other sacred river, if near enough to one of these rivers, where he is laid in the agonies of death, exposed to the burning sun by day, and to the dews and cold of the night. The water of the river is poured plentifully down him, if he can swallow it: and his breast, forehead, and arms, are besmeared with the mud of the river; for the very mud of the Ganges is supposed to have purifying properties. Just before the soul quits the body, he is laid on the earth, and then immersed up to the middle in the stream; while his relations stand round him, tormenting him in these his last moments with superstitious rites, and increasing a hundred fold the pains of dying. Very often, where recovery might be reasonably hoped for, these barbarous rites bring on premature death. It is pretty certain, that many private murders, using these rites, are perpetrated. How different the hopes—how strikingly different the departure of a dying Christian!

Human sacrifices are enjoined in the Sacred Books, and made a part of the Hindoo Superstition in very early times. They describe the rites to be observed at the sacrifice of a man; and declare the degree of merit attached to such a sacrifice, compared with the offering of a goat, a buffalo, &c. The Hindoos speak of an instrument used in times not very remote, by which, with a jerk of his foot, a man lying prostrate before an image, might cut off his own head. An English Officer assured a friend of mine, that he saw a Hindoo sacrifice himself on a boat in the Ganges; laying his head over the side of the boat, with a scymitar he aimed a dreadful blow at his own neck; and, though he failed to sever the head from the body, he fell senseless into the river and perished!

Human sacrifices not very different from these are still very common, especially at Allahabad. While the late Dr. Robinson of Calcutta resided at that place, twelve men were immolated at once, as sixteen females had been. Earthen pans were fastened to a stick tied to the waist. As long as these pans remained empty, they kept the men afloat; but each man with a cup continued filling the pans from the river, and as soon as filled they dragged the victim to the bottom.

But the most horrible of all the immolations among the Hindoos, is the burning alive of Widows. Between Eight and Nine Hundred, in the presidency of Bengal alone, every year!! This is the official statement, signed by the English Magistrates. How many in the Presidencies of Madras and Bombay? And then how many more where the British Power does not extend? Where shall we find any thing like this in all the annals of time? Let us suppose that in each of the other Presidencies four hundred each year are immolated; and five hundred in all the other parts of India; and then we have the awful spectacle of TWO THOUSAND WIDOWS burnt or buried alive every year in India! Search every human record, and bring forward every thing that has ever been practised by the scalping Indian, the cannibals in the South Seas, &c. and all is civilization, and the most refined benevolence, compared with this. Let all these Two Thousand widows be led along the streets of Calcutta, and sacrificed on the esplanade there, in one funeral pile! Not one drop more of blood would be shed, nor one more agony inflicted. But at hearing the news of such an immolation as this, all

Britain would rise in consternation and horror; and protest in a voice loud enough to be heard at the extremity of the poles, against the repetition of so horrible a transaction. Oh! that I could collect all the shrieks of these affrighted victims, all the innocent blood thus drank up by the devouring element, and all the wailings of these ten thousand Orphans, losing Father and Mother on the same day, and present them at our Missionary Anniversaries, and carry them through every town of the United Kingdom. I should surely, then, be able to awaken every heart to the claims of British India. Yes, it is in *British* India, where these agonizing shrieks are heard—where the blood of these Widows flows into a torrent—and where these cries of miserable Orphans are heard.

Such are the horrors attendant upon this organized system of departure from God! And thus are fulfilled the words of the Psalmist, *Their sorrows shall be multiplied that hasten after another god.*

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From May 21, 1822, *to June* 20, 1822.

ASSOCIATIONS.	Present. L. s. d.	Total. L. s. d.
Aldwinkle (Northamptonshire)	6 0 0 -	137 6 2
Basingstoke - - - -	1 1 0 -	194 17 3
Bentinck Chapel - -	99 2 9 -	4101 13 9
Bradford (Yorkshire) - -	80 2 8 -	1047 6 11
Bunny, Bradmore, & Radclington - - -	33 0 8 -	188 3 6
Coventry - - - -	51 3 3 -	988 5 8
Dewsbury (Mirfield Branch) -	11 6 1 -	699 15 3
Duddingston (Northamptonsh.)	2 0 0 -	2 0 0
Edmonton - - - -	69 4 4 -	983 1 1
Glasbury (incl. Brecon, 1*l.* 9*s.*)	60 0 0 -	896 17 5
Gloucestershire (including Campden Br. - 17*l.* 9*s.* 1*d.*)	217 1 1 -	2892 8 9
Halifax - - - -	80 0 0 -	978 16 2
Hull and East Riding -	236 5 0 -	3448 14 4
Iver (Bucks) - - -	1 10 6 -	388 16 10
Jersey - - - -	23 0 0 -	278 1 10
Leicestershire - - -	300 7 1 -	4962 16 3
Lincoln (Sch. Fund, 15*l.*)	88 0 0 -	569 5 8
Manchester & East Lancashire (School Fund, 5*l.*)	219 10 9 -	4147 10 1
Newcastle-upon-Tyne - -	30 0 0 -	1235 10 10
Nottingham (incl. 10*l.* from Lenton - - - -	98 6 4 -	1875 10 5
Padstow - - - -	2 3 0 -	106 16 9
Retford, East - - -	30 0 0 -	215 1 0
Rotherham - - - -	23 11 6 -	541 9 9
South Bucks - - -	70 0 0 -	185 6 8
Wakefield - - -	61 2 7 -	388 14 6
Welwyn - - - -	6 0 0 -	30 0 0
Wheler Chapel - -	135 8 6 -	1234 17 5
Worcester - - - -	100 0 0 -	1070 2 5
York - - - -	151 5 6 -	2080 7 10
Foxall and Hamstall -	20 0 0 -	278 0 0
COLLECTIONS.		
Gleed, Miss, Donnington -	6 0 0 -	67 13 6
Kennett, Miss L., Chelsea -	4 8 6 -	18 5 4
Lea, Mr. J., jun. Kidderminster.	6 15 0 -	6 15 0
Westlake, Mr. W. Liskeard -	3 13 6 -	3 13 6
Williamson, Mr. T. H., Wellingborough - - }	5 10 0 -	20 5 0
BENEFACTIONS.		
Anonymous, for New Zealand - -		10 0 0
Garratt, William Albin, Esq. - -		20 0 0
Gilman, Will., Esq. and Randall, James, Esq. as Executors of the late Matthew Puplett, Esq. - - - -		50 0 0
Paynter, Samuel, Esq., Richmond - -		10 10 0
CONGREGATIONAL COLLECTIONS.		
At Adlingfleet (Yorkshire) by Rev. T. Smith,		3 8 6
At Elland (Halifax) by Rev. S. Knight -		22 0 0
At Builth (Brecon) by Rev. Samuel Phillips,		2 2 6
At Llandevally (Ditto) by Rev. T. Price -		1 0 0
At Llanebeveth (Ditto) by Rev. S. Phillips,		2 1 0
At Ystradvette (Ditto) by Rev. John Jones,		4 14 8
At Merthyr Tydvil (Glamorganshire, by Rev. S. Phillips - - - - }		7 0 0
At Church Langton (Leicestershire) by Rev. Legh Richmond - - }		8 12 9
At Marston Trussells (Northamptonsh.) by Rev. Legh Richmond - }		19 0 8
SCHOOL FUND.		
By Lincoln Association, For *Richard Waldo Sibthorp*, Fourth Year,		5 0 0
Robert C. Brackenbury, Fourth Year,		5 0 0
Thomas Knowles - - First Year,		5 0 0
By Manchester Association, For *W. Wilkinson* - Fifth Year,		5 0 0
LEGACY.		
By Mr. John Wood, late of Manchester - - - - }		100 0 0
Duty and Stamp -		10 2 6
		89 17 6

*** Page 448, Vol. 1821. It was George Garrow, Esq., a Member of the Madras Corresponding Committee of the Church Missionary Society, who presented to the Society the cast of Siva and Parvati: he had received it as a gift from a Brahmin.——136, col. 2. For *John Pridmore*, read *John Pridham*.——176, col. 2. In the 1821, received from the Shropshire Association, was included the sum of 32*l.* from Ludlow; being 27*l.* for the General Fund, and 5*l.* for the School Fund.—The total produce of the Missionary Box at Mr. Broughton's, Holborn Bridge, should have been stated as 30*l.* 9*s.*——184, col. 1, l. 47. *for Parian*, read *Parlar*.——188, col. 2. *for My Letter to these persons*, at the beginning of Mr. Dealtry's Address, read *My Lord*—*To these persons*.——208, col. 1, The total of the Gloucestershire Association should have been 2775*l.* 6*s.* 11*d.*

Missionary Register.

JULY, 1822.

Biography.

MEMOIR OF THE HON. ELIAS BOUDINOT, LL.D.

PRESIDENT OF THE AMERICAN BIBLE SOCIETY, WHO DIED OCT. 24, 1821, IN HIS EIGHTY-SECOND YEAR.

THE distinguished subject of this Memoir was not engaged in the actual labour of a Missionary; yet the steady zeal, with which he devoted his eminent talents and commanding influence to the advancement of True Religion, both among Christians and Heathens, demand from us a tribute of respect to his memory. It is but seldom, indeed, that we can put on record such facts as are here briefly stated; and we trust that not a few of our Readers will be stirred up, by the example of this devoted Christian, to a more zealous discharge of their stewardship.

Dr. Boudinot was born in Philadelphia on the 2d of May, A.D. 1740. He was descended from one of those pious Protestants, who, at the revocation of the Edict of Nantes, fled from France to America. He had the advantage of a classical education, and pursued the study of the law under the direction of the Hon. Richard Stockton, a member of the first American Congress, whose eldest sister he afterward married.

Shortly after his admission to the Bar of New-Jersey, Dr. Boudinot rose to the first degree in his profession. Early in the revolutionary war, he was appointed by Congress to the trust of Commissary-General of Prisoners. In the year 1777, he was chosen a Member of the National Congress; and, in the year 1782, was elected the President of that body. In this capacity he had the honour and happiness of putting his signature to the Treaty of Peace, which for ever established his country's independence. On the return of peace, he resumed the practice of the law. It was not long, however, before he was called to a more important station: on the adoption of the present Constitution of the United States, the confidence of his fellow-citizens allotted him a seat in the House of Representatives: in this honourable place he was continued for six successive years. On quitting it, to return once more to the pursuits of private life, he was appointed by that consummate judge of character, the first President of the United States, to fill the office of the Director of the National Mint, vacated by the death of the celebrated Rittenhouse: this trust he executed with exemplary fidelity during the administrations of Washington, of Adams, and (in part) of Jefferson. Resigning this office, and seeking seclusion from the perplexities of public life, and from the bustle and ceremony of a commercial metropolis, he fixed his residence in the city of Burlington: here, surrounded by affectionate friends, and visited by strangers of distinction—engaged much in pursuits of biblical literature—practising the most liberal and unceremonious hospitality—filling up life in the exercise of the highest Christian Duties — meekly and quietly communicating and receiving happiness of the purest kind; he sustained, and has left such a

ment in seeking to realize for themselves its inestimable benefits.

With the mourning Daughter of their deceased friend, for so many years the partaker of his joys and sorrows, the companion of his journeys, and his amiable assistant in well-doing, the Members of this Board sincerely sympathize; and they respectfully transmit to her this feeble expression of their feelings toward her venerable parent, as evidence of the affection with which they wish to embalm his memory, and of the sincerity with which they condole with her under the bereavement which she has experienced.

The Hon. John Jay, one of the Vice-Presidents of the Society, has been appointed Dr. Boudinot's successor.

An abstract of Dr. Boudinot's Will discovers a spirit of benevolence of the most expansive character. To the Religious and Literary Institutions so liberally provided for in his Will, he had been in his lifetime an ample benefactor. The bequests and devises of his Will, relative to charitable purposes, are as follows:—

1. To his Daughter, 200 dollars, to be distributed by her among ten poor Widows.

2. To his Daughter, 15 shares in the Aqueduct Company of Burlington, the yearly produce of which she is to distribute among the Friendly Society of Females in Burlington.

3. To the New-Jersey Bible Society, 200 dollars, to be laid out in spectacles, for the use of indigent old persons, to enable them to read the Scriptures.

4. To the Society established in New York, for meliorating the condition of the Jews, 4000 acres of land, in the County of Warren and State of Pennsylvania, under certain conditions, for the purpose of supplying Jewish Settlers with farms of fifty acres each, or, at the option of the said Society, the sum of 1000 dollars within two years.

5. To the United Brethren, or Moravians, at Bethlehem, 2000 dollars, to enable them to civilize and gospelize *the Indians.*

6. To the Magdalen Societies of New York and Philadelphia, and to the Institution at Cornwall, in Connecticut, for educating the Heathen, respectively, 500 dollars.

7. To the Trustees of the General Assembly of the Presbyterian Church, three houses in the city of Philadelphia, the rents of which are to be laid out in the purchase of Books for Pastors of Congregations—the first year's rent to be divided equally between the Presbyterian Church at Elizabeth Town, and the Episcopal Church at Burlington.

8. To the Theological Seminary at Princeton, New-Jersey, he leaves his Library, after his Daughter's decease.

9. To the General Assembly of the Presbyterian Church, 4080 acres of land in Luzerne County, Pennsylvania, the proceeds of which to be appropriated to the education of such Students of Divinity in the Theological Seminary at Princeton, as are not able to support themselves; each Student not to receive more than 200 dollars annually.

10. To the Trustees of the College of New-Jersey, 4000 acres of land in the same County, from the profits of which are to be appropriated 1000 dollars, in the first instance, for the improvement of the Cabinet of Natural History; and the residue for the establishment of Fellowships in the said College, so that no Incumbent, however, be allowed more than 200 dollars per annum.

11. To the American Board of Commissioners for Foreign Missions, 4542 acres of land in Lycoming County, Pennsylvania, for the purpose of sending the Gospel to the Heathen, and particularly to the Indians of this continent.

12. To the Managers of the Hospital in Philadelphia, 3270 acres of land in the County of Bradford and State of Pennsylvania, for the use of poor and destitute foreigners, and persons from other States than Pennsylvania, to enable them to gain admittance, when necessary, into this Institution.

13. To Messrs. Matthew Clarkson, Wm. W. Woolsey, Samuel Boyd, and John Pintard, of New York, in trust for the American Bible Society, 4589 acres of land, in the County of Northumberland and State of Penn-

sylvania, the profits of which are to be applied to the general purposes of the Institution, but especially to the sending the Gospel to the Heathen.

14. To the Mayor and Corporation of Philadelphia, 13,000 acres of land in Centre County, Pennsylvania, for the purpose of forming a fund for supplying the poor of that city with wood on the lowest terms. From this fund a medal, worth 10 dollars, is to be given to any person, who will undertake the purchase and distribution of the wood gratuitously.

15. To the General Assembly of the Presbyterian Church, 5000 dollars, one-half of the interest of which sum is to be appropriated to the support of a Missionary or Catechist, who is to instruct the poor in the hospitals, prisons, &c. in Philadelphia, and the other half for a like purpose in the city of New York.

16. The residue of his estate, the Testator gives and devises to his Trustees—and among the trusts, are the following of a public nature, to be carried into effect after his Daughter's death.

1. To the Trustees of the College of New-Jersey, the sum of 10,000 dollars; half for the use of said College, and half for that of the Theological Seminary, as directed in the devise of real estate above mentioned.

2. To the American Board of Commissioners for Foreign Missions, the sum of 5000 dollars, for like objects, as stated in the devise of real estate.

Finally, after providing very liberally for his nearest friends and connections, by a Codicil, he gives the residue of his estate, after the death of his Daughter, and after satisfying his specific appropriations, to the use of the General Assembly of the Presbyterian Church, toward the support of such of the Members as are of the Synod of New-Jersey, and whose salaries are insufficient to their support. Or this fund may, at the discretion of the General Assembly, be applied in whole or part to Missionary Purposes, or to the use of the two Education Societies under the superintendance of the said General Assembly.

It is remarked, in the "Missionary Herald," of the Board of Missions, from which we have extracted these particulars of Dr. Boudinot's Will—

Whoever attentively peruses the preceding document will be struck with the variety of its provisions; and with the mass of good, which will probably be effected by it, during a long course of future years. How incomparably more desirable it is, to apply property to the relief of human misery, and especially to the rescue of sinners from their danger, than to any private or selfish purpose!

It may rationally be hoped, that many persons, possessed of some property, will dwell upon the subject of making a wise disposition of what has been committed to them for important ends; and that they will propose to themselves the solemn inquiry, "How can I most glorify God with the substance which he has given me?"

Proceedings and Intelligence.

United Kingdom.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

REPORT FOR THE YEAR 1821.

State of the Funds.

Receipts of the Year.	*L.*	*s.*	*d.*
Benefactions and Legacies	735	19	10
Subscriptions and Entrances	628	8	6
Associated Members - -	396	18	0
Dividends, Rents, & Annuit.	4281	15	2
Grant from Parliament, in aid of Expenses in the North-American Colonies	9387	10	0
	15,430	11	6

Payments of the Year.	*L.*	*s.*	*d.*
Salaries and Gratuities to Missionaries - - - -	16789	15	4
Salaries to Schoolmasters	1600	8	7
Pensions - - - - - -	1336	13	4
Exhibitions to Scholars at the College and Academy in Nova Scotia - - -	610	0	0
Books sent abroad - - -	625	9	4
Salaries, Printing, and Incidentals - - - - -	1027	3	10
	21,989	10	5

In the separate account of the

East-India College, it appears that there has been received by collections, 908*l.* 12*s.*; and, by dividends, 1914*l.* 2*s.* 6*d.*: and that the payments have been, on account of Salaries, 850*l.* and for Incidentals, 9*l.* 1*s.* 4*d.*

Increasing Exertions and Wants of the Society.

It will be seen, from the preceding statement, that the expenditure of the Society has much exceeded its income. The demands upon it for further exertions are, moreover, greatly increasing: these demands the Board are anxious to comply with; and they entreat their friends, under these circumstances, to give publicity to the requisite details. We extract some particulars on this subject from a Circular, dated St. Martin's Library, April 19th.

Previously to the separation of the Thirteen American Colonies from the Parent Country, the whole of those extensive provinces participated in the benefits derived from the exertions of the Society; but since the acknowledgment of the independence of the United States, its operations in North America have been necessarily limited to the Provinces of Canada, Nova Scotia, New Brunswick, and Newfoundland. Of late years the population in those Colonies has increased to such an extent, that the Society has deemed it necessary to enlarge the number of its Missionaries far beyond what was required during the last war: the spiritual wants of those countries cannot be adequately supplied, without such an addition to the Ministers of Religion, as would almost double the number that was considered sufficient, even at so late a period as the year 1816. The actual number of Missionaries now in the service of the Society is 86; in addition to which, a large body of Schoolmasters is partially supported from its funds.

Another source of expenditure has been opened to the Society, in the extended Colonization of the southern parts of Africa, and in the Interior of New Holland; where it will form an object of great and important interest, to carry *forward the same* plans of religious instruction and general education, which have been found so effectual in the North-American Colonies.

To meet these great and increasing demands, the resources of the Society are found to be wholly inadequate, notwithstanding the liberal aid which they have obtained from Parliamentary Grants.

They have already been under the necessity of reducing their Capital Stock, by the sale of 10,000*l.* 3 per Cent. Consolidated Bank Annuities; and a further sum of considerable magnitude will be required to make good the deficiencies of the present year.

The Collections under the authority of the Royal Letter, granted in 1819, are appropriated to the exclusive uses of Bishop's College, Calcutta, and the Establishments connected with it; and will be found unequal to answer the increasing demands from that quarter. The foundation of a College Library has been laid at a considerable expense, which will require many additions to render it efficient for the purposes of the Institution. At the Meeting of the Board in March, it was resolved to endow Ten Theological Scholarships, and the same number of Lay Scholarships, to form a body of Schoolmasters and Catechists, as well as Missionaries; the charge for which cannot be estimated at less than Twenty Thousand Pounds.

The Foreign Transactions of the Year will be noticed, in the present Number, under the heads of *South Africa*, *Calcutta*, and *British America*.

CHURCH MISSIONARY SOCIETY.

Fourth Anniversary of the Kirkby-Lonsdale Association.

THIS was held in the Assembly Room, on the evening of the 17th of June; Roger Carus, Esq. in the Chair.

Movers and Seconders.

The Rev. S. C. E. Neville, and the Rev. John Sedgwick — the Rev. W. Waller, and the Rev. John Dobson — and the Rev. W. Carus Wilson, and R. Remington, Esq.

Mr. Neville attended on the part of the Society; and had preached at Tunstall Church, on the preceding day.

The Collections were 11*l.* 10*s.* 9*d.*

Upward of 700*l.* has been remitted from this neighbourhood, since its attention was first excited to the cause of Missions.

Second Anniversary of the Staines Association.

On Sunday, the 30th of June, the Assistant Secretary preached at Staines, morning and evening.

The Annual Meeting was held on Monday, July the 1st, in the Large Room, at the Bush Inn; Colonel Wood, M.P. President, in the Chair.

Movers and Seconders.

Sir John Gibbons, Bart.; and the Assistant Secretary — the Rev. Robert Govett, Vicar; and Charles Oswin, Esq. —the Rev. James Hearne, Curate; and the Rev. W. H. Schemel, Missionary to Sierra Leone — the Rev. W. Russell, Rector of Shepperton; and the Rev. G. E. W. Metzger, Missionary to Sierra Leone — and Francis Hartwell, Esq.; and the Rev. Charles Jerram, Vicar of Chobham.

The Collections exceeded 50*l.*

Meetings in the Isle of Man.

The Assistant Secretary visited the Isle of Man in August 1818, on which occasion an Association was formed in support of the Society; but, discouraging circumstances having rendered this Association but little productive, the Rev. S. C. E. Neville proceeded to the Island, at the request of the Committee, in the beginning of July. Meetings were held at Castletown, on Monday, July the 1st; at Peel, on the 2d; at Ramsey, on the 3d; and at Douglas, on the 4th. At these Meetings, the Rev. John Nelson and the Rev. Hugh Stowell presided, and the following Gentlemen were

Movers and Seconders.

The Rev. Robert Brown, the Rev. Philip Corlett, the Rev. S. Gelling, the Rev. T. Howard, the Rev. John Nelson, the Rev. S. C. E. Neville, the Rev. Joseph Qualtrough, and the Rev. Mr. Wanton; Major Durbin; and Messrs. Lewis Geneste, Maximilian Geneste, Joseph C. Moore, Hugh Stowell, John Stowell, and Henry Tull.

At Castletown, six Ladies gave in their names as Collectors — at Peel, four — at Ramsey, two — and at Douglas, thirteen.

About 12*l.* was collected.

Formation of the Kent Association.

The circulation of the Proceedings at the formation of the Bromley and Beckenham Association, (see pp. 125—127 of the present Volume) having awakened much interest in behalf of the Society, a Meeting was held in the Town Hall, at Maidstone, on Friday the 5th of July, for the formation of an Association for the County of Kent.

Sir Edward Knatchbull, Bart. one of the Members for the County, was called to the Chair. Having stated the object of the Meeting and his entire concurrence therein, the Chairman named various Noblemen and Gentlemen who would support the intended Association, but were prevented from attending the Meeting. The Secretary of the Society then entered at some length on a view of the progress and state of the Society, the sense of duty toward the Heathen under which it acted, the domestic benefits attending zealous exertions in their behalf, and the spirit and temper in which the Society's measures had been conducted, with the countenance and favour shewn to it by persons in authority at home and abroad. He was followed by the Assistant Secretary, who gave a brief view of the Society's Nine Missions, and various striking evidences of of the Success with which it has pleased God to favour its proceedings.

Movers and Seconders.

John Cator, Esq., of Beckenham Place; and John Bacon, Esq., of Bromley —the Rev. Mr. Lloyd, of Goodnestone; and the Rev. G. Harker, of Chatham — the Hon. C. Noel Noel, of Barham Court; and the Rev. Thomas Bartlett, Rector of Kingston — James Beckford

Wildman, Esq., M. P., of Chilham Castle; and the Hon. and Rev. Gerard T. Noel, Vicar of Rainham—and the Rev. John Winter, of Maidstone; and the Rev. Andrew Brandram, of Beckenham.

Collection, 23*l.* 10*s.* 6*d.*

Vice Patrons,

Rt. Hon. Earl of Abergavenny,
Rt. Hon. Viscount Torrington,
Rt. Hon. Lord Sondes,
Rt. Hon. Lord Harris.

President,

Sir Edward Knatchbull,
(M.P. for the County.)

Vice Presidents,

Rt. Hon. the Chancellor of the Exchequer,
Sir Brook W. Bridges, Bart.
John Cator, Esq.
The Rev. Dr. Copleston.
(Provost of Oriel College, & Prebendary of Rochester.)
Sir William Geary, Bart.
Sir Henry Hawley, Bart.
Benjamin Harenc, Esq.
Stephen Rumbold Lushington, Esq.
(M.P. for Canterbury.)
Hon. Charles Noel Noel,
Abraham W. Robarts, Esq.
(M.P. for Maidstone.)
John Wells, Esq.
(M.P. for Maidstone.)
Edward Bootle Wilbraham, Esq.
(M.P. for Dover.)
James Beckford Wildman, Esq. M.P.

Treasurers,

Messrs. Edmeads, Atkins, and Tyrrell.

Secretaries,

Rev. S. Rickards, Rev. John Tucker,
Rev. John Winter.

Meeting of the Paston Association.

The Assistant Secretary, in his way to the North, attended a Meeting of this Association, at the village of Paston, near Peterborough, on Friday Evening, the 12th of July. The Meeting was addressed by the Rev. Joseph Pratt (the Rector), the Assistant Secretary, the Rev. J. Boak, and the Rev. John Babington. Above 15*l.* was collected.

Sixth Anniversary of the Sheffield Association.

Sermons were preached, on Sunday the 14th of July, at St. Paul's and St. James's in the Morning, and at Attercliffe and the Parish *Church* in the Evening, by the Rev. George Hodson, of Gloucester, and by the Assistant Secretary.

The Annual Meeting was held, in the National School-Room, on Monday the 15th; the Rev. Thomas Sutton, Vicar, in the Chair.

Movers and Seconders.

Mr. James Montgomery, and the Rev. W. Bull—the Assistant Secretary, and the Rev. Edward Palmer—the Rev. John Lowe, jun., and the Rev. John Blackburn—the Rev. George Hodson, and the Rev. W. H. Vale—the Rev. Thomas Best, and Mr. Samuel Roberts—and Rowland Hodgson, Esq. and the Rev. Thomas Best.

In the course of the Meeting, Mr. W. Singleton, a Member of the Society of Friends, whose visit to Africa we have several times mentioned, and who resides in this neighbourhood, in an Address, remarkable for its simplicity and evident sincerity, most satisfactorily confirmed the statements which have been made by the Society respecting the Negroes. His testimony was the more striking, as Mr. Singleton went to Africa, as he expressed it, prejudiced against the operations of the Society; and became a decided convert, on the spot, to the importance of its labours. It is remarked, in the "Sheffield Iris," in reference to this Address—

This testimony was delivered in terms so cordial and affectionate, and at the same time with so delicately conscientious an adherence to the simple truth, that it may be deemed a most invaluable evidence of the genuine success, both in a temporal and spiritual view, of the faithful and patient and exemplary labours of the Missionaries employed in that lately barren, but now comparatively civilized and christianized, region. The frank reserve which the respectable speaker made on those points on which it might be expected that a Member of his Society would differ from Members of the Established Church, gave additional sanction to his favourable report of what he deemed unexceptionably good.

A Meeting was held at *Attercliffe,*

the same evening, which was addressed by the Rev. Messrs. Sutton, Bickersteth, Best, Hodson, and Blackburn, and by Mr. Montgomery.

At these Sermons and Meetings, the sum of 103*l.* 18*s.* 3*d.* was collected.

A Meeting was also held of the Weekly Contributors to the Sheffield Association in the National School-Room, on Tuesday Evening. Though the rain was very heavy, this large room was nearly filled: probably 700 persons, chiefly of the working class and children, were present. The Meeting was addressed by the Rev. Tho^{s}. Best, the Assistant Secretary, the Rev. John Blackburn, the Rev. G. Hodson, and Mr. Montgomery.

Anniversary of the Rotherham Association.

A Meeting of this Association was held, in the Chancel of the Church, on Tuesday Morning, July the 16th; Henry Walker, Esq. in the Chair.

Movers and Seconders.

George Lempriere, Esq., and the Assistant Secretary—the Rev. John Blackburn, and the Rev. John Lowe, jun.—the Rev. T. Blackley, and the Rev. G. Hodson — and the Rev. W. H. Vale, and the Assistant Secretary.

BAPTIST MISSIONARY SOCIETY.

ANNIVERSARY.

On Tuesday Morning, June the 18th, about fifty friends of the Society, chiefly Ministers from the country, met at the Society's House, in Wardrobe-Place, to consider the best means of promoting its interests.

On Wednesday, Sermons were preached—in the morning, at Great Queen-Street Chapel, by the Rev. W. Jay, of Bath, from Is. lii. 13—15; and, in the evening, at Zion Chapel, by the Rev. Micah Thomas, of Abergavenny, from James v. 20.

At a Meeting, held at Eagle Street, on Thursday Morning, for the special purpose of imploring the Divine Blessing on the Society, Dr. Ryland delivered an Address from Acts xxi. 28. The Annual Meeting followed, at Great Queen-Street Chapel; Benjamin Shaw, Esq. the Treasurer, in the Chair. The Report having been read by the Rev. John Dyer, the Meeting was addressed, in moving or seconding Resolutions, by the Rev. Joseph Kinghorn, Edward Phillips, Esq., Mr. Wilberforce, the Rev. F. A. Cox, and other Gentlemen.

The Collections amounted to 423*l.* 15*s.* 10*d.*

AFRICAN INSTITUTION.

Every Report of the African Institution is establishing increasing claims on its behalf to the cordial support of all humane minds. The Sixteenth Report, which has just reached us, forms a very considerable Volume, almost entirely occupied by that one subject, which is so fatal to Africa, and is the opprobrium and degradation of several of the European Nations. Some of those States which suffered most severely under the iron hand of the Oppressor, are now provoking the recriminating wrath of their Almighty Deliverer, by forcing every year into interminable Slavery, and that with circumstances of wanton barbarity, tens of thousands of men, women, and children, who are far more entitled to be free than those who enslave them.

Though, however, this Volume abounds in distressing details of proceedings, disgraceful to all the parties concerned in them, yet these statements are intermingled with others which are highly encouraging. In France itself, the voice of Truth and Justice begins to sound from the lips of the eloquent and the noble, in a manner which callous but miscalculating Self-interest will not long be able to resist. The political condition of Spain and Portugal will, in all probability,

lead to the abandonment of this guilty commerce. The Republics of the New World are nobly setting them the example. The Legislature and the Navy of the United States are sincere in their endeavours to sweep this traffic from the earth. And, till this consummation is attained, it pleases God graciously to overrule the wickedness of Man, by singularly blessing the benevolent labours of Christians in behalf of the rescued victims of this trade; and thereby preparing them to become Teachers and Benefactors of their own country, when the time shall come in which its interior can be explored and visited with safety.

On all these points, ample evidence is given in this Report of the Institution, and the valuable documents annexed to it. We shall give as full an abstract of them as our limits will allow.

But we shall first call the Reader's attention to the

Resolutions of the House of Commons in reference to the Slave Trade.

It is to the vigilance of the Directors of the Institution, that we are indebted for the Resolutions and Addresses, which, from Session to Session, are brought before Parliament, and, receiving its unanimous sanction, disseminate throughout the world, with all the weight of its authority, just and enlightened views on the subject of this Trade.

On the 27th of June, Mr. Wilberforce moved some Resolutions of this nature, in the House of Commons, which were adopted without a dissentient voice, and an Address to His Majesty grounded thereon ordered to be presented. These Resolutions will furnish an abstract of the chief matters in the Report of the Institution. They draw a melancholy picture of the councils and measures of Nations, which *seem to have been* chastised by the Almighty in vain; but who will, doubtless, with tremendous vengeance, if they repent not of their deeds, visit on them the blood of their Brethren, which crieth unto Him from the ground!

We subjoin these Resolutions:—

Resolved, *nemine contradicente*, That an Humble Address be presented to His Majesty, to represent to His Majesty that the deep interest which this House has so long taken, and still continues to take, in the Abolition of the Slave Trade, had led us to peruse, with no little solicitude, the Papers relative to that subject, which, by His Majesty's commands, were lately laid before us; nor could we forbear indulging a hope that His Majesty's renewed representations and remonstrances would have, at length, produced the desired effect, of causing the various Governments, by whose subjects the Slave Trade was still carried on, seriously to consider the numerous and powerful obligations under which they lay, to co-operate with His Majesty, heartily and efficiently, in order to put an end for ever to this enormous evil—

But that we have learned, with grief and shame, that, with very few exceptions, every hope of this nature has been altogether frustrated; and that we are still compelled to witness the strange and humiliating spectacle of practices, which are acknowledged to be made up of wickedness and cruelty, by the very Governments whose subjects are nevertheless carrying them on, upon a great and continually increasing scale—

That we observe, however, with satisfaction, that the powerful reasoning and continued expostulations of his Majesty's Government, enforced by the strong and persevering remonstrances of His Majesty's Ambassador at the Court of the *Netherlands*, have, at length produced an admission of the just construction of the Treaty with that Power—

That we are glad to see, that some of the abuses have been corrected, which had prevailed in the conduct of the *Courts of Mixed Jurisdiction of Sierra Leone*: but that experience has proved the necessity of altering that provision, which renders it necessary for the Slaves to have been actually on shipboard, to justify the condemnation of

the vessel; and of allowing due weight to be given to that decisive proof of the object of the voyage, which is afforded by the peculiar mode of fitting and equipping Slave Vessels—

That it is some alleviation of the pain produced by the almost uniform tenor of those distressing accounts, to learn that the Cortes of *Spain* has subjected all who should be found concerned in Slave Trading to a severe and infamous punishment; and that, with this evidence of a just estimate of the guilt of the crime, we cannot but hope that they will not rest satisfied with a legal prohibition, but that they will provide the requisite means for carrying their law into execution—

That we find, with concern, that the vessels of *Portugal*, so far from gradually retiring from the Trade, have been carrying it on with increased activity; more especially on that very part of the coast which is to the North of the Line, in direct violation of the Treaty by which she had stipulated to confine her Trade to the South of it: but that we cannot but cherish the hope, that the New Government of Portugal will manifest a warmer zeal for enforcing a Treaty, which every law, divine or human, binds her to observe—

That we have observed, with no little pleasure, the zeal for the Abolition of the Slave Trade, which has been manifested by the Commanders of the Ships-of-war of the *United States of America* employed on the Coast of Africa, and the disposition which they have shewn to co-operate with the Officers of His Majesty's Navy for their common object; but that we are concerned to have perceived, in the American Government, no disposition to give up the objections which it formerly urged against the establishment of a mutual right of examining each others' ships on the Coast of Africa. That we had hoped that the powerful arguments, used by the Committee of the House of Representatives in favour of this arrangement, would have their just weight; more especially that, which points out the difference, or rather contrariety, between the conventional and qualified system, and the right of searching neutral vessels without any previous treaty as claimed and practised in war: above all, that the consideration so strongly enforced, that it is only by the establishment *of some such system*, that the Trade can ever be effectually abolished, would have induced the American Government to consent to it, when the object in question involves the rights and happiness of so large a portion of our fellow-creatures—

That, with the deepest concern, we find, as to the last year, vessels under the *French* Flag, trading for Slaves along the whole extent of the Coast of Africa: at home and abroad, Proposals are circulated for Slave-trading Voyages; inviting the smallest capitals, and tempting adventurers by the hopes of enormous profits: that the few ships-of-war of that country, stationed in Africa, offer no material obstruction to the Trade, nor do the Governors of her Colonies appear to be more active: and, all this while the French Government reprobates the traffic, in the strongest terms; and declares, that it is using its utmost efforts for the prevention of so great an evil: that it is deeply to be regretted, that a Government, which has been generally regarded as eminent for its efficiency, should here alone find its efforts so entirely paralysed: that, meanwhile, we can only continue to lament, that a great and gallant nation, eminently favoured by Providence with natural advantages, and among the very foremost in all the distinctions and enjoyments of civilized life, should thus, on its restoration to the blessings of Peace and to the Government of its Legitimate Sovereign, appear, in fact, to be the chief agent in blasting the opening prospects of civilization, which even Africa had begun to present, and in prolonging the misery and barbarism of that vast Continent—

That, on the whole, we conjure His Majesty to renew his remonstrances; and to render it manifest, that his interference has not been a matter of form, but of serious and urgent duty. That this Country will at least have the satisfaction of knowing that we have been active and unwearied, in making reparation to Africa, for the wrong with which we ourselves were so long chargeable; and we cannot doubt that we shall ultimately be able to congratulate His Majesty on the success of his endeavours; and on his having had a principal share in wiping away the foulest blot on the character of Christendom.

No Resolutions on this subject

were moved, this Session, in the House of Lords: but, on Tuesday se'nnight, the 23d of July, the Marquis of Lansdowne expressed his deep regret, that the Abolition had made no progress with the Continental Powers; and his hope, that the noble and generous example of the rising Powers of the New World, would compel the Old Governments to put down for ever this detestable traffic: pledging himself to bring the subject again before their Lordships, if necessary, in a future Session; as he was anxious for some general measure among the Great Powers, which might accomplish the total abolition of the Trade.

SIXTEENTH REPORT.

From the Report and its ample Appendix, we shall digest, under distinct heads, such information and remarks as may be likely to interest our Readers most deeply in this great cause.

Further Increase of the Slave Trade.

We shall extract some particulars, in addition to the statements on this subject in the foregoing Resolutions.

Copies of the Addresses to His Majesty by both Houses of Parliament, mentioned at p. 279 of our last Volume, were forwarded, it appears, by Government, to our Ambassadors at Paris, Brussels, Lisbon, and Madrid; but were not officially communicated to any of the Foreign Governments. The Directors remark, on this point—

As these Addresses should seem not to have been officially communicated to any of the Foreign Governments, it is hardly to be supposed that they should have produced any material effect in diminishing the Slave Trade. On the contrary, the Directors have the painful task of stating, that the extent of that Trade appears rather to have increased, during the period which has elapsed since the last Annual Meeting.

In proof of this increase, they add—

To shew this more clearly, it will be sufficient to take a brief review of the information which has since reached them from unquestionable sources, and especially from Papers which have been recently laid before Parliament on the subject.

It thence appears, that the whole line of Western Africa, from the river Senegal to Benguela, that is to say, from about the latitude of 15° north to the latitude of about 13° south, has, during that period, swarmed with Slave Vessels; and that an active and increasing Slave Trade has also been carried on upon the Eastern Shores of that continent, particularly from the Island of Zanzebar.

The chief seat of this detestable traffic on the west coast, may be considered to be the Rivers Bonny and Calabar. It was ascertained on good authority, by Captain Leeke of his Majesty's Ship Myrmidon, that, from July 1820 to October 1821, an interval of about fifteen months, 190 Slave Ships had entered the river Bonny, and that 162 had entered the Calabar, for the purpose of purchasing Slaves—a fact, which may afford some idea of what must have been the dreadful aggregate of misery inflicted, during the last year, on that unhappy portion of the globe.

Many distressing details, from the Parliamentary Papers, are given, in proof of this, in the Appendix.

Sir Charles MacCarthy writes, in January—

I sincerely lament that my forebodings, as to the extent of the traffic in Slaves, have been fully realized; that more Slaves were carried from Africa in the course of last year, than in the preceding year.

An intelligent observer estimates, from authentic sources of information, that, in about six months, at the latter part of 1820 and the beginning of 1821, there were THIRTY-EIGHT THOUSAND FIVE HUNDRED Slaves carried off from the coast to the southward only of Sierra-Leone!

Aggravated Cruelty of the Slave Trade.

An important discussion took place in March, in the French

Chamber of Peers, on the subject of the Slave Trade, when the Duc de Broglie brought forward a Motion for an Address to the King, praying that he would direct more efficacious laws to be proposed for repressing the Slave Trade.

The Directors say—

The Motion was prefaced by a Speech of singular excellence, which has since been printed; and which is distinguished, no less by a luminous exposition of the facts of the case, than by the force of its arguments, the conciliatory tone of its observations, and the elevation of the moral sentiments which pervade and animate it. The Directors anticipate the best effects from its general diffusion throughout France: it may justly be ranked among the best of those efforts of eloquence, which marked the progress of this sacred cause among ourselves.

From this Speech we extract some impressive remarks on the aggravated cruelty of the Trade:—

During the seven years, which intervened between the Abolition of the Slave Trade by the English and Americans and the Peace of 1814, those vast regions of Africa which are situated between the Tropics had been restored to a comparative state of tranquility and happiness: the African Nations lived in a state of greater peace with one another: the efforts of the generous founders of Sierra Leone were crowned with a certain degree of success—some seeds of industry were apparent—religion was gaining some conquests—and civilization was advancing. But when the renewal of the peace in Europe became the signal for the renewal of the Slave Trade, the scene was totally changed: the unfortunate Africans recommenced their predatory and murderous warfare—parents began again to sell their children, the husband his wife, the brother his brother—all family ties were once more torn asunder.

It must likewise be considered, that when the Slave Trade was carried on openly and without restraint, the Governments of Europe could direct their vigilance to the regulation of Slave Ships: they could prescribe the number of Negroes which each was allowed to transport, according to her burden—provide, in a certain degree, for the maintenance of these wretched beings—ensure to them a sufficient quantity of water and wholesome food—and protect them, more or less, from the barbarity of their tyrants. Now, when the Traffic is entirely prohibited, those who carry it on have a direct and immediate, nay a double interest, in crowding the Negroes together between the decks of their ships, in as great numbers as the space will permit; and in compelling them, by stripes and cruel tortures, to continue in this intolerable situation. Thus the expense and danger of additional voyages are saved. You have seen, by the details which I have laid before you, that when the Captains of Slave Ships find themselves closely chased by the vessels that pursue them, they do not scruple to throw their Negroes overboard, as contraband merchandize. You have seen, that when these miserable beings are assailed by disease, the same expedient is resorted to; and they are thrown into the sea, as damaged goods subject to average.

In short, the ferocious habits to which this Traffic necessarily inures those who pursue it, are, in the present state of things, aggravated by resistance and increased by danger. The individuals composing the crews of Slave Ships now join, to the character of men trafficking in the flesh and blood of their fellow-creatures, that of armed contrabandists. They are ever ready to plunge into all sorts of excesses—ever ready to become Pirates, in the true sense of the term; and most of the facts, which are proved by eye-witnesses, and to which I have more than once alluded, have been attended by circumstances of piracy which in themselves merited the severest punishment.

What then can induce a Civilized Government, a humane and Christian Government, to close its eyes upon atrocities such as these? When was the rigour of punishment ever more justified by the enormity of crime? What disastrous and unnatural mercy can give birth to such blindness or such weakness?

Most forcibly does this Noble Frenchman urge home this subject on the Assembly:—

"Never," said Mr. Wilberforce, in the English Parliament, upward of twenty-five years ago — "never was a more complete system of injustice and cruelty exhibited to the world. To whatever portion of this odious traffic

you turn your eyes, you find neither consolation nor relief. The horrors attendant on tearing the Africans from their native country, are only to be compared to the horrors of the voyage: the latter are only equalled by the horrors of Colonial Slavery itself. By a merciful dispensation of Providence, in the moral as well as the physical order of things, some degree of good generally accompanies evil: hurricanes purify the air—persecution excites enthusiasm for truth — pride, vanity, and profusion, frequently contribute indirectly to the happiness of mankind: there is nothing, however odious, that has not its palliative—the savage is hospitable—the brigand is intrepid—violence is in general exempt from perfidy, and daring iniquity from meanness. But there is no benign concomitant here: it belongs to this hateful traffic to deteriorate alike the good and bad, and even to pollute crime itself: it is a state of warfare undignified by courage: it is a state of peace in which there is no security against devastation and massacre. There you find the vices of polished society, without the delicacy of manners by which they are tempered — the primitive savageness of man, stripped of all its innocence—perverseness, pure and complete, full and finished, destitute of every honourable sentiment, of every advantage that can be contemplated without indignation, or acknowledged without the deepest shame."

What can I add, Gentlemen, to these admirable sentiments? Certainly nothing; and yet the great and good man who uttered them was labouring under an error. Neither the long existence of the traffic, nor its destructive effects, have proved useless to the cause of humanity. Providence has suffered both to exist for our instruction—to make known to us the dreadful facility with which civilized man may resume the ferocity of the savage—to exhibit to us also the omnipotence of justice, virtue, and courageous perseverance among a free people—to manifest, by a striking example, how petty and contemptible, how feeble and worthless, are the most firmly established interests and the most inveterate prejudices, when opposed to truth. Forty years have not yet passed away, since a Young Clergyman, unknown, friendless, and without fortune, *first* denounced the Slave Trade, in a *Latin Dissertation* addressed to the University of Cambridge. Within seven years from that time, all the talent in Europe was leagued in the cause: and fifteen years have already elapsed, since it triumphed both in the Old and the New World. Those, who concurred in achieving this glorious work, are now numbered among the benefactors of mankind. Their memory will never die, but their work may perish. It is in our power, it is in the power of our criminal negligence, to deprive a Granville Sharpe, a Clarkson, and a Wilberforce, of the fruit of their labours and their watchings. Is it in this way, that we would wish to associate ourselves with their renown? Shall we consent to load ourselves with this ignominy in the eyes of posterity—we who, during the lives of those distinguished men, have already treasured up their names to transmit them to the admiration and gratitude of the remotest generations?

A translation of this able and eloquent Speech is given in the Appendix. The Directors remark—

The motion of the Duc de Broglie, they are sorry to add, was unsuccessful: but he has pledged himself to renew his efforts in the succeeding Session; and they cannot doubt, that, in the hands of such a leader, possessing so perfect a knowledge of the subject, and animated by such enlightened zeal for the interests of humanity, the cause must finally triumph.

They add—

After all the painful details which the Directors have been under the necessity of communicating in this Report, it is with no small satisfaction that they have to state the formation, at Paris, of a Committee for the express purpose of promoting the entire Abolition of the Slave Trade.

The Slave Trade to be suppressed, only by being punished as Criminal.

In reference to the pertinacity with which the Trade is still pursued by the French, the Directors say—

It is mainly to be attributed to the defectiveness of the laws abolishing the Slave Trade; and this is an evil, which it is impossible not to regard as chargeable to the account of the Government and the Legislature.

Even if the penalty of Confiscation, the only one which attaches to the violation of the French Abolition Laws, were

more frequently enforced than it is, it would do little to arrest the progress of the Slave Trade; the risk of capture and condemnation being so small, as to be easily insurable. At present, the rate of insurance does not exceed fifteen or twenty per cent., while the gains of the trade are proved to amount to from 200 to 400 per cent. It appears from the papers found on board "Le Succés," that 248 Slaves, which she landed in the Isle of Bourbon, in her first voyage, cost only 9943 dollars; and that the proceeds of the sale of these Slaves, amounted to 29,564 dollars. The 344 Slaves, which she took on board, on her second voyage, cost only 10,214 dollars; and would have yielded, if sold at the same rate with the former cargo, upward of 40,000 dollars. In like manner, the authentic prospectus of a Slave Voyage from Havre, inserted in the Appendix to the Report of last year, exhibits, on an outfit of 53,000 francs, a net profit of upward of 166,000 francs. Under these circumstances, and in the present state of the French Law, even if the Government were really desirous of suppressing the Slave Trade, it is scarcely possible that it should fail to be carried on to a great extent. Its gains are large and certain, and the risk attending it is small; while, in the case of a judicial conviction, followed only by confiscation of the property, no discredit attaches to the offender, which affects in the slightest degree his standing and estimation in society.

The Directors, therefore, feel fully persuaded, that, until the laws of France shall be so far altered, as to place the Slave Trader in the list of Criminals whose offence is to be visited with an infamous punishment, little hope can be entertained of any material diminution in the existing Slave Trade of France. Without such a change in the law, no value can be attached to the professions and engagements of the Government of France. Its good faith will continue to be the subject of suspicion; and its flag will continue to be the cover for the atrocities of its own subjects, and for those of the ruffians of every other country who carry on this traffic of blood and desolation.

The same view of the subject has happily been adopted by the friends of humanity in France itself; and they have loudly called for the infliction of an infamous punishment on the Slave Trader, as a measure of imperious and indispensable necessity, both to the ends of justice and the vindication of the national honour.

The Duc de Broglie, in the Speech before quoted, places this matter in a striking light:—

I bear in mind a last word, well worthy of remark, which fell from the Counsellors of the Crown. They have declared, in formal terms, that they regard the present legislation as fully sufficient: thus they now disown the promises of their predecessors—those promises, to the tardy fulfilment of which I had confined my complaint.

I have proved, by calculations which no one has attempted to refute, that the repressive operation of our laws may be summed up as follows:—"Merchants of France, you are prohibited, under pain of a fine of 500 francs, from entering into any speculations which will produce profits amounting to 20,000 francs!" And this is the legislation which is represented as being sufficient! What are the arguments employed to convince us? Has any one of the facts stated by me been contradicted? No: but we are told, with a magnanimous resignation, that the matter must not be viewed with such scrupulous nicety; that the best of laws do not completely fulfil their object; that there are severe laws against theft and murder, and that nevertheless murders and robberies are still committed. Admirable reasoning! Were murder and robbery punishable only by a fine of some thousands of francs, would not these crimes be of more frequent occurrence? If brigands infested the high-ways of France, if the streets of Paris were receptacles for cut-throats, if assassins walked about openly in defiance of justice and public indignation, would there not be reason to reflect on the laws under which such abuses were tolerated?

Mutual Right of Search necessary.

An important document has reached the Directors from the United States. It is the Report of a Committee of the House of Representatives, in the Session of 1820 and 1821, relative to the mutual exercise of the Right of Search by Great Britain and America, with a view to the suppression of

the Slave Trade. This Report contains a clear and decided opinion, in favour of the exercise of such a right, as the only effectual means of suppressing the Slave Trade; while it demonstrates, that its use involves no sacrifice of national interest, nor any compromise of national honour.

The arguments by which this opinion is maintained, the Directors conceive to be perfectly conclusive; and, they trust, will be available, not only to the immediate end for which they were employed —that of inducing the American Government to agree to the exercise, with a view to the extinction of the Slave Trade, of a qualified right of search— but will serve also to overcome the scruples which continue to be felt in France on this subject.

It seems impossible that France should still contend, that the honour of her flag would be tarnished by a proceeding, to which the great maritime states of England and America submit, for the sake of an object, the "justness and nobleness of which," to use the language of the American Report, "are worthy of the combined concern of all Christian Nations."

A correspondence which followed on this subject between Mr. Stratford Canning, our Ambassador at Washington, and the Secretary of State of the American Government, the Directors are sorry to add, manifests a strong repugnance, on the part of that Government, to the measure recommended by the Committee. This sentiment, however, appears to be confined to the Executive; for, notwithstanding the arguments so recently urged by the American Secretary of State, a Report of the Senate of the United States, presented during its last Sessions (that of 1821-1822), concurs entirely in the view taken the year before by the House of Representatives; and earnestly urges the adoption of the proposed expedient of a reciprocal right of search, as a measure most desirable under all the circumstances of the case, and which may be so guarded from abuse as to be productive of little or no inconvenience.

On the grounds so ably stated in this Report, a Resolution was adopted, requesting the President "to enter into such arrangements, as he may deem suitable and proper, with one or more of the maritime powers of Europe, for the more effectual Abolition of the African Slave Trade." The result of the negociations which have probably followed this Resolution has not yet been made known.

Diffusion of Information in Foreign Countries.

The Directors in their last Report stated, that, with the view of promoting the universal Abolition of the Slave Trade, they had turned their attention to the diffusion, in foreign countries, of information respecting the real nature of that traffic. They will now briefly advert to what has been done in this respect.

A Sketch of the Slave Trade, with reflections upon it, written in Spanish, by Mr. Blanco White, contributed greatly, in 1817, to the Treaty for the total Abolition of the Spanish Slave Trade; and they have reason to believe, that it has also been instrumental in producing the recent Decree of the Spanish Legislature, for rendering that Abolition more complete.

The effect of this pamphlet was materially aided by the zealous and enlightened labours of Mr. Bowring, who has recently passed some time in Spain. His opportunities of intercourse with the Count de Torreno, and with some other leading members of the Cortes, afforded him peculiar advantages; and his pen was ably and efficaciously employed in awakening the attention of the Spanish Public to the real nature of this cruel traffic. The cause is deeply indebted to his exertions.

The above-mentioned Tract of Mr. Blanco White, and also an abridgment of Mr. Clarkson's History of the Slave Trade, have been translated into Portuguese, and widely circulated in Portugal.

The Supplementary Report of last year, and an able pamphlet, prepared by Mr. Clarkson, exhibiting a succinct and striking view of the abominations of this commerce, and of its utter repugnance to every principle of religion, humanity, and justice, have also been translated into French, and widely diffused, not only in France, but in the Netherlands, in Spain, and in Portugal. The former of these pamphlets was introduced to the French reader by an energetic preface, written by M. Laroche, the translator, who has laboured with an honourable zeal to promote the cause of humanity. Copies of these two publi-

cations have been put into the hands of the Members of the Legislative Assemblies, and the leading political characters of the different countries named above; and the Directors hope that their perusal may have been attended with a beficial effect.

In France, especially, they have excited considerable attention; and fresh editions have been undertaken by booksellers in Paris, with a view to the profit to be derived from the sale. Other pamphlets have also appeared on the same side of the question, which are read with avidity; particularly one, on the necessity of inflicting on the Slave Trader an infamous punishment, by M. Gregoire. The Speech of the Duc de Broglie has been already alluded to: measures have been taken for re-printing and widely circulating it. One great obstacle, however, to the diffusion of right views on this subject in France, has arisen from the newspapers of that country having been shut against discussions intended to exhibit the Slave Trade in its true colours.

Besides the measures already mentioned, as having been adopted with a view to influence public opinion on the Continent, the Directors are happy to announce, that the revered parliamentary leader in this cause, Mr. Wilberforce himself, has just published, in the French Language, a Letter addressed to the Emperor of Russia; in which, with all the fervour of his eloquence, he paints the atrocities of the existing Slave Trade, and urges his Imperial Majesty to fulfil the obligations so solemnly contracted by himself and the other Powers assembled in Congress at Vienna, to put an end to this enormous evil. The Directors intend to give to this powerful and impressive appeal, the widest possible circulation in France and the other countries where the Slave Trade is still carried on.

Farther efforts of the same kind are in contemplation; but the funds of the Society are at present inadequate to the object.

It would have even been impossible to make the efforts already adverted to, but for the silent and unostentatious, yet effectual, liberality of many of the Members of the Society of Friends, who have contributed largely to the diffusion of information on the Continent. Further aid, however, is needed; and the Directors are persuaded that the British Public will never suffer such a cause to fail for want of support: and it is in this confidence that the Directors now make their appeal to its tried benevolence.

The Duty of Enlarged Exertions.

The Directors have now laid before the Meeting a brief review of the principal transactions of the preceding year. The recital, they conceive, will produce upon it the impression which their own minds have received—that while, on the one hand, there is no reason for despondency concerning the grand cause which it is the object of their Institution to promote, the final and entire Abolition of the Slave Trade; so, on the other, there is a loud and urgent call on all the friends of that measure for renewed and increased exertions.

The grand instrument on which, under the blessing of Providence, they must rely, for the accomplishment of their purpose, is Public Opinion.

In this country, few persons of common information are ignorant of the nature and effects of the Slave Trade; but, in foreign countries, the case is very different. There, many, who may be termed well-informed people, are under the greatest misconception on those points; and hence they become the dupes of those, among us exploded, falsehoods, by which this cruel traffic was so long excused and even justified.

It must be our business, by industriously circulating publications of various sorts throughout the Continent of Europe, to sweep away these wretched fallacies; and to describe the trade in its true character, as a compound of all that is unjust and cruel.

But if at home there is not the same necessity for enlightening the understandings of our countrymen, we have but too much reason to believe that there is no small cause for exertions of another sort. This is a case, at least in this country, in which we have more to dread from Indifference than from Opposition; and we must all exert our utmost energies for the purpose of enforcing on the public mind, throughout all classes of the British Empire, the important and urgent duty of contributing liberally toward the raising of those funds, which will be indispensably required for diffusing the necessary information in foreign countries.

This, indeed, is a duty to which we

will have been made in the noble work which they are so zealous to promote, that of diffusing the blessings of Christianity among the degraded population of Africa? The claim of this Institution upon their assistance, seems, therefore, irresistible.

It is a deep conviction, that greatly-augmented funds will be indispensable to the new and multiplied exertions which are called for, that has made the African Institution adopt, for the first time, the plan pursued by so many other Public Societies for beneficent purposes, of having a more public Meeting than heretofore, instead of confining its invitations to its own Subscribers.

The Directors are persuaded, that, had it been understood that the Institution needed pecuniary support, it would not have been withheld: but it was probably supposed that the Slave Trade was already abolished; and therefore to subscribe to this Institution would be to misapply funds, which were more urgently needed for other purposes of charity. But when it shall be generally known that benevolence, gratitude, and the duty of making reparation for injuries which we ourselves have committed, concur in enforcing on the people of this country the obligation of contributing to its funds, the Directors cannot but indulge a sanguine hope that those contributions will not be withheld by that discerning and generous public of our day, which has never yet been backward in listening to the claims of wretchedness, or in obeying the impulses of humanity.

We doubt not but this appeal will be successful, if the Directors follow up that system of publicity, on which they first entered at the late Anniversary. The hearts of multitudes are warmly interested for Africa: and especially for the diffusion, throughout that Continent, of the Blessings of the Gospel; as the nearest approach toward any adequate remuneration for her wrongs. But the just claims of the Institution, as subserving this great end, must be made known and enforced, before intelligent and hearty support, to any considerable extent, *can be* secured. We have gladly *lent our aid to this* object: and shall rejoice to make our pages subservient to the interests of the Institution, fully convinced as we are, that Africa must look, in a great degree, to its vigilance and influence, under the blessing of God, for the extinction of that enormous evil which now oppresses her.

We must reserve to another opportunity such details, relative to the Slave Trade in various quarters, as we have collected from the Report and Appendix.

Western Africa.

REGENT'S TOWN.

(Sierra Leone.)

CHURCH MISSIONARY SOCIETY.

In several parts of the present Volume, we have communicated particulars of the progress of Christianity and Civilization at this most interesting station: see pp. 17—20, 161—163, and 244—246. As the most useful and impressive manner of bringing before our Readers the further intelligence which has been received, we shall digest it, as on former occasions, under appropriate heads.

General View of the Settlement.

From the concurring testimony of many and disinterested witnesses, it may be stated as an unquestionable fact, that this Settlement of Liberated Negroes has made, through the Divine Goodness, very considerable advances toward realizing the description of the best Christian Communities of the primitive age.

About a fourth of the whole population are regular Communicants at the Lord's Table: as soon as they are admitted to Baptism, they enter on the constant attendance at the Communion; from which, in general, nothing but sickness occasions them to absent themselves. Half the population, perhaps, are in the habit of daily attendance, morning and evening, at Prayer held

in the Church: besides which, the Communicants maintain Family Prayer in their own houses; and this is done also by some who are not yet become Communicants. The Communicants, in general, are firm and consistent in their Christian Profession.

A few persons, as may be expected in such a community, are occasionally refractory and hostile: but the great body of the people are constant in their attendance on Public Worship: there is a growing desire among them for the Word of God: the Church is, in consequence, constantly crowded; while many, for want of room, will remain outside, exposed to the weather.

The whole community is orderly and industrious. At the close of last year, Mr. Johnson stated some evidences of the Benevolence and Industry of the people during the year.—

The Benefit Society for the sick has collected 22*l.* 10*s.*, which sum has been distributed among the sick.

The Monthly Contributions to the Church Missionary Society have been paid regularly. The sum collected during the last year is 72*l.* 8*s.* 1*d.*

Industry has been shewn everywhere: no less than 4050 bushels of Cocoa and 9721 bushels of Cassada, have been sold to Government during the past year.

Of the general state of the Settlement, Mr. Norman writes to the Secretary, toward the close of the year—

After more than eight months' residence in this Town, I can say with truth, that, not only have the reports of its state been without exaggeration, but that they have not come half way up to the truth. Could you, Reverend Sir, but spend one Sabbath with us, your heart would leap for joy; and I doubt not you would experience the same feelings as did good old Simeon when he held the Saviour in his arms. Surely we may say, "God has heard the prayer of His servant!"

Of the spiritual state of the people, Mr. Johnson writes—

On Saturday Evenings, we continue to *take sweet counsel together*. The God of all Grace carries on His work in a wonderful manner. Praise and glory to His Holy Name!

On another occasion, he says—

The Communicants are growing in Grace, and more are added. I have had very interesting conversations with them, which would fill many sheets of paper. Their complaints are various, yet all of one character. Many circumstances and conversations occur, the report of which would be truly edifying to every one who longs and waits for the Kingdom of God: yet it is impossible to commit them all to paper, or to the memory, which is at all times in Africa somewhat debilitated. I must content myself, therefore, with giving you the outlines of what takes place.

The usual trials and conflicts, however, of the Christian State are not wanting here. Mr. Johnson writes, in reference to these trials—

Many circumstances have occurred which would gladden your hearts. Many conversations which I have had, and constantly have, with my people, have refreshed and do refresh me. Our troubles are many, yet I trust I can say with the Apostle—*We are troubled on every side, yet not distressed: we are perplexed, but not in despair—persecuted, but not forsaken—cast down, but not destroyed.* Our Sovereign Lord reigneth; and He is *the same yesterday, and to-day, and for ever.*

Some months afterward, he adds—

We go on as usual in spiritual things. The Lord is with us. We have many trials, but the work of the Lord is proceeding. I sometimes believe myself to be the happiest man in the world, and would not change my situation for all the crowns on earth; while, at other times, I exclaim with the Prophet—*Oh! that my head were waters, and mine eyes fountains of tears, that I might weep day and night for the slain of the daughter of my people!*

I cannot say how many Communicants we have, at present: the number is great: I am afraid to count them. 2 Sam. xxiv.

Arrival and Reception of a fresh body of Negroes.

The addition of a considerable

number of people, newly liberated from a Slave Vessel, was noticed in the last Survey. We subjoin the affecting particulars, in Mr. Johnson's words:—

I received a Note, a few days since, from Joseph Reffell, Esq. Chief Superintendant of Captured Negroes, in which I was informed that a Slave Vessel had been brought in, with 238 of our unfortunate fellow-creatures; and that he and the Acting Governor had agreed to send them all to Regent's Town; and begged me therefore to go down to Freetown the following morning, with some confidential people, and receive them. Our people soon heard the news; and great joy was expressed everywhere, from the hopes that some of their relatives might be among the liberated.

The next morning I went, with some of my people, down to Freetown. Those who remained at home prepared food for their poor country people. We were, however, all disappointed, as the Court of Mixed Commission had not condemned the vessel. Mr. Reffell (whose humanity deserves grateful mention) had disembarked the Negroes, and had, no doubt, thereby saved many lives; as the vessel was a small Schooner, and many of the poor creatures were ill and reduced to skeletons.

As the Court sat that day, I sent the people home again; and stayed in Freetown, to wait the result.

I was informed, the next morning, that the Slaves and Vessel had been condemned by the Court. Of these people, 217 were delivered to me: the rest, being sick, were carried to Leicester Mountain to the Hospital. I was obliged to have them surrounded by our people, and so march them out of Freetown, as the Soldiers of the Fort were on the look out to get some of them for Wives. Mr. Reffell accompanied us some distance to prevent any intrusion; and when we had reached the Mountains in safety, he returned.

I cannot describe the scene which occurred when we arrived at Regent's Town. I have seen many landed, but never beheld such an affecting sight as I now witnessed. As soon as we came in view, all the people ran out of their houses toward the road, to meet us, with loud acclamations. When they *beheld* the new people, weak and faint, *they caught hold of them*, carried them on their backs, and led them up toward my house. As they lay there exhausted on the ground, many of our people recognised their friends and relatives; and there was a general cry of "O Massa! my Sister!"—"My Brother!"—"My Sister!"—"My Countryman! he live in the same town!"—"My Countrywoman! &c."

The poor creatures, who were very faint, having just come out of the hold of a Slave Vessel, did not know what had befallen them; nor whether they should laugh or cry, when they beheld the countenances of those whom they had supposed to have been long dead; and whom they now saw clothed, clean, and, perhaps, with healthy children in their arms.

In short, I cannot do justice to the scene—it was beyond description. None of us could refrain from shedding tears, and lifting up our hearts in prayer and praise to the wonder-working God, whose ways are in the deep.

The School Boys and Girls brought the Victuals which they had prepared; and all the people, following their example, ran to their houses and brought what they had got ready; and, in a short time, their unfortunate country-people were overpowered with messes of every description, and made such a dinner as they had not been accustomed to for a long time. Pine Apples, Ground Nuts, and Oranges, were also brought in great abundance.

After all had been gratified, as it was getting late, I begged the people to withdraw, in order that their weary country-people might have rest: which being done, I lodged the Men and Boys in the Boys' School, and the Women and Girls in the Girls' School. The two permanent School Houses which we have built I now find of great service; as each of them, being 73 feet by 30 and having two floors, will contain a great number.

The next morning, at Family Prayer, the Church was crowded. After Prayer the people visited the Schools with many messes. I then picked out 68 Boys and 61 Girls for the Schools: the remainder, Men and Women, I distributed among the people. Several had the joy to take a Brother or a Sister home. One Boy, who is in the Seminary, found a Sister, younger than himself, among them: she remains in the Girls' School.

In the evening, the Church was crowded again. A School Girl put some

of her own clothing on one of the New Girls, in order to take her to Church. When the poor Girl came before the Church, and saw the quantity of people, she ran back crying: on being asked her reason, she said that she had been sold too much, and did not want to be sold any more. The poor creature thought she was going to a Market to be sold again. The girls had some trouble to persuade her otherwise.

On the following Sunday, when the bell rang at ten, I went and placed the people as close as possible. The Church was instantly filled, and many people had to remain outside. It is now again far too small; and the number of hearers will continue to increase from the new people. I have planned another addition, which we shall begin as soon as permission is granted, at least at the close of the present Rains. I intend to take the north side out, and throw the whole into a double roof, substituting pillars for the present north wall. It will then be as large again. May the Lord bless all our feeble endeavours!

Effects of an Earthquake.

It was mentioned, at p. 19 of the Survey, that an Earthquake, which was felt in the Colony on the 17th of May of last year, was most severe at Regent's Town. It appears from the following account by Mr. Johnson, that it had a salutary influence on the people.

A rattling noise proceeded from the East to the West, and was immediately succeeded by an earthquake. All the houses, &c. shook for a short time. My Sister, who was just recovering from the fever and was upstairs, heard an unusual noise, when instantly every thing was in motion: the chairs, tables, glasses, &c. moved, and the room doors opened and shut very quickly for a short time: she rose up to get down stairs, when she felt so giddy that she staggered as she went, and could not get further than the staircase, where she was obliged to sit down. The Girls ran down stairs crying, "The house want to fall!" Mrs. Johnson, who was in the yard, felt at the moment very giddy. Mr. and Mrs. Norman heard the same noise, and also saw in their house every thing in motion: Mr. Norman thought his house was above a foot out of the perpendicular, moving very rapidly from one side to the other. The School Girls were beating rice, when they at once saw all the mortars in motion: they threw away their pestles, and ran toward my house. One girl was at the brook to get water: she saw the water in unusual motion, and sat down to behold the scene, when the rock on which she sat moved under her; upon which she left her water-pot and ran off. All the people ran out of their houses; and some called their neighbours to assist them in getting their things out of their houses, but were surprised that all the houses shook. One man ran out of his house, and called his family, saying, "I have not kept Family Prayer this morning, and now God wants to throw down my house:" they assembled, and had prayer. Some, who were sick, finding their beds shake, gathered all the strength they had, and got out of their houses. The circumstance brought all the people to Church in the evening, when I took the opportunity of improving it.

On the Saturday Evening, at the usual Meeting, much was said respecting the Earthquake. It appears that the shock was felt in Freetown and other parts of the Colony, but not so severely as at Regent's Town. This may be accounted for, by our being so close to the Sugar-Loaf Mountain.

On the following Sunday, morning and evening, the Church was crowded at Family Prayer; and, after Service, many came to me much alarmed for their souls. It appears that the Earthquake has caused a general stir. May the Holy Spirit sanctify this event to us all! *Turn thou us unto thee, O Lord, and we shall be turned! Renew our days as of old!*

Easter Sunday.

Mr. Johnson gives the following account of the Easter Sunday of last year:—

The Prayer Meeting in the morning, at six o'clock, was numerously attended. About nine o'clock, the streets and roads began to be in motion—all the people walking one way, that is, to the Church. At ten o'clock, the bell rang, and the Church was full. At a quarter past ten the bell rang again; and, while I was going, the Churchwardens met me, and said that the Church was full too much. I went and tried to get all the people into the Church, but was obliged to

leave some outside; not a spot being left to accommodate another individual. I preached on Isa. xliii. 1; and after the Sermon, baptized twenty-one Adults and three Children; two Adults and one Infant being from Charlotte.

As the Communicants have now increased to a considerable number, I begged Mr. Düring to assist me in administering the Lord's Supper. He came when I had begun preaching, having kept Service at his own Church an hour sooner. I think I shall in future administer the Lord's Supper on the last Sunday in the month, as in that case Mr. Düring will be able to assist me. All the Communicants (except a few that were sick) were present; besides nine Whites, myself included. I trust we all found it good to be there.

In the Baptism, our attention was attracted by a little Boy, about three years old, who was baptized with his Mother. Having knelt down, he held his little hand before his eyes, and appeared as if in earnest prayer; and so remained during the whole ceremony. When I poured water upon his head, he remained stedfast in his devout posture.

In the Afternoon, the people kept Prayer Meeting under the direction of Mr. Norman, as I was too much fatigued to attend. The Church was full.

In the evening, I preached on 1 Cor. xv. 45—*The last Adam was made a quickening Spirit.* The Boys had Prayer Meeting as usual.

This has been a day which will be long remembered by those who knew and *have tasted that the Lord is gracious.* O Lord, carry on thy work of grace among us, for Jesus' sake! Amen!

Preparation of Candidates for Baptism.

Mr. Johnson's caution in admission to Baptism, and his method of ascertaining the real character of those who are Candidates for that ordinance, will be seen in the following extract of his Journal:—

At our usual Meeting on Saturday Evening, I called over the names of the Candidates for Baptism. This is a method which I now always observe. When I receive any Candidates for instruction, I request all the communicants to be present on the following *Saturday Evening.* I there read over all *the names and* places of abode of the Candidates, and request the Communicants to watch over them: if they should observe any improper conduct, they are charged, as Christians, to inform me of the same, and the offender is dismissed. The same is repeated, after they have been on trial for about three months; and, again, before they are baptized. So many offer themselves from time to time, that I find this a very useful way of getting acquainted with the conduct of those that are received on trial.

Illustration, by a Negro, of Isaiah xliv. 9—20.

From Mr. Johnson's Journal we extract a passage, which shews the prevalence among the Idolaters of Africa, of the very notions and practices reprobated by the Prophets. One evening, a Young Man thus addressed him:—

Massa, them words you talk last night strike me very much. When you preach, you read the 15th and 16th verses of the Forty-fourth Chapter of Isaiah, and explain them, you shew how our country-people stand. Me say, "Ah! who tell Massa all this? He never been in my country." You say, "Do not your country-people live in that fashion?" I say, "Yes, that true: God knows all things: He put them things in the Bible." Massa, I so sure that the Bible is God's Word, for man cannot put all them things there, because he no see it. That time I live in my country; I live with a man that make Greegree. He take me into the bush, and teach me to make Greegree too. He shew me one tree: he say, that Greegree-tree: he take country axe, and cut some of that tree: he make a god; and he take the leaves and that which was left, and give me to carry home. When we come home, he make a fire; and all the people come and sit round the fire. Then they cook and eat. When they done eat, the man take the leaves of the Greegree-tree, and burn them in the fire; and then all the people stand round the fire, and clap their hands, and cry "Aha! Aha!" Massa, when you read that verse (Isaiah xliv. 16.) I can't tell you what I feel. You then begin to talk about the text (verse 20), *He feedeth on ashes,* and I was struck again; for when they done cry "Aha! Aha!" they take the ashes, and make medicine, they give to

people when they be sick. You been see some Greegree which look like dirt; that is the same ashes: they carry that round them neck, and they eat it sometimes. You see, Massa, our poor countrymen feed upon ashes. For true, the Bible God's Word.

Evidences of the Influence of Divine Grace.

We have, on former occasions, communicated many satisfactory proofs of the genuine influence of the Grace of the Holy Spirit on the hearts of the Negroes; and we gladly extract from Mr. Johnson's communications additional evidence on this subject.

Of *a patient and exemplary sufferer* among his Christian Women, Mr. Johnson gives the following account:—

A woman, who lost her husband in 1817, by the small-pox, was married again, in the latter end of that year, to a man who came from Freetown, where he had served his apprenticeship to a blacksmith. Soon afterward she became truly religious, and her new husband also took up a profession of religion, and by that means gained the confidence of the people at this place. At length, he borrowed as much money as he could, and sold several pigs and other articles, which his wife had when he married her: in short, he stripped her of every thing, and went to Freetown, under the pretence of buying articles for the commencement of business; but the next day, news came that he had sailed with a French vessel to Senegal; and, since that time, he has not been heard of.

The poor woman carried her grief to her God, who says, *Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me:* and it is most wonderful how she has been supported. Her trials have been among the *all things* which shall *work together for good.* I believe, if there are any who enjoy real peace and comfort, she does this, in her humble cottage; the cleanliness of which cannot be enough admired; as also her regular attendance at Divine Worship, which she never neglects.

I asked her how she got on now. She said, "I have plenty trouble, but the Lord Jesus Christ is my Father and my Husband." She avoids every company, in order that no evil report may be raised by *those that are without.* She lives near her country-people, who have, like herself, found *the pearl of great price.* I cannot help observing, that when her fence round her lot or her home wants repairing, her pious countrymen will join together, and repair the same gratis. This is another evidence of the power of that Divine Grace which turns the lion into a lamb. These are all of the Ebo Nation. May the God of sovereign mercy have all the praise and glory!

Of the *simplicity with which the Christian Negroes apply the Scriptures to their own cases,* Mr. Johnson gives several instances.

At one of the Saturday-Evening Meetings, a Man said—

Massa, them words you talk last Sunday Morning sweet very much to my heart; they comfort me, for true. That time me come to Church, me so much trouble—my heart full up with sin. Me stand the same like sick person. Oh me so sorry for my sin! Me sit down; and, by and bye, when you begin talk them words in Mat. ix. 12, you say, "Sick people want Doctor, but them people no sick no want Doctor." Me say, "Ah! that true! suppose me no sick, me can't go for Doctor." By and bye you ask, "Who is sick in this Congregation?" and then you tell us who them sick people be the Lord Jesus Christ talk about in the Bible; and then you begin to talk about them heart-sick people. Ah, Massa! what you talk about them, same thing live in my heart; and me say, "Them words God send to me this day!" By and bye, you talk about the Lord Jesus Christ—Him the Doctor for heart-sick people. Oh them words make me glad! You talk plenty about the medicine he give; and that he take no money—he give it freely. O Massa! that make me so glad. That time me go home, me comfort very much. Thank God! the Lord Jesus Christ take Him own blood for medicine, and take all my sin away.

After having preached, on another occasion, from the latter part of the Fifteenth Chapter of the First Epistle to the Corinthians, a number of people, chiefly Communicants, followed him to his house,

to converse with him on the subject. Among these, one Woman said—

Massa, that word you talk to-night, first much against me; but, afterward, it make me glad. First, when you explain the Day of Judgment, me fraid very much; but then you talk again, and me think me the one that can say, *Thanks be to God who giveth us the victory through our Lord Jesus Christ.* O Massa! I can't tell you all what I see this time what God done for me. He bring me from my country. Me so many time sick, but He spare me: plenty of them people that come in same ship dead now: you know, Massa, me been plenty times sick, and last time me think me time come: me pray, me pray long time, and God hear my prayer. This comfort me. Me sometimes fraid very much, because my heart so trouble me. Me so wicked! Me see more and more my sin. Me have no strength at all. That Hymn which we sing plenty times comfort me much—

Guide me, O thou great Jehovah!
Pilgrim through this barren land.
I am weak, but thou art mighty:
Hold me with thy powerful hand.

Many evidences continue to be afforded by the Negroes of their entering truly into the *Christian Conflict*. We extract some passages on this point:—

Mr. Johnson asked one of the Candidates for Baptism why he wished to be baptized. He gave the following expressive answer—

I have nothing to say for myself: only one thing I can say, that I always feel, which is, that I am a great sinner, and the Lord Jesus Christ died for sinners; that is the reason I want to be baptized. I cannot live without him: I must give up. My heart always plague me, and the Lord Jesus Christ can only save me from that.

A Woman, at one of the Evening Meetings, grieved and wept much. She said—

"My heart full up with sin: more I pray, more sin I feel, and more worst I stand: my heart plague me too much. I think I cannot be saved; because I think nobody bad the same like me. Suppose somebody can look in my heart, he can say, 'That woman bad, for true!' O my sin pass me! (wept much.) Hope the Lord Jesus Christ will have mercy upon me. Suppose He no have mercy, me must go to hell." Several more spoke to the same effect. Some of us could not forbear from dropping a tear of sympathy. We sung that Psalm, "Shew pity, Lord! O Lord, forgive!"

A Man said—"Them words you talk last Sunday Morning come to my heart with power. I just stand that fashion. I just like one who sleep: just the same as if somebody been tell you. First time me feel glad very much; but, this time, me feel so cold; me no feel good at all; me more worse every day. My heart so bad, he trouble me much: them thing I no want to remember, them same thing come in my heart. Sometimes me don't know what me must do."

A Man, who had been told that he could not be admitted to the Communion, then approaching, on account of a slight offence which he had committed, asked, with great simplicity—

Massa, where must I go to now? Who live there again that can save me? I do bad, that true; and I deserve to be turned away from the Lord Jesus Christ and him people: but for, true, Massa, I cannot live without the Lord Jesus Christ. What must I do? What word live there again that can comfort my heart? Suppose me run to my country, far away; the word me been hear here live in my heart everywhere, and can't come out again. To what place can me go for peace? I don't know what to do!

The words of Peter (says Mr. Johnson) came into my mind—*Lord, to whom shall we go? Thou hast the words of eternal life!*—and I could not send the Man away without telling him to come to the Lord's Table on the morrow. He was very thankful, and a great burden appeared to fall from his heart. Cases like this I have had frequently. They are like Noah's Dove, finding no rest but in the Ark—the blessed Saviour of Sinners.

On occasion of a visit which Mr. Johnson paid to some of the people, he writes—

One Woman, who was ill, said—"Sometimes I feel glad, sometimes I feel sorry, and sometimes I full of doubts

and fears. Yesterday, I sorry much that I could not come to the Missionary Meeting. I was hungry very much for to come; but I too sick. Sometimes me fraid very much: I think I have sinned against the Holy Ghost: this trouble me. Me heart so hard, that make me think me sin against the Holy Ghost. Sometimes me no sabby what for to do. Me can't pray: me so cold. O me troubled about that! And now I am sick, I think God punish me, and still my heart so hard. Only thing that comfort me is, that the Lord Jesus Christ came to seek and to save them people that lost; and that God punish Him people. He punish me, me bad; and that make me think He love me. I hope he will pardon my sin: them too much upon me."

Went to another house, where I heard another Woman, a Communicant, make the same complaints. She added—"One night last week, you say that the Devil always try to put bad people among God's people; and Suppose only two, three, or four bad people live among God's people, them can do harm to God's people very much. Massa, that time you talk so, water come out of my eyes. I think I am the one—me only hypocrite. And you say, Suppose people stand that fashion and die in that state, they stand worse than them people who never hear about the Lord Jesus Christ. Them words, Massa, make me fraid. I don't know what for to do. I hope the Lord Jesus Christ will have mercy upon me."

Another said, "You see, Massa, me fraid very much, because that Woman," mentioning a particular person who had turned out ill; "she always talk to me before time, and tell me to pray. She the same like headwoman among us. She sabby talk God palaver very much. But you see that woman no good: all the time she do bad. Some people tell me: they say that woman hypocrite; but I no believe them. One of my countrymen tell me no believe them people, because he think them people want to give that woman bad name: she be Christian, that make them people talk bad of her. Now, Massa, you see that true: that Woman turn her back upon the Lord Jesus Christ. O Massa! that trouble me: me fraid very much by and bye me stand the same fashion." She appeared much distressed.

The Man who gave the illustration of the Forty-fourth Chapter of Isaiah, before mentioned, proceeded, on that occasion, in reference to himself—

Again you talk about the twenty-first verse, and tell me to remember this, and look back and see how God pull us like brand out of the fire. Massa, I thank God for that word I been hear last night. It make my heart sorry for my country-people; but it make my heart glad when I see what God done for me. But me so wicked! God love me so much, and still my heart so cold! Massa, one thing trouble me much. Sometimes you talk about whoremongers and adulterers. I must say I not done that sin yet; but I am so fraid by-and-bye I shall do that sin. Sometimes I do not know what to do. Ah! me done that sin plenty times with my heart, and me so fraid, I think by-and-bye I shall fall into that sin. This is great trouble for me. I hope the Lord Jesus Christ will have mercy upon me and keep me. He done keep me till this time. Suppose He no keep me, I sure to have done it before this time.

The people will sometimes illustrate, in a lively manner, the evils which they bewail in their hearts. A woman said one evening—

Me the same like a goat. Yes, I think me worse than a goat. I see them goats walk together: they eat a little here and a little there, and they be satisfied. But me always troubled; and me no like this and that, me no satisfied; and my heart worse past every thing.

From the Addresses of the Natives at the Anniversary of the Missionary Association, we select the following, in illustration of their *Gratitude* for the mercies which they have received:—

I am not worthy to stand here to speak to you; but desire to say something about the mercy we received. You know we was Heathen; but, through the mercy of God, we are here. In our own country, we had rope put round our neck, and dragged from one place to another, like beast; and our own country-people sell we. Since I live in this country, I see people put rope round a goat or sheep; but I never see any body

put rope round man's neck. You see our country in darkness; and we been live in darkness and bad way: but this country good. How we live in peace! How easy we live in this place! We sit down under our vine and under our fig-tree! When we on board of ship, we say all is done; but 'all that was mercy. He will lead the blind by a way that they know not; yes, He will bring them in weeping and supplication. But in this thing I am afraid we no come with weeping and supplication. How rebellious we are! yet the Lord good to us. The Lord done great things for us: He merciful to us. I not think I shall live till this time; but we live, and meet together, and are blessed. The Lord declares He will bless us in all our doings, and in the fruit of our ground: those mercies I received, I did not deserve them. Remember our country-people can't hear the Gospel till it be sent. That is all I have to say. I sorry for my country-people."

THE CHRISTIAN INSTITUTION.

Letters from several of the Youths.

SOME of the Young Students in the Seminary addressed Letters to the Secretaries, under date of Aug. 4, 1821, which will be read with much hope and pleasure.

One writes—

"I write with pleasure to you. The Almighty God is so good toward me, because he has brought me from my own country to this place, to hear His Holy Gospel. I thank Him for all His benefits which He has bestowed upon me. I am not worthy to receive all the blessings which the Lord has bestowed upon me. When I sit down, I look upon myself, I say I have deserved everlasting punishment; but God so loved the world that He sent His only-begotten Son into the world, to redeem us sinners with his precious blood. Oh, that all my country-people might enjoy the same which I have received! Oh, that the Gospel may reach to our country!

When I was in Freetown, I heard that they kept School in Regent's Town: then I came to Regent's Town. When I came here, I went to Church: but I did not know what I went for. I saw other Boys kneel down: I did the same, *but I did not know* what I kneel down for. It pleased God to shew me my sinful state. I sit down and cried, and said, "Lord, pull this bad heart out of me, and give me a new heart!" After that I felt glad to hear the Word of God. May God be pleased to make me humble under His footstool, more and more, through Jesus Christ our Lord!

Another writes—

I thank God that he has enabled you to send another Teacher to us. Oh pray for us, that God may keep us, and instruct us to understand His Holy Word; so that we may become useful to our countrymen, that know nothing of the Gospel! I hear it preached unto me, and to others; and I hope God will take away the stony hearts, and give hearts of flesh.

I have reason to thank God that he has taken me from my native country, and brought me where the Gospel is preached every day; and I thank Him that he has shewed me that I am a sinner, and shewed me the way to Jesus. O, Dear Sirs, pray for the Minister of Regent's Town, that God may yet prolong his days, and make him still faithful to declare the truth as it is in Jesus; and that, by his preaching, many more may be added to the Church, of such as shall be saved; and may many be turned from darkness to light, and from Satan to the true and living God, who has promised His Holy Spirit to them that ask Him! Oh may He grant unto us a greater desire to pray for each other, and to love each other, and to pray for the perishing Heathen, for Christ's sake! Amen.

A third Youth writes—

I am glad that I have been put in the Missionary School to learn, and to go and teach my country-people. I hope God will teach me to learn His Holy Word, and understand; and to read and learn my Grammar well, and understand it. I hope God will send His Gospel to my country-people, that they may hear and believe, and turn from their wicked ways, and turn unto the Lord our God. Oh that I may leave my bad ways more and more, and turn unto the Lord Jesus Christ, for He is my peace!

When I was at Leicester Mountain, Mr. Wilhelm preached there. I heard; but I was blind, and did not know myself. Mr. Bull took some of us in the Missionary School, to learn there to go

and teach our country-people the Word of God. When I came to Regent's Town, Mr. Johnson preached, and said, "Whose heart is not changed by the Holy Ghost will perish for ever." That word make me afraid. Then I began to pray to the Lord Jesus Christ. Again he said, "Who is not sent by the Holy Spirit to preach, is not of God." I heard that, and I was afraid much of myself, because I thought I was not sent to go to teach my country-people. Oh may God send His mercy upon me, and make me a faithful teacher among my country-people! May He take away this stone heart from me, and give me a heart of flesh, that I may love Him above all things, and nothing else!

A fourth Youth writes—

I am very glad to write to you; but when I remember how careless I am, I am afraid to write or to talk about what the Lord has done for me. I will thank the Lord that He has brought me so far from my country; a place where they turn their fellow-creatures, as goats or sheep, into the market. Oh, when I come to meditate how I was brought, through the Almighty Power of God, from the place of Slavery to this place, where the Gospel is preached, I don't know what to do. My poor country-people are still in that place, where they still sell one another for their living. When I see that the Lord has done great and wonderful works for me, and I still rebel against him, I so grieved that I don't know what to do. Oh, that the Lord God of heaven and earth may bestow his grace upon me! I read in the Scripture, and find there that many people profess to serve God, and all the time they are hypocrites. When I think about that, I think I shall stand the same in the Day of Judgment: then I am afraid. Oh, may God the Father, God the Son, and God the Spirit, Three Persons in One God, have mercy upon me, for Jesus' sake! Amen.

GLOUCESTER.

(Sierra Leone)

CHURCH MISSIONARY SOCIETY.

Sickness of Mr. Düring, and intended Visit to England.

MR. DÜRING has long struggled against the effects of the attack mentioned at p. 21 of the Survey. Some circumstances of his indisposition, and of the effect which his apprehended return to Europe had upon the people of Gloucester, were there stated. This conflict between his desire to remain at his post and the necessity for his temporary return, ended in the unavoidable determination to try the effect of a visit to England. Our Readers will wish to know the particulars more at large.

In March, of last year, Mr. Düring wrote—

At length, I am enabled again, after a series of family and personal afflictions, to address a few lines to you; which is the more pleasant to me, since the encouragement that I have had, by far outweighs my troubles: it makes them appear *light*, and *but for a moment*; and I hope and pray that they may be so sanctified, that they may *work for me*, and for the people among whom I live, *a far more exceeding and eternal weight of glory*; so that I and they may, by faith, behold more of the preciousness of Jesus, and view him as *the chief among ten thousand* and the *altogether lovely*.

My sickness began with cold, which I caught on the evening of Dec. 17th. While preaching, a sudden gust of extremely cold wind came in my back; the window behind me having been left unfastened by the carpenters who had worked there the day before. I got a sudden chill, and felt so unwell that I could hardly proceed. This, at first, gave me a most distressing cough, and vomiting occasioned by the cough. Rheumatic fever followed. I was, at times, scarcely sensible of any thing about me. The pains which I suffered continued to increase, till they terminated, in the night of the 15th of February, in cholera morbus; which became so violent, that I concluded that the last day of the week would be the last of my earthly existence: but the skill and unwearied attention of Mr. Macaulay Wilson were blessed of God to my recovery from that attack.

This illness was the occasion of drawing forth expressions of piety and affection on the part of the people, which deeply impressed his mind. He writes—

When I was so far restored as to be considered out of danger, I was visited, one forenoon, by some Women of the Congregation; who, on my asking them how they did, said, "We fear too much this time that you will die." I asked them if they thought they loved me more than the Lord did. "Suppose," I said, "that He is pleased to call me away by death, it is because He wants me no more to be sick, but to enjoy that peace which remaineth for His people." —"True, Massa," said one of them; "suppose the Lord no send you here to teach us and take care of us, we can't stand the same fashion this time;" meaning that they owed every thing to His mercy: "but," she added, "Massa, we don't love you for it at all: we no thank the Lord Jesus Christ that he send you, and Mr. Johnson, and all White People, to teach us the right way and good fashion"—feelingly attributing my illness to their own ingratitude to God.

During my sickness, a report had been spread among them, that I at this time could not get better in this country, and that, in consequence, I should be obliged to go to Europe. Of this I was informed by these Women, for the first time. I assured them of the contrary; and told them that it had never, as yet, entered my mind to leave them, unless I had a sickness that could not possibly be cured in this country, or that the Society which had sent me to them should think fit to call me home. "Massa," said they, "all the people are troubled much for this palaver." "Then," said I, "go tell all the people that it is not true."

It may be easily conceived that Mr. Düring would feel great pain, in being at length brought to the necessity of leaving this affectionate people. In December, he wrote—

I have suffered very much in my breast since 1819; but the most from last January, and in the two succeeding months, on account of the cough which I caught, and which has remained to this very day. If sometimes, on a Sunday Morning, I forget myself, and try to lead the Congregation to sing, I am constrained to relinquish the Afternoon Service in catechising the Children; and it always cuts me to the heart, *when* I cannot attend to that duty; which I have sufficient reason to believe has been the means of much good.

Under these circumstances, it was found necessary that Mr. Düring should, for a season at least, give up his charge.

Mr. Düring much strengthened by a Christian Negro.

While Mr. Düring was suffering under great weakness of body and depression of spirits, one of his Negroes was the means of communicating to his mind much consolation and vigour. The circumstances of the case are remarkable and affecting. Mr. Düring says—

One Sunday Evening he visited me, with several others; who shortly after went to the Evening Service, but he staid behind. I asked him, "Wont you go to Church, Tom?" "No, Massa," said he, "me want to stop with you." He immediately took my Bible, and read Isaiah xliii. 1, 2. He then stopped, and said, "Massa, I hope you wont be angry with me if I ask one question." I told him I should not. He then said, "How do you feel in your heart, Massa?" I answered, "Tom, I am obliged to reply in the language which you have used to me—All is dark!"—"O Massa! the Lord promise that He will make darkness light before His people, and not forsake them."—"I know, Tom, that the Lord will not forsake me, nor any one that trusts Him in every thing; but at this time, I cannot see it."—"O Massa! don't you know how many times you told me that believing is not feeling?"—"True, Tom; but I want an assurance that Jesus is mine, and that I am his, which I have not at present; and that is what I mean."—"Well, Massa, now I see how the Holy Spirit teach you. You many time say, Suppose the Lord no teach you, you can't teach we again. I sometime think in my heart, how that can be, that Massa knows all that's in my own heart. You have plenty trouble, this time; but me feel glad very much. O Massa! suppose the Lord Jesus no be with you, you can do us no good." The poor fellow was so much affected, that he stopped for some time, and then knelt down and prayed by my

bed-side with such fervour and simplicity, that language cannot express: this only I can say, that I do not know the time when I have spent so happy a Lord's-Day Evening.

This was such a cordial to my spirits, that, from this time, I got better of my fever, for about a week or ten days; when I was taken ill again.

Progress of True Religion.

The sufferings of their Minister seem to have been the occasion of spiritual good to the people. In reference to this, Mr. Düring writes—

The people, in general, through all this, have been greatly roused. Many who have attended the School in the evening, and are able to read the New Testament, are constantly coming to me to get one, and are ready to give as much as they can spare of their little to have one in their possession. One man offered me five shillings if I would let him have a Testament. I said it did not cost so much in England, and asked him how he could afford so much. "Never mind," said he: "money can do me no good, but that book can." Seeing the man's desire, I gave him one for one shilling and threepence. Several more came, in the same spirit, whom I also supplied.

We extract other evidences of the influence and progress of Religion:—

A man, who is one of those whom I reported last year as professed Mahomedans, entered the School, and has ever since strictly attended. At first his progress was very slow; but, when he began to understand the nature of spelling, he rapidly advanced. He came likewise for a Testament; but, having the day before disgraced himself in the neglect of his duty, I told him that I would not give him one until he had wiped away his disgrace, by endeavouring to be more careful and diligent, as that Book which he desired to have condemned such conduct. He looked very pitifully at me, and said, "Massa, what you say, that's true: me done wrong: it trouble me all day: me think all people hate me, because me lazy; but my own heart do me so." He then went away sorrowful. I had him called back, and gave him a Testament, saying that I hoped he would now make that Book his constant companion, and read it diligently with prayer to the Holy Spirit, who alone could take of the things of Jesus revealed in it, and apply them to his heart with power, and thus make him to become wise unto salvation, through the Lord Jesus. He thanked me very much, and then went away.

Three persons, lately admitted to the Lord's Supper, afford a striking proof of the power of God's grace and mercy, in bringing the vilest wretches into communion with Himself. All three are Women, two of whom are known to me to have led impure lives until last Rainy Season, when a happy change took place in their souls. The evidence which they give, as to time and events, as well as their thorough reformation of life and manners, strongly evince that change.

Of the recovery of a Backslider, whose vain excuses and almost hopeless condition were stated at pp. 319 and 320 of our last Volume, Mr. Düring thus writes—

The work of the Lord among the people here is still going on. There are several on the list again for examination as Candidates, including two whom I was obliged to exclude from the Communion; one about eighteen months, and the other four months since. The former has caused me much sorrow. I sometimes considered him as a man completely hardened in sin. Since my last illness, I have seen him, like the Prodigal Son, in a completely forlorn condition, because his company was shunned by every one: besides which, he got out of one trouble into another, through his misconduct. I spoke one evening, from the Parable of the Prodigal Son, which the Lord blessed to him, in making him see that his character was that of the Prodigal. The Sunday before Easter, being in rather too much hurry, I made a mistake: instead of reading the proper Lesson after the "Te Deum," (Acts xii.), I read Matt. xxvii. When I came to the 49th verse, I was much struck with the character of Judas; on which I made a few remarks, which appear to have come so powerfully to this man's heart, that, from that time, he had no rest anywhere. The other man followed me to my house, immediately after Service; and, like the Philippian Jailer, asked what he must do to be saved. Both have since walked

consistently; and, if they so continue, will be admitted again with the Candidates.

In October, Mr. Düring wrote—

I am happy to say that Religion thrives. Ten Candidates for Baptism were admitted on Wednesday the 10th, and two Backsliders have been reclaimed. The state of mind is with many such at present, that, on Sundays and Week-days, I am followed by persons distressed in spirit. Last Sunday I was detained in the Vestry, a considerable time, by three men, after Morning Service; by two, in the Afternoon; and by no less than six, in the Evening. If a stranger to the African Character had been present, he would hardly have believed me, had I told him of two of them, who, no longer than four months since, were such violent characters, that every body was afraid of them.

Last year, I had considerable difficulty in getting the people to School of an evening; but, this year, every one "burns," as they call it, to learn to read.

Increase of Christian Love.

The enlargement of the people's minds in mutual love and in affectionate regard to their countrymen, chiefly to be attributed to the Missionary Meetings, was noticed in the Survey.

Mr. Düring writes—

It is hardly possible to describe the spirit that was visible among our people. Mutual love went very high; which appears the more striking, when it is considered that the African, in his bewildered and barbarous state, has little or no affection toward others of his fellow-creatures, his own particular countrymen excepted; but here there was no asking for or seeking after countrymen, but all were one body desirous to promote the cause of Christ. It can be no otherwise. Here are different tribes of Africans: the members of the Church are of these different tribes: they can all, if it is required, tell in their mother-tongue what great things the Lord has done for them. Here they see no difference; and from this they learn to understand, in the most effectual way, that *God hath made of one blood all nations of men for to dwell on all the face of the earth;* and it is here, where the fruit of our labour is most visible.

Mr. Düring says that he could state many proofs of this spirit of love: but he particularly refers to the reception which a number of newly-liberated people met with at Gloucester; where, as at Regent's Town, they were most affectionately welcomed. We shall extract the particulars.

Arrival and Reception of a fresh body of Negroes.

In the middle of May, a considerable number of unfortunate victims to the disgraceful traffic in human blood, were happily captured by the British Cruizers, and were brought into the Harbour of Freetown. I received orders to come to town to receive them; but I had, at the time, little idea of the miserable state in which these people were.

It was past four o'clock in the afternoon, when I received them; and when I had got them all out of Freetown, on their way to Gloucester, I reviewed them, and soon found that I had not brought men enough with me, to help these poor afflicted people up the hill, which caused me much anxiety. But what could I do? I must take them home.

Happily for me and the poor people, a man, while they were passing, after liberation, through the Court of the Mixed Commission, had run up to Gloucester to fetch more people to carry the sick home. Ignorant of what the man had done, I went on slowly with them, almost despairing of getting them up: but I had not gone far from the foot of the hill, before I was met by great numbers, who, as they came up, took upon their backs those who were unable to walk; and, when I was half way up, I saw almost the the whole of them carried by those whom we had met with on the road.

It struck me very much, particularly when I compared this affecting scene with some which I had formerly beheld. Mr. Rickersteth can sufficiently judge, for he was a witness of the wretched state of the Captured Negroes when they arrived in the Colony; but he, then, could not have beheld such a pleasing scene. The Negroes, then in the Colony, would sometimes slip out to see if any of their respective country-

men were among the newly-arrived; if not, they would take little or no notice of the unhappy sufferers: but now, they sympathize with their distressed fellow-creatures, in a manner the most striking.

When we reached home, I ordered victuals to be prepared for the new people: but before this could be done, food came in from every quarter. The women, and part of our School Girls, who had cooked it, did not stop to ask, "Who is of my country?"—but the men and women who were nearest to them were refreshed.

The day being quite gone, and it being Saturday besides, I quartered the Men and Boys in the Church, for that and the following night. On Monday, I distributed them among the people in their houses, where they would be taken best care of. The people were quite eager and impatient to receive them, and make them comfortable in their houses.

Among the rest was a Woman, one of the Communicants, who took one of the newly-arrived women under her care. She was asked by Mrs. Düring what she wanted to do with the new woman. She said, "Ma'am, that now almost two years since me come this country. My countrywoman take me: she do me good: she tell me of the Lord Jesus Christ—and that same they do to me that time, me want to do same to this woman."

Some time afterward Mr. Düring adds—

This spirit of humanity toward the unfortunate has not subsided: it is still the same. At first, the new-comers are generally subject to much sickness, which is the case at present; but the evidences which I have daily, of the care for them everywhere, makes my heart rejoice; because they shew the powerful effect of the Gospel, even upon the hearts of the rudest barbarian on this Continent. But this is not all. The anxiety for temporal welfare is, with many, connected with spiritual also: before I was sufficiently enabled to clothe the new people, I saw them brought to Church morning and evening clad in the clothes of our old inhabitants.

Difficulties with Newly-liberated Negroes.

The remarkable effects produced on the Liberated Negroes, by the blessing of God on that system of instruction and discipline which is pursued with them in the Settlements, are strongly attested, as the Reader will have seen in our last Number, by the most unexceptionable witnesses. It was, indeed, no wonder that such effects should be viewed with admiration, while nothing like them were found to result from any other mode of dealing with the Liberated Negro. It might be thought, perhaps, an easy matter to bring these untutored people into order; but nothing has been found so effectual to this end, as the affectionate communication of religious knowledge, combined with a steady course of discipline. Of the necessity of such discipline, Mr. Düring gives a striking instance in the case of some of the new people, whose arrival and reception we have just reported:—

The state in which we receive new-comers is such, that it is of the utmost necessity, that, in the first instance, they should be compelled to adhere to some rules, without which nothing could be done with them, on account of their gross ignorance. Of this I shall here give an instance.

In my last, I stated the reception which those met with, who came to us in the month of May. You will be surprised when I tell you the effect which it had on their minds. The first day, they were fatigued; and, having more victuals prepared for them by their country-people than they could eat, they were quiet that day. The next being Sunday, they were clothed; and, seeing all the old people going to Church decently clothed and cheerful, they began to imagine that now as many of them as were well were to be sold, and the rest to be killed. On the Monday, I dispersed them, and gave them in charge of such as would best take care of them. This confirmed their apprehensions. They set up a loud cry; and I had the greatest difficulty, through their own countrymen, to persuade them that that would not be the case. It took me no less than a fortnight fully to explain to them, that they were perfectly safe.

When this was done, they soon formed

range notion of liberty; for they an to seize the fowls, sheep, goats, d pigs, which belonged to their very iends, who were labouring to make them happy.

What, in such case, is to be done? To tell them that this is wrong—this I had done, times almost without number; and nothing but discipline would prevent the Settlement from being soon dissolved. I tried imprisonment: but four men, whom I confined a week for having plundered a man of ten fowls, the very night that followed their release robbed a man of two sheep, a goat, and a half-grown pig, which were all his property. They were caught; and, the next morning, I had them brought up, and every one received six lashes with a leather strap, given them by the keeper of the House of Correction over their clothes. This had the desired effect: for they abandoned these practices; and I have had no further occasion to punish these people on account of stealing. The African has no idea of such a mode of discipline. If he steals in his own country, he is sold as a slave, or killed without mercy: as to confinment, he is quite easy about it: being so much used to it, he thinks it no punishment at all, until his feelings become in some measure refined.

Addresses of Natives at the Missionary Anniversary.

William Davis, who is one of the Society's Native Teachers, and accompanied both the late Mr. Cates and the American Agents to Grand Bassa, gave the following account of his visits to his native-country:—

My Friends—I thank Almighty God for all His mercies and benefits toward me. I was sold in my country for a Slave: and I was slave to devil and man; but I thank the Lord Jesus Christ, that He has also freed me from the slavery of the Devil. The first time when I was brought to this country, if any one had told me that Jesus Christ died for sinners, I should not believe that; and if they had told me that I should go back to my country, I should not believe them. But God is able to bring good out of evil. When I went with Mr. Cates, I believe the Lord Jesus Christ was with us; but that time was full of doubts and fears: that time *they* no believe us, when we tell them that the Lord Jesus Christ died for sinners: they said, "How can that be? if God died where shall we go to?" This time, when we go with the Americans, we came to Cape Mesurado, and saw a vessel buying Slaves: when they saw us, they ran out, and send Krooman in a boat, to ask who we were and what we wanted. We tell them, Let us have ground to settle there; and, the next morning, they say the King was sick. When we got to Grand Bassa, King John was dead; been dead two months: but they no bury him yet: he look very bad. They like to sell one another: if it was not so, they might work and do very well. When I tell them we want ground to settle there, they ask us what we want to do. They like to have me very much to sell their Slaves for them, but they no want to hear God's Word. I see there every one, small and big man, have Greegree—sheep's horn, snake's bone, bugbug nest, goat's head, &c. &c. all these they think their gods. I took hold of their Greegrees, and told them that they could do them no good. But they said, "You left this country a long time: you no sabby that palaver." The first night we arrived there, the King had just been sacrificing to a big rock, to bring vessel from England to settle there; but they do not like to hear about Greegree. Them people that sold me, they don't like to see my face: they hide their faces, when they see me. I hope that they may turn from these dumb idols, and serve the Lord Jesus Christ.

David Noah, another of the Society's Native Teachers, thus addressed the Meeting:—

My Dear Friends—As William Davis has described to you, so our country-people stand. I thank the Lord Jesus Christ for his great mercy toward me. I was brought from my country a little boy. When I was brought away, I thought it very hard to be taken from my Father and Mother; but now I have to thank the Lord Jesus Christ for it. He loved me, therefore with loving kindness he draw me. When I consider my former state; when I go to Meeting and hear the Word of God, and make game in the House of God, if God had cut me down, it would have been what I deserved: but He has spared me in the land of the living; and it is now a pleasure for us to meet here. You

know what it is that we have met for—to send the Gospel to our country-people. Suppose the Lord Jesus call you out of darkness into light, you are not willing to be the slave of the Devil again, nor to walk in the broad road to everlasting punishment. What make God mindful of me end you? Are we better than they? No: it is love—His loving kindness—Oh, how free! Some of you can't read, so you can't preach: what must you do? You must give your coppers: it is your bounden duty to do it. You must remember Joseph. His brethern sold him into Egypt; and when hunger come and catch his country, he, being in Egypt, saved his Father and all his Brethren. Therefore, you that give, give freely. *Freely ye have received, freely give.* Those who got no coppers, must pray.

We shall extract the very impressive Address of a third Native, who is an inhabitant of Gloucester, and discovers a remarkable change of character since he has been under the influence of religion:—

My Dear Friends—I can say I thank the Lord Jesus Christ, for what he done for me. When I was in my country I don't know about this thing; and first when I come to this country, if any body been say, "Go back," I been glad. When I hear about Church, I say, "Them people fool: this country no stand like my country; for, in my country, people dance." When I live in town, I hear people say, "Suppose you curse, swear, tell lie, &c., you go to hell;" but them people do the same themselves. They tell me I can find God, if I fast and pray. I say, "What's the matter I no see him?" When I come to this place, I hear Massa preach —"Suppose a man's heart no changed, he must go to Hell:" that word trouble me: me no want to go again. Another time I go—Massa say, "Except a man be born again, he cannot see the kingdom of heaven:" I say, "How must man be born again?" I kneel down to pray: I get up again: I no consider what I pray: my heart live all upon things of this world: I say, "People make me fool." By and bye, Massa keep Saturday-Night Meeting: I go, and talk about dream: Massa tell me to pray—dream nothing. My heart trouble me too much. My heart say, "You no-sabby God in your country: you must try to pray to him." I no get rest: I lie down, no rest; I up, no rest. I think that same time I live in hell this time. I very glad if God's Word go to our country-people; for they do not know any thing about this thing: they take stone and stick, and make God. The best we can do, we must do for them. One penny can't make us poor: no; we must give. Suppose you hire man to work in your farm, you must give him some rice to eat; else he no strong for work: and if you no pay him, how can that man work for you? The coppers we get, we must give, for to help those who go. God says, *Heaven and earth shall pass away, but my Word shall not pass away.* Even King self, suppose he no pray, he can't go to heaven. Even in this world, if we do some bad, and Governor come, we can't have any good word to say, but we skin all tremble and shake. The same like tornado blow the dust away, same God sweep away the wicked. But God so loved the world, that he gave his Only Son to die. Suppose one man kill somebody, and he go die for that, can you find some man get up for die for him? No: but God do so. It fit for we to pray that the Gospel of Jesus may cover the earth as the waters cover the sea.

CHARLOTTE.

(Sierra Leone)

CHURCH MISSIONARY SOCIETY.

THE instructions of Mr. Taylor, with the assiduous care of himself and his Wife, are becoming the means of much good to the people under their charge. We shall collect from his communications the most interesting particulars.

Account of the First Convert from among the Natives.

This man's change of heart and life has been gradual and unequivocal. He felt his lost state as a sinner, and mourned under this conviction for a considerable time, before he could discern with peace and hope the remedy of the Gospel. He would say—

Nobody sin past me. Suppose they thieve, or curse, or swear, or kill woma-

body, they no pass me. Me do bad very much. Me ashamed to tell any body what sin me do to-day: nobody sabby but the Lord Jesus Christ: and yet me eat, me drink, me sleep, me blow (breathe)!

He was, at this time, an intelligent instructor of others. At one of the Saturday-Evening Meetings, Mr. Taylor desired him to explain some things to one who understood but little English. In endeavouring to convince this man that he was a sinner, he said—

Suppose you plant bean—he make leaf; and, by and bye, he make bean, all the same like that what you plant—he no bring corn: and suppose you plant corn, he no bring bean—he bring corn, all the same as himself: and cow no bring horse. So man stand: his first parents were sinners, and so he sin—he do sin every day.

After his Baptism, he manifested a growing sense of the need of Divine Grace. He would use such expressions as these in prayer—

O Lord, our hearts one time stand all the same like stone: he no fear nothing: but, O Lord, make us fear more and more to sin against thee!—Our hearts strong too much; O Lord, make them soft!—O Lord, hook me same like man hook fish in the water; and no let me go away from thee, but keep me from sin.

An incident, which occurred about this time, will shew the enjoyment which he was beginning to derive from religion. Coming one day for his ration after all the people had been served, Mr. Taylor asked him if he had not heard the bell. He said, in reply—

"O Massa, me no sabby people done take rice. True, me been hear bell ring, but one man live there from Regent Town: he talk that palaver what good very much. O Massa! that what he talk be sweet very much; that what make me too late." I asked him, what that sweet palaver was which the man talked. He answered, "O Massa! that same palaver what you talk."

On Mr. Taylor telling the people assembled at one of the Saturday-Evening Meetings, that he was about to write to the friends who sent him out to teach them, and asking if they had anything to say to these friends, this Man poured out, with all the warmth of a sincere heart, such grateful acknowledgments as greatly to affect Mr. Taylor

Tell dem (said he) I tank dem for sending you here to teach we poor Black People, we poor sinners. I tank dem, and de King, and de Governor. I tank dem Portuguese dat take me from my country—tank my country-people for selling me—tank God for sending dem King's people to catch me in de big water, and for bringing me to dis country—tank dem people what sent you to dis country, to teach we good word, for we poor sinners—tank de Lord Jesus Christ for teaching you to teach us, and for making we hear (understand) dat word, for making we see ourselves poor sinners. De Lord Jesus Christ bless dem people what send you, and make dem people what send you, and make dem feel a blessing in deir own souls—make dem feel demselves sinners, and make dem believe in de Lord Jesus for salvation. Me tell dem, Tankee, Tankee, Tankee—me can't give dem no more dan Tankee; but de Lord Jesus Christ sabby tell dem Tankee very much, for sending you to we poor sinful Black People. Suppose you no been come, we no near hear God's Word—we no feel our sinfulness and no believe in de Lord Jesus Christ. Tell dem people Tankee: me no can send dem no more but Tankee.

It is well known that the Negroes find the usual difficulty of foreigners, in pronouncing the *th*, which so frequently occurs in our language. In quoting their remarks, while we retain their construction of sentences, and generally their expressions, in order to give a just view of their state of mind, we consider it unnecessary to mark their imperfect pronunciation. In the last instance, however, we have done this; both as a specimen of the manner of those who have not acquired our pronunciation, and as it adds to the point of the remarks.

Reformation of Open Offenders.

The power of Divine Grace has

been displayed, in the reformation of some who had led evil lives.

Among those who have been baptized are a Man and his Wife, who were liberated, some years since, in the Susoo Country, when children, from their state of Slavery, and taken under the Society's care. Mr. Taylor writes of them—

Before the grace of God reached their hearts, they were continually quarrelling and fighting. The Woman came to me one day, with the blood running down her face, and often she had bruises on her body, from fighting with her Husband. Now they live peaceably and happily together, and their conversation becometh the Gospel of Christ.

In these people, on account of their great ignorance, where Divine Truth takes effect there is much simplicity; and their expressions are very plain, but impressive and delightful to hear.

I told the Husband that I was writing to his friend in England, after whom he was named; and asked him if he had any thing to say. He replied, "Tell him one poor Black Boy, who has got his name, tell him How do!"

Mr. Taylor states another case of remarkable change of life:—

A Woman (of whom I may say without giving her more than her due, that she was the worst in the town) had been a continual plague to her Husband and me; especially to him, by continually running away from him, cursing him, and troubling him in various ways. He is a pious man. I think I may say that he was situated in the midst of Sodom, like Lot of old; for his house, when his wife was there, was a second Sodom. But nothing is too hard for the Lord, who often shews the exceeding riches of his grace toward great offenders. This woman came one evening, mourning under the burden of those sins which she had been committing before with greediness; and saying in heart, though not expressly in words, *What must I do to be saved?* I felt particular pleasure in pointing her to *the Lamb of God which taketh away the sin of the world.*

He adds a third case of reformation:—

At one of our Evening Meetings, we were joined by two Women, who complained that their hearts troubled them. They appear to have been impressed for some time with a sense of their sinful state. It is very remarkable, that one of these Women I was obliged to punish, some time since, for criminal intercourse with a Man who lately entered on a new course of life. They were both punished together; and now they come forward nearly at the same time, inquiring what they shall do to be saved. May they, at last, attain eternal life through the blood of the Lamb!

South Africa.

CAPE TOWN.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Proceedings of the Rev. W. Wright.

Mr. Wright arrived at Cape Town on the 7th of March of last year.

His first object was to inquire into the state of education in the Public Schools. He found the National System greatly degenerated in the Free School; but had the satisfaction to restore the School, and to witness its increase and the improvement of the Scholars. The average attendance was 200, of whom about a fifth were Slaves.

At the village of Wynberg, about eight miles from Cape Town, where were many families who were destitute of public worship, a Chapel has been erected, where Mr. Wright officiates. It was his intention to establish there a National School.

India within the Ganges.

CALCUTTA.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Statutes of the Bishop's College.

The Bishop of Calcutta has prepared a body of Statutes for the government of the College. They reached England in the Autumn, and were submitted to the East-India Committee of the Society. After being well considered, at repeated Meetings, by the Committee,

the Statutes were presented to the Board in January last, and have been since transmitted to the Bishop, with an invitation to his Lordship to propose such further alterations as may seem to him expedient.

State and Prospects of the College.

An abstract of the Society's Report will shew the present state of the College, and the plans in contemplation:—

It is expected that the buildings will be finished at the conclusion of the present year; by which time, it is hoped, that the plans of the Society will be in active operation, by the admission of a certain number of Students, and the arrival in India of two English Missionaries, in conformity with the express wish of the Bishop.

Ten Theological Scholarships and Ten Lay Scholarships have been founded by the Society, for Native or European Youths educated in the principles of Christianity; and the sum of 1000*l.* per annum has been appropriated to this special purpose. The ordinary age of admission is fourteen.

The Society cannot fail to congratulate themselves and the public, upon the prospect which has been opened to their views. Since the commencement of their operations in India, no one unfavourable circumstance has occasioned the slightest interruption to their undertaking: on the contrary, the Public Authorities and Individuals of the highest character and respectability, have united in offering those encouragements which will be most essential to its success.

To render the site of the College and its inclosure more complete, Charles Theophilus Metcalf, Esq. has transferred to the Society, in fee, a piece of ground adjoining to that which was originally granted by the Supreme Government; by which arrangement the Institution will be furnished with every accommodation, which its most zealous supporters can desire.

The formation of a College Library has involved the Society in a heavy charge; and they feel disposed to invite their friends to contribute to this object, either by pecuniary donations or presents of books.

British America.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Missionaries, Schoolmasters, and Notitia.

THE following Summary of the Society's Missionaries and Schoolmasters, with Notitia of their proceedings, is collected, so far as they have been stated, from the Report for 1821: but the returns of Schools &c. are very incomplete.

Newfoundland.

Stations, 14—Missionaries, 4; at Salaries of, 200*l.* each—Schoolmasters, 12; at Stipends amounting together to 190*l.*—Vacancies, one Missionary and one Schoolmaster.

Marriages, 51—Baptisms, 443—Scholars at two Stations, 28 male and 18 female—Communicants, 195—Burials, 84.

Nova Scotia.

Stations, 35—Missionaries, 25: of whom, one at Halifax, has 400*l.* per annum; one, who acts as Visiting Missionary, has 300*l.*; one, who supplies two Stations, has 230*l.*; twenty-one have 200*l.* each; and one, who is Assistant Missionary, has 100*l.*—Catechists, 2; at 10*l.* each—Schoolmasters, 31: of whom, one at Halifax, on the National System, has 150*l.* per annum; the Stipends of the rest amounting together to 430*l.*—Schoolmistresses, 6: of whom, a National Schoolmistress at Halifax has 50*l.* and the rest together 40*l.*—Vacancies, two Schoolmasters.

Marriages, 225—Baptisms, 671—Scholars, at Halifax, 171 male and 114 female; and at Sheet Harbour, 49 male and 13 female—Communicants, 688—Burials, 178.

New Brunswick.

Stations, 19—Missionaries, 16: of whom, 13 have 200*l.* each, one Assistant has 150*l.*, and two other Assistants have 100*l.* each—Schoolmasters, 19: of whom a National Schoolmaster at St. John's has 50*l.* per annum, and the rest together 260*l.*—Schoolmistresses, 2: of whom one at St. John's on the National System has 20*l.*, and the other has 10*l.*

Marriages, 214—Baptisms, 514—Scholars, at St. John's, 150 male and 150 female; and at Maugerville, 63—Communicants, 453—Burials, 136.

Cape Breton.

Stations, 2—Missionary, 1; at 200*l.*

per annum—Schoolmasters, 2; at 15*l.* each—Schoolmistress, 1; at 10*l.*

No returns of Marriages &c.

Prince Edward's Island.

Stations, 2—Missionaries, 2; one at 200*l.*, and the other at 100*l.*—Schoolmaster, 1; at 15*l.*

Scholars, 46 male and 3 female. No other returns.

Upper Canada.

Stations, 20—Missionaries, 19: of whom, one at York has 275*l.* per annum; one, who visits the Indians, has 220*l.*; 16 have 200*l.* each; and one has 50*l.*—Schoolmaster for the Mohawks, one, at 15*l.*; and one Catechist at 10*l.*

Marriages, 137 — Baptisms, 308 — Scholars, at York, 50 male and 30 female —Communicants, 356—Burials, 105.

Lower Canada.

Stations, 17—Missionaries, 20: of whom, one, who acts as Visiting Missionary, has 300*l.* per annum; one has 215*l.*; 17 have 200*l.* each; and one has 100*l.*—National Schoolmaster at Quebec, one, at 200*l.* per annum.

Marriages, 28—Baptisms, 84—Communicants, 109—Burials, 20.

Recent Miscellaneous Intelligence.

American Board of Missions.

Mrs. Susan Poor, wife of the Rev. Daniel Poor, Missionary at Tillipally, in Ceylon, died on the 7th of May of last year, in the triumph of faith.

Soon after the death of Mrs. Poor, a considerable awakening took place at Tillipally; more particularly among the Young Persons, of both sexes.

Mr. Bardwell, with his wife and child, is arrived at Boston, from Bombay, by way of Calcutta, greatly recovered.

Death has removed most of the Children of the Missionaries at Bombay. Eight have died; and three only survive.

At Elliott, in the Choctaw Nation, Mrs. Judith C. Williams died on the 13th of October — a woman of great devotedness and unwearied industry.

The Missionaries in the Sandwich Islands have been obliged to adopt the last measure with Dr. Holman, in separating him from their communion, "for walking disorderly, slander and reviling, and covetousness." The Mission prospers, notwithstanding its afflictions.

British and Foreign Bible Society.

On the arrival of the Rev. W. Jowett at Malta, he found the Albanian New Testament, translated by Dr. Mexicos, which Mr. Leeves, previously to his leaving Constantinople for Odessa, had directed to be sent to his care. This valuable manuscript is in the Greek character. An accounnt of this undertaking, which was set on foot by Dr. Pinkerton, may be seen at p. 30 of our last Volume.

Church Missionary Society.

Mr. James Lisk, Schoolmaster at Freetown, arrived at Portsmouth, in the James, Capt. Smith, on the 26th of June, having left Sierra Leone on the 12th of March. Mrs. Lisk, whose ill health occasioned their return, did not live to set foot on her native shores; but died in peace, only the evening preceding the ship's arrival.

Under the head of Western Africa, we have already stated, in a preceding page, the intention of the Rev. Henry Düring to visit Europe for a season. Mr. and Mrs. Düring, with their two Children, accompanied by Mrs. Johnson, whose state of health required her return, reached Liverpool, in the Fletcher, Capt. Robinson, on the 16th of July, having left Sierra Leone on the 3d of May. They were very kindly received by the Society's friends. Mr. Düring has been much restored by the voyage.

Several Gentlemen who have rendered very kind assistance to the Society, at different Stations abroad, are returned home. Among them are—Colonel Arthur, His Majesty's Superintendant at Honduras—Major Mackworth, of the 16th Light Dragoons, who came overland from Bombay, by way of Cossir, Egypt, Syria, and Italy—and the Rev. James Hough, Chaplain on the Madras Establishment, who left Madras, on account of ill health, in the Eliza, Capt. Ward, on the 2d of January, and arrived at Portsmouth on the 24th of June.

London Missionary Society.

Letters, from Otaheite, dated at the end of last year, express apprehensions of commotion in the public affairs, from the contention of parties, in consequence of the death of Pomare. In the five months preceding these Letters, 140 Adults and 70 Children had been baptized.

Mr. Humphreys (see p. 261 of our last) arrived safely at Malacca. Dr. Milne's health was in a precarious state. Mr. Medhurst had removed to Batavia, to assist in the Chinese branch of that Mission, and had arrived there in January.

Wesleyan Missionary Society.

Mr. Bell, whose arrival in the Gambia we noticed at p. 261 of our last Number, has soon quitted the field of labour. He died at St. Mary's, very shortly after his arrival.

Western Africa.

Commodore Sir Robert Mends, successor of Sir G. R. Collier in the chief naval command on this coast, arrived at Freetown, in H. M. Frigate Iphigenia, on the 16th of February.

Sir Charles Mac Carthy embarked on board the Iphigenia, on the 11th of March, on a visit to the part of the coast to the southward, which has been lately annexed to the Government of Sierra Leone.

Major Grant, who, as Acting Governor of Sierra Leone during Governor Mac Carthy's visit home, secured the good-will of all classes, left the Colony on the 15th of March, in H. M. Brig Snapper, and arrived at St. Mary's on the 15th of April, when he resumed the command of the forts and settlements in the Gambia.

The American Settlers have relinquished, for the present at least, the intention of fixing themselves at Grand Bassa, and have begun a Colony at Cape Mesurado. Dr. Ayres had arrived, as Agent of the Colonization Society.

Columbia.

The rising Republic of Columbia has, in its very infancy, adopted two most important measures:—

1. It has commenced a system intended to mitigate the evils of Slavery; and, at no very distant day, to abolish this great evil altogether.

2. It has laid a foundation for the general Education of the people, by the gradual establishment of Colleges and Schools.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From June 21, to July 20, 1822.

ASSOCIATIONS.	*Present.* L. s. d.	*Total.* L. s. d.
Bath (School Fund)	5 0 0	2190 14 9
Bedfordshire	30 0 0	885 13 8
Begelly (Pembrokeshire)	1 10 0	1 10 0
Birmingham (Ladies' Assoc.)	31 15 6	4615 16 6
Blackheath Ladies	17 0 1	885 0 7
Bucks, South (Iver Branch)	4 14 11	2915 0 11
Carlisle	0 10 6	1887 11 5
Colchester and East Essex	300 0 0	3583 9 10
Gloucestershire	337 4 10	4189 12 10
Gosport	9 5 11	14 5 11
Hereford	50 0 0	2108 6 3
Honduras	50 0 0	250 0 0
Huddersfield	150 0 0	2163 16 0
Hulcott (Bucks)	3 12 8	3 12 8
Lancaster & N. Lancashire (Ladies' Assoc.)	7 0 0	830 5 4
Leicestershire	100 0 0	5583 9 8
Malmesbury	4 2 7	89 16 8
Manchester & E. Lancashire	150 0 0	4297 10 1
Morden (Surrey)	7 16 10	142 9 5
Penryn	10 0 0	81 13 10
Percy Chap. (Ladies', sol.3s.7d.)	82 11 9	2668 16 4
Portsea	14 7 6	971 14 8
Queen-Square Chapel	90 0 0	792 19 1
Richmond (Surrey)	50 0 0	519 14 0
Sierra Leone	177 18 4	386 13 5
Skelton (Yorkshire)	4 4 0	14 9 4
Southwark	32 0 0	1998 2 5
St. Antholin's, Watling Street	7 17 11	234 2 2
St. Catherine Cree	21 1 7	178 14 10
Staffordshire, North	150 0 0	1946 5 11
Titchmarsh (Northamptonshire)	31 8 0	180 11 2
Wellington (Somersetshire)	15 0 0	366 4 5
Worcester (Ladies' Assoc.)	15 3 1	1085 5 6
COLLECTIONS.		
Arthur, Miss F., near St. Columb	4 0 0	4 0 0
Billingsley, Mr., at a Prayer Meeting	5 0 0	30 0 9
Bird, Mr. W. G., Lichfield	5 0 0	63 1 3
Brounlie, Mrs. M. E., Madeira	6 6 0	68 8 0
Coates, Miss, Salisbury Square	2 13 6	10 2 0
Cooper, Rev. R., Brize Norton, Oxon	5 0 0	5 0 0
Cooper, Miss F., Ealing	5 19 0	5 19 0
Hill, Rev. John, M.A., Oxford	27 17 6	554 3 0
Kennett, Miss, Chelsea	3 18 0	22 3 4
Ladies of Hay (Brecon)	4 4 0	84 18 9
Lake, Rev. Edw., Worcester (S. F. 5l.)	21 0 0	833 15 3
Missing, Lieut., from South-Hants Militia	0 18 0	3 9 0
Murray, Miss, Chelsea	0 13 0	28 16 11
Worthington, Miss S., Burton-on-Trent	10 0 0	17 0 0
CONGREGATIONAL COLLECTION.		
Drayton (Oxon), by Rev. Mr. Woodroofe		3 4 5
BENEFACTIONS.		
Anonymous, for the West-Africa Mission, by S. Hoare, Esq. jun.		20 0 0
Chambers, Miss, Walworth		10 10 0
Friend		6 0 0
Key, Samuel, Esq. Cheshunt		5 5 0
Partis, Mrs. Bath		20 0 0
Ware, Martin, Esq.		10 10 0
SCHOOL FUND.		
By Anonymous, For *Elizabeth Cawood* - - Sixth Year,		5 0 0
By Bath Association, For *Henry Gloucester Ryder*, Fifth Year,		5 0 0
By Rev. Edw. Lake, Worcester, For *Edward Lake* - - - Sixth Year,		5 5 0
LEGACY.		
Rev. J. Howlett, late of Coventry		8 8 0

*** Page 10, Mrs. Hughes died on the 24th of August, and Mr. Hughes on the 29th.

Missionary Register.

AUGUST, 1822.

Biography.

OBITUARY OF MILES ATKINSON,

ONE OF THE YOUTHS OF THE CHRISTIAN INSTITUTION IN SIERRA LEONE.

THE Death of this Youth was mentioned at p. 20, of the Survey. Some affecting particulars are subjoined.

Mr. Johnson writes of this Youth:—

One of the Boys (Miles Atkinson) has departed in the faith: he is now with his Saviour, whom, I believe, he loved with all his soul. One of his companions wrote to me concerning him, as follows:—"I do believe that he is now in heaven with Christ, for he was the humblest boy in the Seminary. No doubt, Sir, he was a child of God. He often complained to me about his bad heart, with tears in his eyes. And when he began to be sick, I spoke to him, and told him that perhaps God might soon take him out of time into eternity. He burst into tears, and said that the Lord Jesus had bought him with his blood: when I heard that, I cried too. I leave all in the hands of God. It has pleased Him to take our brother to Himself. I will say, *Good is the will of the Lord!* Amen."

The deceased was baptised since my return from Europe, always attended the Lord's Table, and walked worthy of the vocation wherewith he was called. He died of a rapid decline. I improved on his death the following Sunday, from Rev. xiv. 13.

Mr. Norman adds—

You have been informed by Mr. Johnson of the death of Miles Atkinson; and I have great pleasure in adding my testimony of the piety and humility of this Young Christian. I have had many interesting conversations with him; but the last of these I shall never forget. He was then very ill, and the medical attendant wished him to be sent to the Hospital on Leicester Mountain. When I told him of this, he burst into tears. I asked why he cried. He answered, "Ah, Sir! that's no good to go to Leicester Mountain—no one there to read the Word of Life to me; and I cannot read it myself, I am so sick; no one there to talk to me of the Lord Jesus, to tell me of His goodness to sinners. Sir, do let me stop here: this place is good for my soul—the other for my body." I told him, that, although the welfare of the soul was of importance, yet it was our duty to attend to the welfare of the body—that God was not confined to Regent's Town; but that His presence might be enjoyed by him at Leicester Mountain. He then, with tears, begged me to pray for him, that he might experience that God his Saviour was with him; and, in the most affectionate manner, bid me farewell, with prayer for my welfare. I saw him no more, being confined to my bed with fever: he sent six several times wishing me much to go to the Hospital to see him. I have not the least doubt that he died an humble Christian, believing in the Lord Jesus.

BRIEF MEMOIR OF AN AGED NEGRO WOMAN,

WHO DIED IN JAMAICA.

THIS Woman, whose name was Brooks, belonged to the Congregation of Mr. Coultart, Baptist Missionary at Kingston in Jamaica. A very considerable mortality occurred among the members last year: not less than nine died in the course of a week. Among these was the Aged Woman, of whom we extract from his communications the following account, and who had long been an exemplary Christian.

She was born in Africa. Her parents, she used to say, were remarkably fond of her, being their only child: their little hut was at no great distance from the sea: she was old enough to stroll some way from home; which she did, one day, whilst her mother was engaged. A party of British Sailors, who had been on the watch for such unoffending victims, laid hold of her, and carried her on board their ship. She wept bitterly, she said, for she thought they would soon eat her, as she could not think of any thing else they could possibly do with her. The loss of her parents, dear though black, and her fears, so wrought upon her mind, that a fever attacked her, and nearly relieved her from her more degraded oppressors.

After recovering a little, she arrived in Kingston, saw some beef in the market, she said, and said to herself, "Now I see how they cut up we poor things to sell and eat." The cargo was sent to America, herself excepted: her now disconsolate Husband was then in the employ of the person to whom the cargo was consigned; and he intreated his Master not to send this Young Girl away, as she appeared to him rather superior to the others.

After a time, she became afflicted. God told her mind, she said, that she was a great sinner: she believed it; and felt that poignant distress, which some convinced and hopeless sinners feel. She went to hear Mr. Liele; and by him was told to go to Jesus Christ, which, after some time, she ventured to do. Her own words were—"Massa, me feel me distress: me heart quite big wi grief; for God no do me no wrong: Him do all good for me—me do all bad to him. Ah, Massa, me heart too full an too hard: *me eye no weep*; but something so gentle come through me heart, then me eye fill, and God make me feel that him so good to notice poor me, that me throw meself down and weep quite a flood."

The Black Man who had obtained permission for her to stop on the island, now purchased her from his employer, married her, and went to a little pen out of town to live: but he was not pious, persecuted her much, used her badly, and threatened to put her away because she prayed! She often wept and prayed on his account; but he still remained the same impenitent person. One night, in particular, she intreated God much "to do something for him:" when he fell asleep she rose and prayed—"Blessed God! Thy eye open—Thou seest that poor man—me no able to tell Thee what him do, but him do every bad thing. Do, good Lord, do something for him: make him blind eye see him danger, him dumb mouth speak. O do, me sweet Massa Lord, do make him heart, him stony heart feel."

This fervent and affectionate prayer received a merciful and striking answer. His mind became deeply impressed with a sense of his sinful state; and he walked, afterward, with his wife, in a consistent Christian Profession. Mr. Coultart adds, respecting this pious Woman—

She lived nine, and sometimes twelve miles, from Kingston; but she was most regular in her attendance, and was generally bathed in tears.

She once made a remark about the former Mrs. Coultart, which was applicable to herself in a high degree. While my present wife was teaching her to read, she said, in her usual

affectionate way, "Me loving pickaniny, what make God take away that other loving pickaniny just when she coming to do we poor perishing things good? Me think this—God have him garden—she one of the fruit—him take the ripe fruit first: it no so, me child?"

She had a strong desire to read the Bible, but said that she should not live to read it all, but wished to learn two or three verses of some Psalm that suited her. When she heard the first two verses of the Hundred and Third, she said, "Yes, teach me these: em help to speak God's goodness, for Him so good to me poor thing, that me no know how to tell him so, and him own words best." She lived to learn them, but she is gone to heaven to repeat them to her good Lord, whom she so greatly loved.

Proceedings and Intelligence.

United Kingdom.

CHURCH MISSIONARY SOCIETY.

Sixth Anniv. of the Derbyshire Association, with The Anniversaries of its Branches.

THE Sixth Annual Meeting for the County Association was held in the Old Assembly Room, in Derby, on Wednesday the 17th of July; Sir Matthew Blakiston, Bart. in the Chair.

Movers and Seconders.

Rev. E. T. M. Phillipps, and Rev. H. Lowe—the Assistant Secretary of the Society, and W. Newton, Esq.—the Rev. Walter Shirley, and the Rev. W. Mann—the Rev. G. Hodson, and the Rev. Andrew Knox—the Rev. Philip Gell, and the Rev. Edward Unwin—and W. Evans, Esq. M. P., and the Assistant Secretary.

The Meeting of the *Staunton* Branch was held on Thursday Evening, the 18th, in the Club Room; Thomas Cox, Esq. in the Chair. The Rev. J. D. Wawn opened the Meeting by stating the progress of the Association.

Movers and Seconders.

H. Cox, Esq., and the Assistant Secretary—the Rev. Robert Simpson, and the Rev. G. Hodson—the Rev. John Simpson, and the Rev. Philip Gell—Mr. T. Davidson, and S. Codd, Esq.—and Captain Chawner, and the Assistant Secretary.

The Meeting was numerously attended, though the evening had been very unfavourable from the state of the weather. It was gratifying to observe the contrivances, by which different friends managed to meet from a distance: waggons filled with chairs, covered carts, and gigs, were all put in requisition. Above 16*l.* was contributed, and nearly 150*l.* in the course of the year. The Assistant Secretary met the Collectors at the Vicarage, the next morning.

A Meeting of the Weekly Contributors to the *Derby* Associations was held on Friday Evening at Derby; the Mayor of Derby in the Chair. It was addressed by the Rev. Messrs. Evans, Bickersteth, Wawn, and Robert Simpson.

Sermons were preached for the Society, on Sunday the 21st, by the Rev. G. Hodson, at St. Werburgh's, St. Peter's and St. Michael's, in Derby; by the Rev. W. Spooner, at Ashbourne and Ellaston; and by the Assistant Secretary, in the morning and afternoon at Chesterfield, and in the evening at Matlock.

The Fifth Annual Meeting of the *Ashbourne* Branch was held on Monday the 22d, in the Chancel of the Church; Sir Matthew Blakiston, Bart. in the Chair.

Movers and Seconders.

J. D. Cooper, Esq., and the Assistant Secretary—the Rev. S. Shipley, and the Rev. J Simpson—the Rev. G. Hodson, and the Rev. W. Shirley—the Rev. Philip Gell, and the Rev. G. Hake—the Rev. W. A. Shirley, and the Rev. W. Spooner.

The Collection at the General Meeting of the Association at Derby was 46*l.* and the whole sum contributed at the various Meetings and Sermons was nearly 250*l.*

Meeting of the Stafford Association.

Circumstances have prevented the Meetings of this Association. On Tuesday, the 23d of July, one was held in the Town Hall; the Rev. W. Bosworth in the Chair. It was addressed by him, by T. Mottershaw, Esq., the Assistant Secretary, the Rev. G. Hodson, and Mr. E. B. Seckerson. A Sermon was preached at St. Mary's in the evening. About 10*l.* was contributed.

Third Anniversary of the Dudley Association.

The Meeting was held in the Assembly Room; the Rev. John Howells in the Chair.

Movers and Seconders.

T. Wainwright, Esq., and the Assistant Secretary—the Rev. W. Allan, and the Rev. Edward Burn—the Rev. Theodosius Theodosius, and the Rev. H. Palmer—and F. Wainwright, Esq., and the Rev. G. Hodson.

ANNIVERSARIES, &c. IN THE WEST OF ENGLAND.

The Rev. Henry Tacy, of Wymondham in Norfolk, and the Rev. Henry Berkin, of the Forest-of-Dean in Gloucestershire, having kindly complied with the request of the Committee to visit, on behalf of the Society, its Associations in the West of England, met, for that purpose, at Yeovil.

Third Anniversary of the Yeovil Association.

On Sunday, July the 21st, Mr. Tacy preached at Yeovil and at Bradford Abbas, and Mr. Berkin at Ilchester and at Barwick.

On Monday, the 22d, the Annual Meeting was held, in the Large Room at the Mermaid; the Rev. Robert Phelips, Vicar, in the Chair.

Movers and Seconders.

Rev. H. Tacy, and Rev. H. Dampier—Rev. Mr. Evans, and Rev. E. S. Newman—Rev. H. Berkin, and Rev. O. Piers—Rev. J. W. Middleton, and Rev. John Parsons—Rev. J. N. Coleman, and Rev. John Jarratt—and Rev. G. N. Smith, and Rev. H. Tacy.

Collection, about 14*l.* Many more persons pressed for admission than could be accommodated. A considerable addition was made to the Annual Subscribers.

First Anniversary of the Taunton Association.

This was held on Tuesday, the 23d of July, at the Market House; Sir T. B. Lethbridge, Bart., Member for the County, in the Chair.

Movers and Seconders.

C. P. Anderdon, Esq., and Rev. H. Berkin—Rev. Robert Jarratt, and Webb Stone, Esq.—Rev. T. T. Biddulph, and Rev. J. Forster—Ambrose Lethbridge, Esq., and Rev. H. Tacy—Rev. J. W. Middleton, and Rev. James Mules—and C. Bolton, Esq.

Collection, 9*l.* 3*s.*

A Meeting of Ladies was held in the evening, which was addressed by Mr. Tacy and Mr. Berkin.—Seven Ladies gave their names as Collectors for the Society.

Third Anniversary of the Wellington Association.

On Wednesday, July the 24th, the Third Annual Meeting of the Wellington Association took place in the School Room; the Rev. Robert Jarratt, Vicar, in the Chair.

Movers and Seconders.

Rev. T. T. Biddulph, and Rev. H. Tacy—Rev. John Marriott, and Rev. G. Bellett—Rev. J. W. Middleton, and Rev. James Ritchie—and Rev. H. Berkin, and Rev. H. Tacy.

Many Labouring People were present, some of whom had walked seven or eight miles for the purpose.

In the Evening, Mr. Tacy preached at the Parish Church.

Eighth Anniversary of the Plymouth-Dock and Stonehouse Association.

The Annual Meeting of this Branch of the Devon Association was held on Friday, July the 26th, in the New Town Hall; the Rev. T. M. Hitchins in the Chair.

Movers and Seconders.

Rev. H. Tacy, and Rev. John Richards (of Bath)—Rev. J. W. Middleton, and Robert Lugger, Esq.—Rev. H.

Berkin, and Rev. B. Golding—Rev. John Turner, and Captain Thicknesse—and Rev. W. Prowse, and Mr. Jole.

On Sunday, the 28th, Mr. Tacy preached at Stonehouse and at St. John's Plymouth Dock.

Collections, about 40*l.*

Meetings and Sermons in Cornwall.

On Wednesday, July the 31st, a Meeting was held of an Association which had been formed at *Penryn*; T. Hartley, Esq. in the Chair. Upward of 70*l.* had been collected during the year.

On the evening of the same day, a Meeting of the *Falmouth* Association took place: on the Sunday following Mr. Tacy preached, morning and evening. The Collections were 25*l.*

At *Truro*, on Thursday, August the 1st, an Association for that place and its vicinity, was formed at the Town Hall; T. Hartley, Esq. in the Chair. General Mackclean was appointed *Treasurer*, and the Rev. Messrs. Bluett and Millett *Secretaries*.

A Meeting of the *Helston* Association was held in the Town Hall, on the evening of the same day; John Trevenen, Esq. in the Chair. A considerable increase had taken place in the funds. On the following Sunday Evening, Mr. Berkin preached. The Collections were 16*l.*

Mr. Tacy having preached at *Camborne*, on Friday Evening, a Meeting was held, the next day, August 3d, in the Grammar School; the Rev. Hugh Rogers, Rector, in the Chair. A Branch Association for that vicinity was formed, on this occasion; E. W. W. Pendarves, Esq. was appointed *President*, and the Rev. Hugh Rogers and the Rev. W. Butlin *Treasurers* and *Secretaries*.

On Monday, August the 5th, at *Liskeard*, a Meeting was held in the Town Hall; W. Westlake, Esq. in the Chair. Some friends had previously contributed to the Society, but no Public Meeting had been held. Twelve Ladies gave in their names, on this occasion, as Collectors.

Sermons were preached in several other places:—by Mr. Berkin, on Sunday, July the 28th, at *Padstow*, and at *Bodmin*; on Monday, at *Lostwithiel*; on Tuesday, at *Kenwyn*, near Truro; on Friday, at *Marazion*; and on Sunday, August the 4th, at *Paul*: in the afternoon of which day, Mr. Tacy preached at *Redruth*. The Collections, on these occasions, were about 37*l.*

Sixth Anniversary of the Devon and Exeter Association, with Anniversaries of its Branches.

On the return of the Rev. Messrs. Tacy and Berkin from Cornwall, they were met at Exeter by the Rev. Daniel Wilson; who assisted, with them, at the *County Anniversary*. The Meeting was held on Thursday, the 8th of August, in the New Assembly Room; Sir John Kennaway, Bart. President, in the Chair.

Movers and Seconders.

Major Richardson, and the Rev. H. Tacy—John Kennaway, Esq., and the Rev. H. Berkin—Rev. John Marriott, and Colonel Macdonald—Rev. Daniel Wilson, and Hubert Cornish, Esq.—Rev. B. Marshall, and Rev. W. Cowland—and Rev. H. F. Lyte, and Rev. James Mules.

On Sunday, the 11th, Mr. Wilson preached at Trinity Church in the morning, and at St. Mary Arches in the afternoon; and Mr. Berkin, in the evening, at Allhallows.

Collections, about 58*l.*

The Anniversaries of the Branch Associations were held as follows:

That of the *Plymouth-Dock and Stonehouse* Association has been already mentioned. Previous, also, to the Anniversary of the County Association, the *Second Anniversary of the Dartmouth* Branch was held on Tuesday the 6th of August, Major Richardson in the Chair; and the *Third Anniversary of the Torquay Branch*, on Wednesday the 7th, Colonel Ottley in the Chair.

Mr. Berkin preached at St. Petrox, on the evening of the 6th. After the Meeting of the County Association, some other Branches were visited: the *Fourth Anniversary of the Teignmouth Branch* was held on Friday the 9th, the Rev. Francis Crossman in the Chair; and, on Saturday the 10th, a Meeting of the *Dawlish Branch* took place, Captain Nash in the Chair. About 37*l.* was collected on these occasions, besides Benefactions and new Subscriptions. The representatives of the Society were assisted by the Rev. Messrs. Fitzherbert, Glubb, Holdsworth, Leigh, Lyte, Manley, Mules and Neck, and by Messrs. Codner, Eaton, Garratt, and other Gentlemen.

On the Evening of Friday, the 9th, a Meeting was held at the house of Samuel Codner, Esq., at Teignmouth, when a *Teignmouth Ladies' Association* was formed; on which occasion Sixteen Ladies were registered as Collectors. Mrs. General Debrisay was appointed *President*, Mrs. Rogers *Treasurer*, and Mrs. Codner *Secretary*.

On Sunday, August the 11th, Mr. Tacy preached at St. George's Chapel and at the Old Church in *Tiverton*. Collections, 9*l.* 6*s.*

First Anniversary of the Bridgwater Association.

Mr. Berkin and Mr. Tacy met at Bridgwater, from Exeter and Tiverton, on Monday the 12th, when the First Annual Meeting of that Association was held in the Assembly Room; the Rev. Henry Parsons in the Chair.

Movers and Seconders.

Mr. Woods, and Rev. H. Tacy—Rev. Joseph Stephenson, and Rev. John East—Rev. C. W. Bennett, and Rev. H. Berkin—Rev. J. Jarman, and Rev. James Mules—and Rev. G. Ware, and Mr. C. Bolton.

The Receipts of the year had been 116*l.*; and the sum of 15*l.* 11*s.* 8*d.* was collected after the *Meeting*.

Third Anniversary of the Weymouth and Melcombe-Regis Association.

This was held on Wednesday, the 14th of August, in the Guildhall. The Rev. Dr. Duprè, who was in the Chair, opened the Meeting in an address of powerful effect.

Movers and Seconders.

Rev. H. Tacy, and Rev. John K. Whish—Rev. Daniel Wilson, and Rev. W. Bennett—Rev. G. Chamberlain, and Rev. Edward West—Rev. Joseph Addison, and Edmund Henning, Esq.—and Rev. H. Berkin.

Collection, about 10*l.* The Income of the year had been 97*l.*

Sermons at Cerne and Dorchester.

Mr. Berkin, on his way from Bridgwater to Weymouth, preached at Cerne, on Tuesday, the 13th. Collection, 13*l.* 2*s.* 6*d.*

On Thursday the 15th, Mr. Berkin preached at Dorchester. Collection, 9*l.* 17*s.* By some mistake, Mr. Tacy had been expected on the Monday, and a large Congregation had then assembled.

Mr. Berkin returned home from Dorchester. Mr. Wilson and Mr. Tacy had sailed from Weymouth, on Wednesday afternoon, for the Channel Islands.

It is remarked, by the Society's Friends, with reference to almost every Association which they visited on this journey (and the exception may be accounted for by the temporary absence of a liberal family) that not only did each Report announce an increase of income during the preceding year, but that the Collections after the Meetings increased also; many of them having been even double what they were before. In reference to the Collections in Churches, they also remarked, that though the Irish Collections had everywhere just preceded, those for the Society did not, in consequence, decline: many more Churches might have been occupied, had time allowed.

UNITED BRETHREN.

Daily Words and Doctrinal Texts, for the Year 1823.

JANUARY.

Day.	Daily Words.	Doct. Texts.
1	Ps. 141. 1, 2.	Matt. 26. 18.
2	Ps. 144. 3.	John 17. 1.
3	Deut. 32. 10.	Matt. 5. 14.
4	Exod. 17. 11.	John 10. 28.
v	Ps. 101. 2.	John 17. 11.
6	Ps. 18. 49.	Luke 10. 2.
7	Ps. 107. 1.	John 12. 26.
8	Ps. 102. 26.	Luke 18. 7, 8.
9	2 Sam. 7. 11.	John 17. 6.
10	Ps. 74. 2.	Matt. 6. 31, 32.
11	Deut. 33. 3.	John 14. 12.
xii	Jer. 31. 14.	Matt. 9. 2.
13	Ps. 90. 4.	John 17. 2.
14	Ps. 91. 14.	Luke 24. 26.
15	Is. 55. 3.	John 5. 21.
16	Is. 59. 20.	Matt. 5. 17.
17	Zach. 6. 15.	Matt. 6. 8.
18	Gen. 50. 24.	John 16. 20.
xix	Neh. 6. 9.	Acts 1. 8.
20	Ps. 147. 5.	Luke 17. 20.
21	Jer. 12. 3.	John 10. 27.
22	Ps. 118. 8.	John 14. 26.
23	Ps. 146. 5.	Luke 13. 29.
24	Is. 53. 10.	John 10. 14.
25	Gen. 24. 27.	Matt. 6. 19, 20.
xxvi	Ps. 9. 2.	Matt. 14. 27.
27	Ps. 73. 1.	John 8. 51.
28	Song of Sol. 1. 4.	Luke 5. 31.
29	Ps. 9. 14.	John 13. 20.
30	Is. 43. 13.	John 15. 13.
31	Ps. 86. 11.	Matt. 5. 4.

FEBRUARY.

1	Ps. 22. 6.	John 6. 55.
ii	Is. 11. 9.	Luke 17. 17.
3	Job 2. 10.	John 6. 37.
4	Ps. 45. 4.	Luke 21. 15.
5	1 Chron. 16. 35.	Luke 15. 10.
6	Ps. 18. 30.	Matt. 19. 27.
7	Is. 29. 19.	Matt. 19. 30.
8	Jer. 1. 17.	John 15. 14.
ix	Ps. 2. 12.	John 10. 18.
10	Exod. 26. 33.	Mark 9. 14.
11	Deut. 8. 2.	Luke 9. 62.
12	Ps. 56. 4.	John 16. 24.
13	1 Kings 22. 14.	Matt. 13. 31.
14	Ps. 86. 5.	John 1. 47.
15	Ps. 130. 3.	John 10. 3.
xvi	Jer. 14. 8.	Luke 23. 34.
17	Deut. 26. 7.	John 16. 13.
18	Jer. 1. 7.	John 1 48.
19	Is. 60. 8.	Luke 12. 32.
20	Is. 47. 4.	John 12. 46.
21	Ps. 37. 24.	Luke 11. 13.
22	Is. 53. 7.	Matt. 5. 11.
xxiii	Ps. 119. 105.	Luke 23. 43.
24	Ps. 41. 8.	John 13. 18.
25	Ps. 20. 4.	John 6. 35.
26	Is. 57. 5.	Luke 8. 38.
27	Ps. 22. 31.	John 17. 17.
28	Ezek. 16. 60.	Matt. 3. 15.

MARCH.

1	Ps. 89. 50.	Rev. 3. 8.
ii	Ps. 119. 168.	John 19. 26, 27.
3	Neh. 13. 31.	John 5. 23.
4	Ps. 81. 1.	John 13. 35.
5	Is. 43. 1.	Matt. 24. 35.
6	Ps. 146. 8.	Matt. 11. 27.
7	Deut. 23. 5.	John 16. 33.
8	Job 33. 26.	John 10. 4.
ix	Hos. 1. 11.	Matt. 27. 46.
10	Is. 41. 13.	Matt. 5. 9.
11	1 Sam. 1. 17.	Matt. 15. 28.
12	Ps. 85. 6.	Matt. 5. 18.
13	Is. 63. 8.	Luke 19. 40, 39.
14	Jon. 2. 9.	Matt. 5. 20.
15	Sol. Song, 8. 6.	Matt. 5. 23, 24.
xvi	Zech. 8. 9.	John 19. 26.

Day.	Daily Words.	Doct. Texts.
17	Josh. 1. 5.	Rev. 21. 7.
18	Dan. 9. 23.	Matt. 26. 31.
19	Exod. 13. 21.	John 3. 6.
20	Ps. 116. 5.	John 17. 13.
21	Gen. 1. 31.	John 17. 3.
22	Exod. 6. 7.	Matt. 6. 15.
xxiii	Is. 11. 2.	John 19. 30.
24	Ezek. 34. 12.	John 12. 31.
25	Exod. 14. 14.	John 3. 16.
26	Is. 43. 21.	John 13. 17.
27	1 Sam. 15. 29.	Matt. 26. 38.
28	Ps. 68. 19.	Luke 23. 46.
29	Gen. 28. 15.	John 12. 24.
xxx	Ps. 86. 15.	John 14. 19.
31	Ps. 119. 133.	Luke 24. 46, 47.

APRIL.

1	Ps. 69. 7.	John 20. 15.
2	Is. 2. 3.	John 16. 37.
3	Ps. 72. 8.	Luke 24. 36, 39.
4	Gen. 13. 8.	John 17. 5.
5	Is. 61. 2.	Matt. 6. 21.
vi	2 Chron. 16. 9.	John 10. 10.
7	Ps. 45. 9.	Luke 20. 35, 36.
8	Ps. 34. 6.	Matt. 25. 34.
9	Ps. 16. 8.	Matt. 5. 8.
10	Ps. 84. 4.	Luke 7. 47.
11	Is. 26. 12.	Luke 22. 32.
12	Gen. 45. 4.	Matt. 6. 6.
xiii	Ps. 100. 4, 5.	John 15. 1, 2.
14	Zech. 3. 7.	John 8 50.
15	Ps. 106. 4.	John 6. 40.
16	Zeph. 3. 14, 15.	Matt. 11. 27.
17	Is. 55. 8, 9.	Luke 19. 9.
18	Ps. 97. 1.	John 10. 29.
19	Gen. 8. 21.	John 13. 16.
xx	Ps. 119. 175.	Matt. 6. 24.
21	1 Sam. 2. 35.	Luke 9. 56.
22	Num. 11. 23.	Luke 17. 10.
23	Ps. 116. 8.	John 12. 26.
24	Ps. 112. 4.	John 14. 16, 17.
25	Prov. 10. 7.	Mark 9. 23.
26	Ps. 34. 10.	Rev. 22. 13.
xxvii	Jer. 32. 18, 19.	Matt. 11. 28.
28	Ps. 118. 25.	Rev. 2. 9, 10.
29	Num. 23. 10.	Matt. 22. 14.
30	Is. 64. 4.	2 Cor. 12. 9.

MAY.

1	Exod. 23. 20	John 5. 24.
2	Prov. 17. 5.	Rev. 2. 3.
3	Is. 43. 5.	Matt. 8. 3.
iv	Ezek. 36. 26.	Luke 6. 44.
5	Is. 42. 6, 7.	John 14. 20.
6	Zech. 1. 17.	John 10. 30.
7	Ezek. 37. 14.	John 14. 3.
8	Ps. 119. 41.	John 20. 17.
9	Is. 52. 8, 9.	John 14. 18.
10	Zech. 8. 13.	John 14. 2.
xi	2 Chron. 30. 18—20.	Luke 19. 42.
12	Ps. 31. 5.	John 15. 16.
13	Ps. 33. 12.	Matt. 10. 37.
14	Deut. 32. 4.	Mark 8. 35.
15	Is. 9. 3.	John 19. 27.
16	Hos. 2. 23.	John 15. 26, 27.
17	Deut. 4. 24.	John 16. 7.
xviii	Is. 25. 1.	Rev. 2. 7.
19	Hos. 14. 2.	John 10. 16.
20	Zech. 6. 12, 13.	John 16. 8—11.
21	Ps. 139. 17.	John 6. 44.
22	Ps. 106. 48.	Luke 8. 17.
23	Gen. 48. 2, 3.	Matt. 5. 16.
24	Ps. 86. 2.	John 8. 12.
xxv	Zech. 9. 8.	John 16. 27.
26	Is. 44. 3, 4.	John 6. 45.
27	Neh. 2. 20.	John 17. 4.
28	Ps. 48. 8.	Matt. 4. 19.
29	Ps. 1. 6.	John 6. 57.
30	Is. 59. 21.	Matt. 13. 12.
31	Num. 18. 20.	Mark 9. 25.

JUNE.

Day.	Daily Words.	Doct. Texts.
i	Is. 53. 11.	John 18. 36.
2	Ps. 134. 2.	Mark 16. 15.
3	Ps. 9. 4.	Luke 8. 15.
4	Ezek. 34. 23.	John 8. 36.
5	Ps. 33. 9.	John 10. 17.
6	Ps. 17. 7.	John 6. 67.
7	Ps. 103. 3.	John 5. 27.
viii	Ps. 119. 45.	Matt. 6. 33.
9	Ps. 45. 13.	John 4. 24.
10	1 Sam. 10. 7.	Luke 6. 38.
11	Is. 41. 16.	John 15. 5.
12	Deut. 15. 7.	Luke 16. 10.
13	Is. 45. 25.	John 5. 22.
14	Ps. 119. 96.	Matt. 22. 21.
xv	Prov. 3. 11, 12.	Luke 18. 14.
16	1 Sam. 2. 30.	John 8. 34.
17	1 Sam. 3. 20.	Matt. 26. 18.
18	Ps. 136. 3, 4.	Jona 3. 14.
19	Neh. 4. 17.	Rev. 3. 19.
20	Hab. 3. 2.	Mark 14. 8.
21	Is. 61. 1.	John 6. 51.
xxii	Ps. 116. 4.	John 14. 23.
23	Joel 3. 16.	Luke 8. 48.
24	Gen. 18. 27.	Luke 19. 40.
25	Is. 60. 18.	Rev. 2 25.
26	Ps. 45. 3.	John 3. 21.
27	Is. 38. 15.	John 6. 63.
28	Ps. 32. 7.	Luke 12. 40.
xxix	Is. 1. 8.	Matt. 5. 14.
30	Num. 6. 24—26.	John 8. 24.

JULY.

1	Ps. 94. 19.	John 15. 5.
2	Ezek. 37. 14.	John 17. 18.
3	Ezek. 20. 12.	John 17. 23.
4	Is. 40. 2.	John 10. 11.
5	2 Kings 19. 34.	John 10. 18.
vi	Exod. 3. 7.	Matt. 10. 22.
7	Obad. 17.	John 10. 7, 9.
8	1 Chron. 29. 9.	John 17. 19.
9	Deut. 32. 29.	Rev. 3. 20.
10	Ps. 69. 16.	Matt. 7. 13, 14.
11	Ps. 135. 3.	John 4. 48.
12	Ps. 103. 11.	John 15. 18.
xiii	Gen. 6. 18.	John 17. 15.
14	1 Sam. 26. 24.	Matt. 10. 16.
15	Is. 50. 5.	Matt. 22. 12.
16	2 Chron. 29. 11.	John 5. 23.
17	2 Sam. 8. 6.	John 17. 22, 21.
18	Ps. 118. 23.	Matt. 18. 19.
19	Zech. 12. 10.	John 6. 32.
xx	Ps. 149. 5.	John 21. 18.
21	Zech. 8. 19.	Luke 19. 37.
22	Ezek. 37. 26.	John 4. 26.
23	Micah 4. 2.	John 4. 19.
24	Dan. 11. 32.	Rev. 21. 6.
25	Hos. 2. 23.	Matt. 10. 30
26	Gen. 9. 8, 9, 11.	Rev. 3. 10.
xxvii	Is. 26. 20.	John 8. 31.
28	Ps. 62. 8.	Matt. 14. 31.
29	Is. 9. 6.	Matt. 8. 26.
30	1 Sam. 2. 7.	Matt. 10. 28.
31	Is. 60. 21.	John 6. 69.

AUGUST.

1	Is. 54. 7.	Luke 6. 45.
2	Ps. 96. 2.	John 8. 29.
iii	1 Sam. 26. 23.	Luke 20. 20.
4	Lam. 3. 41.	John 3. 20.
5	Is. 5. 4.	John 3. 18.
6	Num. 23. 9.	Matt. 8. 20.
7	Job 16. 19.	Luke 6. 48.
8	Is. 18. 7.	John 17. 20.
9	Ps. 71. 8.	John 18. 9.
x	Dan. 6. 27.	John 7. 37.
11	Ps. 37. 7.	Matt. 13. 47.
12	Jer. 4. 7.	Luke 18. 4.
13	Is. 26. 3.	John 12. 24.

Day.	Daily Words.	Doct. Texts.
14	Ps. 74. 22.	John 13. 13.
15	Is. 9. 6.	John 17. 24.
16	Ps. 79. 13.	John 5. 17.
xvii	Ps. 11. 7.	Mark 10. 14.
18	Jer. 31. 25.	Matt. 18. 14.
19	Num. 25. 12.	John 15. 22.
20	Zech. 8. 6.	John 3. 8.
21	Is. 10. 20.	Luke 14. 23.
22	Is. 40. 11.	Rev. 2. 10.
23	Josh. 24. 22.	Matt. 9. 6.
xxiv	Dan. 4. 37.	John 5. 6.
25	Ps. 19. 8.	Rev. 2. 4.
26	1 Sam. 30. 24.	Matt. 16. 26.
27	Ruth. 2. 12.	Matt. 7. 7.
28	Ezek. 34. 29.	John 13. 8.
29	Ps. 117. 2.	John 15. 6.
30	Exod. 15. 26.	Rev. 3. 5.
xxxi	Dan. 9. 18.	John 14. 27.

SEPTEMBER.

1	Is. 33. 5.	Mark 13. 7.
2	Zeph. 3. 16.	Matt. 18. 10.
3	Prov. 2. 6.	Luke 13. 8, 9.
4	Zech. 4. 6.	Luke 10. 42.
5	Josh. 23. 11.	John 16. 23.
6	Ps. 149. 1.	Mark 2. 17.
vii	Jer. 23. 11.	John 15. 4.
8	Ps. 112. 1.	Luke 14. 33.
9	Exod. 24. 17.	John 14. 21.
10	Is. 35. 8.	Matt. 5. 44, 45.
11	Ps. 85. 22.	Matt. 20. 26.
12	Ps. 2. 7.	Matt. 13. 25.
13	Is. 33. 17.	Luke 11. 28.
xiv	Is. 4. 6.	Matt. 25. 1.
15	Is. 22. 22.	Rev. 3. 3.
16	Exod. 15. 6.	Matt. 9. 37, 38.
17	Ps. 62. 1.	Luke 21. 19.
18	Deut. 5. 32.	Rev. 2. 23.
19	Is. 46. 13.	John 11. 25.
20	Is. 56. 7.	Rev. 3. 8.
xxi	Is. 45. 23.	John 15. 16.
22	Ps. 122. 7.	John 3. 15.
23	Josh. 3. 10.	John 4. 23.
24	Ps. 119. 176.	Matt. 26. 19, 20.
25	1 Kings 8. 56.	John 16. 22.
26	Num. 14. 9.	Matt. 6. 9.
27	Ps. 130. 3.	Matt. 6. 9.
xxviii	Is. 49. 23.	Matt. 6 10.
29	Job 5. 11.	Matt. 6. 10.
30	Ezek. 16. 8.	Matt. 6. 11.

OCTOBER.

1	Is. 33. 20.	Matt. 6. 12.
2	Is. 49. 5.	Matt. 6. 13.
3	Ps. 97. 9.	Matt. 6. 13.
4	Jer. 24. 7.	Matt. 6. 13.
v	Exod. 18. 10.	Matt. 7. 21.
6	Is. 65. 19.	John 5. 39, 40.
7	Ps. 118. 24.	Matt. 11. 29.
8	Ps. 97. 10.	Luke 16. 15.
9	Is. 63. 6.	John 17. 26.
10	1 Kings 3. 9.	Luke 15. 6.
11	Ps. 36. 3.	Luke 8. 46.
xii	Dan. 2. 44.	John 6. 54.
13	Is. 55. 10, 11.	John 14. 13.
14	Ps. 45. 17.	John 4. 36.
15	Ps. 130. 5.	John 15. 15.
16	Dan. 4. 34, 35.	Luke 8. 18.
17	Is. 63. 9.	John 15. 11.
18	Ps. 97. 5.	Mark 13. 37.
xix	Neh. 9. 6.	Matt. 18. 20.
20	Mal. 3. 16.	Rev. 3. 9.
21	Is. 46. 13.	Mark 9. 50.
22	Mal. 4. 2.	Matt. 18. 3.
23	Gen. 24. 27.	Matt. 8. 13.
24	Is. 40. 15.	Matt. 7. 16.
25	1 Chron. 29. 17.	Luke 22. 25.
xxvi	Ps. 119. 43.	Matt. 23. 37.
27	Deut. 10. 21.	Acts 18. 9, 10.
28	Ps. 138. 3.	Matt. 6. 22.
29	Ps. 77. 20.	John 4. 14.
30	Ezek. 11. 19.	John 3. 5.
31	Is. 65. 17.	Matt. 10. 32.

NOVEMBER.

1	Ps. 71. 23.	Matt. 13. 43.
ii	Ps. 2. 11.	Matt. 5. 6.
3	Jer. 31. 7.	Luke 21. 36.
4	Ps. 69. 31.	John 4. 34.
5	Ps. 35. 10.	Acts 9. 16.
6	Ezek. 37. 26.	Matt. 13. 44.
7	Is. 53. 1.	Mark 11. 24.
8	Deut. 5. 33.	Luke 22. 19.
ix	Jer. 31. 13.	Mark 8. 2.
10	Is. 45. 19.	Luke 18. 27.
11	2 Sam. 10. 12.	John 14. 29.
12	1 Chron. 23. 25.	Matt. 11. 25, 26.
13	Ps. 63. 3.	Mark 5. 19.
14	Ps. 115. 15.	Luke 12. 48.
15	Is. 25. 8.	John 15. 10.
xvi	Exod. 15. 13.	Matt. 5. 3.
17	Num. 9. 23.	John 3. 13.
18	Hos. 13. 14.	John 15. 7.
19	Jer. 32. 42.	Matt. 13. 16.
20	Num. 14. 21.	John 11. 40.
21	Jer. 3. 22.	John 6. 56.
22	1 Kings 18. 37.	Luke 10. 16.
xxiii	Mal. 3. 6.	John 6. 39.
24	Ps. 107. 23, 24, 31.	John 14. 11.
25	Is. 52. 12.	Luke 12. 15.
26	Is. 52. 13.	Luke 7. 23.
27	Is. 54. 10.	John 14. 15.
28	1 Kings 8. 39.	Matt. 18. 34, 35.
29	1 Kings 8. 23.	Luke. 24. 46.
xxx	Is. 45. 24.	John 3. 17.

DECEMBER.

1	Ps. 119. 22.	John 18. 8.
2	Ps. 130. 4.	Luke 22. 32.
3	Jer. 50. 7.	Matt. 7. 12.
4	Jer. 2. 13.	Matt. 5. 15.
5	Job 4. 18.	John 14. 6.
6	Jer. 23. 24.	John 6. 27.
vii	Ps. 36. 10.	John 5. 28, 29.
8	Ps. 28. 9.	Luke 6. 46.
9	Num. 6. 27.	John 17. 14.
10	Is. 32. 4.	Matt. 16. 17.
11	Amos. 9. 11, 12.	Matt. 5. 7.
12	1 Kings 9. 3.	Rev. 2. 11.
13	Ps. 89. 7.	Matt. 5. 10.
xiv	Hag. 2. 9.	John 16. 28.
15	2 Chron. 5. 13.	John 8. 58.
16	Zech. 8. 8.	Matt. 5. 13.
17	Ps. 13. 3.	John 12. 32.
18	Is. 30. 18.	John 10. 5.
19	Ps. 84. 1. 2.	Matt. 11. 30.
20	Deut. 7. 9.	John 6. 12.
xxi	Ps. 40. 12.	John 20. 27.
22	Is. 58. 12.	Luke 16. 15.
23	Ps. 85. 1.	John 6. 47.
24	Josh. 1. 7.	John 12. 36.
25	Ps. 23. 6.	John 3. 19.
26	Gen. 4. 10.	Luke 19. 10.
27	2 Chron. 15. 7.	John 8. 58.
xxviii	Ezek. 36, 37.	Luke 9. 35.
29	Ps. 9. 19.	Mark 1. 15.
30	Ps. 89. 22.	Rev. 3. 10.
31	Ps. 138. 8.	Luke 12. 35, 36.

LONDON MISSIONARY SOCIETY.

TWENTY-EIGHTH REPORT.

MANY of the circumstances stated in this Report relative to the Society's Missions have been anticipated in our last Survey. We shall endeavour o find room, in the present Volume, for some details relative more particularly to the South-Africa and South-Sea Missions: every thing else of importance will find its place in the next Survey.

We shall here extract some passages in reference to the Domestic Concerns of the Society

State of the Seminary.

The Directors have received from the Deputation, appointed to visit the Missionary Seminary at Gosport, a very favourable report of its present state.

The examination of the Senior Students in Latin, Greek, and Hebrew, was highly satisfactory: of this class, a few appear to be prepared to go forth immediately as Missionaries to the Heathen. The Junior Students, also, according to their standing in the Seminary, have made commendable progress; and promise, in due time, to be qualified for the important work to which they have solemnly devoted themselves. The knowledge that all of them seem to possess of the great doctrines of the Gospel, and the experience which they appear to have of the influence of these doctrines on their own hearts, together with the zeal and decision of mind with which they look forward to Missionary Labours, afforded the most cordial pleasure to the Deputation, who could not but indulge the hope of their becoming useful Missionaries of Jesus Christ to the Heathen World. This hope was much strengthened by the favourable report, which their venerable Tutor gave of their consistent deportment and general character.

The Rev. Thomas Eastman has succeeded Mr. David Bogue, as Classical Tutor.

Labourers sent out during the Year.

During the past year, the following Missionaries proceeded from the Seminary for the several Stations annexed:

	Appointed to
Messrs. James Hill, Micaiah Hill, and Joseph Bradley Warden	Calcutta.
Mr. Alexander Fyve	Surat.
Mr. David Collie	Malacca.
Mr. Edmund Crisp	Madras.

The following have been also sent out from other places:—

Mr. John Jeffreys (from the Academy at Blackburn), Missionary, to Madagascar; together with four Missionary Artisans.

Mr. John Monro, Assistant Missionary to South Africa.

Mr. Thomas Brown, Printer, to the East Indies.

Receipts and Payments of the Year.

The Net Receipts of the Year, being somewhat more than was stated at p. 209, were as follows:—

	£.	s.	d.
Contributions	25,022	7	11
Legacies	1,002	12	9
Dividends	1,506	3	2
Produce of Cocoa-Nut Oil, from the South Seas	1,877	8	7
Books sold	67	12	7
	29,476	0	0

The Payments were as follows:—

	£.	s.	d.
Missions	34,096	8	4
Students	1,744	6	2
Publications	1,685	18	0
Charges of Management	2,753	1	10
	40,279	14	4

The following are the particulars of the Expenditure on account of the Missions:—

	£.	s.	d.
Continent of Europe	405	0	0
South Africa	4,997	13	11
Mauritius	203	0	9
Madagascar	2,122	3	1
Malta and Zante	445	10	4
Siberia	986	4	10
China	135	18	0
Malacca	1,303	13	6
Sincapore	485	8	8
Pulo Penang	1,131	9	6
India within the Ganges	13,205	4	8
Java	580	4	3
South Sea Islands	5,359	9	5
West Indies, with Guiana	2,684	16	9
Quebec	50	10	8
	34,096	8	4

The Publications were 307,750 in number, and were as follows:—

6,000 Annual Report and List for 1821.
15,750 Abstract of Ditto.
6,000 Sermons, Annual Meeting, 1821.
19,000 Quarterly Chronicle, Nos. 19, 20, 21, and 22.
188,000 Ditto Sketches, Nos. 13, 14, 15, and 16.
13,000 Monthly Chronicle.
60,000 Addresses, &c.

Necessity for Increasing Funds.

On the disparity between the late Income and Expenditure of the Society, the Directors make some remarks which have an important bearing on all Missionary Institutions.

The Reports of several past years have presented a disparity of a similar kind, though by no means to an equal extent: but such as to produce, since the Report for 1819, inclusive, a deterioration in the pecuniary resources of the Society, to the amount of 18,500*l*. It has been, however, during the year just concluded, that by far the greater part of this defalcation has taken place: and this becomes the more important, as it is found that, although considerable expenses have been incurred by the extraordinary occurrences of that year, (such as the sending of the Deputation to the South Seas, the Mission to Madagascar, &c.) yet it has chiefly arisen from the increased local charges of the established Missions in India and other quarters, and from additional means sent for the purpose of strengthening and extending those Missions — measures which will again cause an augmentation of the PERMANENT EXPENDITURE of future years.

Until Missions become self-supported in the countries where they are established, the Societies to which they are related cannot be relieved from an EXPENDITURE INCREASING FROM YEAR TO YEAR, which will inevitably reduce them to distress or inactivity, unless that expenditure be met by AN INCOME ENLARGING IN THE SAME RATIO.

The justice of this principle cannot be doubted: for its operation is already most severely felt by more than one or two Missionary Societies; and it is advancing with alarming certainty upon ALL, so far as it is not counteracted by a precautionary limitation of effort on the part of their conductors, or a progressive liberality on that of their supporters. The possession of a fund, of whatever extent, may retard the arrival of the calamity; but only so far as to render the burden, increased by intermediate engagements, more intolerable, and the dissipation of the false security founded upon those funds more painful.

The Directors further beg it may be believed, that, in dwelling with so much earnestness on the preceding topics, they design not merely to benefit their own Society, but to render services to every Sister Institution, wherever established. Being firmly persuaded that the principles on which their appeal is founded are of equal force in their application to all, they wish to awaken to a due sense of their importance the great Christian Community, combined in several Societies which they have been led to form, to carry on this chief effort of Christian Love and Obligation.

In reference to the most likely means of attaining the object in view, the Directors add—

It is probable, that, in providing the needful resources, much may be done by the activity and zeal of your future Directors, in obtaining additional aid from Individuals capable of affording it: but it will more probably be from the due extension of that system, which calls forth and combines the contributions of THE MANY, that this Society, and the larger Societies, in general, will derive their most efficient support. The copious effusion of the Holy Spirit, essential to the desired spread of the Gospel, will, no doubt, with its other effects, produce a measure of liberality among the Noble and the Rich, of which the Church has hitherto seen only rare examples; but it is not less likely, that, in every age, the totality of such gifts will fall greatly short of the aggregate formed by the almost innumerable though smaller free-will offerings of the multitude of those in inferior ranks, who will press forward to sustain this cause in that *day of His power*.

The Directors enumerate Thirty-six Societies and Associations formed, in support of the Institution, in the course of the year; and earnestly urge it on their friends to promote this efficient system.

Necessity for the Abundant Effusion of the Holy Spirit.

While the Directors are thus urgent for an augmentation of resources and means, they are not less earnest in looking for the outpouring of those gracious influences by which alone success can be obtained.

IN VAIN were the riches of the world cast upon the altar of Christian Missions, or the imperial patronage of its mightiest sovereigns engaged in their support—IN VAIN might talent put forth all the energy and persuasiveness of reasoning, and genius shed around it all the brilliance of a most exquisitely diversified and splendid illustration—IN VAIN might philosophy impart the useful principles and maxims of a sage and practical wisdom, science hold forth her lights, and literature unfold her treasures, in order to recommend the claims and advance the interests of this Great Cause —IN VAIN might the Christian Advocate, emulating the purity of a seraph's zeal and the attractions of an angel's eloquence, lift up his voice in its behalf —yea, IN VAIN might the Missionaries themselves, in distant regions, address, in the language of compassionate entreaty, the invitations of mercy to thronged and listening audiences, and the sacred pages of the Word of Life circulate throughout a reading and inquisitive population—if the enlightening and sanctifying influences of the HOLY SPIRIT be not dispensed. Without these, no motives, however holy; no zeal, however ardent; no patronage, however extensive; no sacrifices, however costly; no labours, however unremitted; no prospects, however flattering, can in the least degree avail: for it is written,

Paul may plant, and Apollos may water, but God giveth the increase. Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.

Let us, then, Beloved Brethren, be *instant in prayer*, that those influences, so essential to success, may be bountifully poured forth on the Society—on every kindred Institution—on Christendom at large—wherever, among the Heathen, the voice of the Missionary is heard, or the Volume of Inspiration is unfolded; firmly persuaded, that if, in this spirit of faith and supplication and charity, we abound in this great and good work, our labours will NOT BE IN VAIN in the Lord. Amen.

SCOTTISH MISSIONARY SOCIETY.

Fourth Anniversary.

THE Annual Meeting was held on Friday, the 17th of May, in the Assembly Rooms, in George-street; George Ross, Esq., President, in the Chair.

Movers and Seconders.

Rev. John Lee, LL.D., one of the Ministers of the Canongate Church; and John Campbell, Esq. of Carbrook—Rev. John Hunter, of Swinton; and Alex. Murray, Esq. of Ayton—Rev. Robert Gordon, of St. Cuthbert's Chapel; and Captain Coutts Crawford, R.N.—Rev. Alex. Brunton, D.D. Professor of Oriental Languages in the University of Edinburgh; and Captain Tait, R.N.—Rev. James Foot, of Logie-Pert; and Captain Wauchope, R.N.—Rev. Andrew Thompson, M.A.; and Rob. Scott Moncrieff, Esq. Advocate—and the Rev. David Dickson, one of the Secretaries; and Rob. Hepburne, Esq. of Clerkington.

The following Resolutions will shew both the view which the Directors take of the present Mission of the Society, and their intention to enter on a new field of labour:—

—That the deplorable bigotry which so remarkably characterizes all Mahomedan Nations, and especially the Mahomedans of Tartary—and the continued opposition which they manifest to the truths of the Gospel, laid open to them in the New Testament and in other Christian Publications, and enforced by the Missionaries of this Society—ought not to create despondency; but are rather calculated to stimulate its Members and its Missionaries to more strenuous exertions in their behalf, and to more fervent application to God for an effectual blessing.

—That the Meeting hails, with much satisfaction, the prospect of the speedy establishment of a Mission to India by this Society; and that it enters cordially into the views of the Committee, with reference to the particular claims which the Natives of India possess to the good offices of this country, and into the reasons which led to the choice of the Presidency of Bombay as the scene of the operations of the Society, in preference to either of the other divisions of our Indian Empire.

The Earl of Breadalbane was elected President of the Society; and the late President, G. Ross, Esq., was appointed one of the Vice Presidents and Chairman of the Committee.

AMERICAN BAPTIST MISSION.

Proposal for the Ransom and Education of Burman Slave Girls.

THE arrival in this country of Mrs. Judson, wife to the American Missionary at Rangoon, was stated at p. 258 of the Number for June. The following Proposal has been circulated by some friends: in support of the object proposed, Subscriptions will be received by Mrs. Gutteridge, Denmark Hill; Mrs. Shawe, New Street, Spring Gardens; and Miss Thomas, at the house of Joseph Butterworth, Esq. M.P. Bedford Square.

It may not be generally known in England, that, about nine years ago, the Rev. Mr. Judson engaged in a Mission to the Burman Empire, under the direction of the American Board of Baptist Missions, and settled at Rangoon, on the Eastern Coast of the Bay of Bengal. After encountering many difficulties and privations, during the first six years of his residence in that country, he acquired a thorough knowledge of the language; and has since translated a considerable part of the New Testament, which has been printed at Serampore, and circulated among the Natives. Much inquiry has been thus excited; and several genuine converts have formed a Christian

Society, conducting themselves, in every respect, consistent with their profession.

Mrs. Judson's health having greatly suffered from the effects of the climate, her removal to a colder latitude became necessary; and she is now in England, where her health has already much improved.

The information which she communicates concerning the Inhabitants of the Burman Empire, is new and highly interesting. It appears that Female Education forms no part of their system: on the contrary, national prejudice is strongly opposed to the principle. Slavery is carried on, similar in many respects to that which prevailed under the Mosaic Dispensation. When the father of a family is overwhelmed with debt, he has recourse to the sale of his wife and children; and if the sum which he receives for them be not sufficient, he offers himself, in order to balance the account. Not unfrequently, under the despotic Government of the Empire, a tax is levied on an individual far beyond his ability to pay, and he is put to the torture until he has entered into an agreement to produce the sum required: the sale of his wife and children takes place for this purpose. Hence, there are multitudes of Slaves in the Burman Empire. But those Slaves, whose situation is peculiarly calculated to excite compassion, are Children whose parents die involved in debt: the Creditor immediately lays claim to the little Orphans; and either retains them for his debt, whatever might have been its amount, or sells them for an equivalent sum. To redeem a few Female Orphan Slaves of this description, is the object which Mrs. Judson proposes to herself on her return to Burmah, in order to commence with them a system of instruction. She is desirous of obtaining about Twenty-five Children; hoping that should her efforts succeed, their conduct in after-life might convince the Burmans of the utility of Female Education.

Many Slave Children are to be found, whose ransom would not exceed EIGHT POUNDS each. The friends of Mrs. Judson trust, therefore, that they shall be able to collect a sum sufficient for the commencement of her important design. The expense of supporting the Children, when redeemed, will probably be SEVENTY-FIVE POUNDS per annum.—*This expense, after the first four years,* may be nearly defrayed by the Children themselves, through their acquired habits of industry. A knowledge of so benevolent a plan is alone sufficient to ensure the means of its execution; and it is humbly hoped, that the sum of FIVE HUNDRED POUNDS will be readily raised for the above purpose.

SOCIETY OF FRIENDS.

Measures for the Abolition of the Slave Trade.

THIS exemplary body of Christians, whose unwearied exertions contributed so mainly to procure the abolition of the Slave Trade by this Country, disappointed and distressed by the pertinacity with which some other Nations adhere to this cruel and odious traffic, have entered on a system of measures for exposing its iniquity, which, pursued as they doubtless will be with wisdom and perseverance, cannot fail of contributing greatly, under the blessing of God, to its utter extinction.

A Committee has been appointed, which acts under the direction of the Yearly Meeting of the Society, for the express purpose of aiding, chiefly by means of the press, in the Total Abolition of the Slave Trade.

An extract from the Report of this Committee to the Yearly Meeting assembled in May of last year, will shew its proceedings and plans:—

It is believed that the public mind, in some of the principal nations on the Continent, is not sufficiently enlightened on the subject, or sufficiently aware of the horrible nature of the Slave Trade; and it therefore still appears to the Committee, that one means by which Friends might very consistently render essential assistance in the great cause of the Total Abolition of the Slave Trade, would be to aid in promoting translations, into the French, Spanish, Dutch, and Portuguese Languages, of suitable Tracts describing the nature of the trade, pay for the printing of the same, and take such measures as may appear likely to promote their circulation.

In pursuance of this plan, the Committee are engaged in circulating in various languages, both by means of cheap pamphlets and through the medium of Foreign Newspapers and Journals, such information as may seem best calculated to attain their end.

Among the pamphlets is, "An Address to the Inhabitants of Europe on the Iniquity of the Slave Trade," which received the sanction of the Yearly Meeting held in May last, and is issued in its name. In this Tract, the Friends thus introduce themselves to the favourable attention of the people of the Continent:—

Many years have now elapsed since the attention of the Religious Society of Friends, commonly called Quakers, was first turned to the subject of the Slave Trade. Such was the conviction of its iniquity, that it was felt to be a duty to represent to all in the same religious profession, the sufferings to which the Natives of Africa were subjected, by being forcibly torne from their native soil, and condemned to cruel bondage on a foreign shore.

The Society proceeded further: under a sense of the enormity of the crime, a regulation was made upward of sixty years ago, which has continued in force unto the present time, that those who persisted in "the unrighteous traffic in Negroes,"* after pains had been taken to convince them of their error, should no longer be considered as its members. And as such as are in religious connexion with us, have been uniformly warned not to partake of the gain of oppression, nor to defile themselves with any profits arising from this species of injustice, we trust that we shall obtain full credit when we allege, that we have no commercial or political end whatever to answer, by thus advocating the cause of the oppressed. We plead on the simple, but firm basis of Christian Principle.

The Cause of Africa is forcibly though briefly urged in this pamphlet, which thus concludes:—

We appeal to all who have felt that love of their country which is inherent in our nature; who can appreciate the blessings and enjoyments of social life; who can form an estimate of the endearing relation of parents and children, of brothers and sisters, of husband and wife: we entreat all to reflect on the violation of these feelings which is now practised on the Continent of Africa; to cultivate in their minds, from day to day, and from year to year, sentiments of pity for these poor unhappy sufferers; to embrace every opportunity of advocating their cause among their neighbours, with Christian firmness and love; and to obtain and diffuse correct information, on the nature and extent of the traffic, by every means in their power, and in such a way as becomes the subjects of a Christian Government.

The performance of acts of kindness and love to others is permitted by our great Creator, in his unmerited mercy, to bring an immediate reward—a reward of such intrinsic value, that it becomes a strong incentive to further deeds of beneficence and humanity. Surely then an attempt to rescue our fellow-men from the most cruel and distressing sufferings, is a pursuit worthy of our unwearied exertions, not only as our duty, but from the satisfaction which it may itself afford.

We hope that none will be disheartened from doing their utmost in this good cause, from the thought that their efforts will be of little avail. No one knows, let his station be ever so obscure, let his sphere of action be ever so limited, what may be the result of HIS persevering attempts in the cause of justice and mercy. Great events have often followed what appeared to be but small and unimportant beginnings. And we earnestly entreat those, whose influence may be more extensive, to lose no time, to neglect no opportunity of pleading a cause, in which the happiness and comfort of an incalculable number of our fellow-men are most deeply involved.

If the foregoing pages should be read by any who are employed in this cruel traffic, we would suggest to these a few reflections. We feel, whilst thus attempting to describe the miseries which you are inflicting, that YOU also are our brethren; and that, although we view your actions with indignation and abhorrence, you are the objects of our tender pity. As we are believers in a future state of rewards and punishments, we would warn you, in Christian Love, of

* Yearly Meeting, 1761.

the awful termination of that course of wickedness which you are pursuing. Our Lord, our righteous Judge, declared, *Blessed are the merciful, for they shall obtain mercy:* what then will become of the unmerciful and cruel? In the same most excellent Discourse, he uttered this solemn sentence, *With what measure ye mete, it shall be measured to you again:* what then will be the portion of those, who have meted out cruelty, distress, and sorrow, to the innocent and unprotected?

The voice of reason and justice, the voice of humanity and religion, proclaims, that the Slave Trade is an iniquity of the deepest die. May then the friends of the Abolition of this abominable traffic, wherever they are scattered, combine their efforts in this righteous cause! May their energy and alacrity be in proportion to the enormity of the evil! May their patience and perseverance be in proportion to the difficulties which they have to encounter! And may the labourers increase until the trade be eradicated from the face of the earth!

May it please the Almighty Parent of the Universe to hasten the period of its extirpation; and, by this and other means, to prepare for the coming of that day, when *from the rising of the sun even unto the going down of the same, His Name shall be great among the Gentiles; and in every place incense shall be offered unto His Name, and a pure offering!*

The Epistle of this Yearly Meeting thus notices the subject of the Slave Trade, and the Address in question:—

The cruelties and horrors of the Slave Trade have, at this time, deeply interested our feelings. We have heard with sorrow that this trade, with all its attendant evils and miseries, is still pursued by the subjects of several Foreign Powers, to a very great extent. As a testimony of our belief that it is a disgrace to any people professing the Christian Name, we have been engaged to issue an "Address to the Inhabitants of Europe" on the iniquity of the traffic. We recommend the unhappy victims of it to your continued pity and commiseration; and we desire that the minds of Friends may be frequently exercised in secret before the Lord, not only on their behalf, but for those who, by pursuing this odious traffic, are doing violence to all law, both moral and divine, and are increasing their guilt to an alarming extent in the sight of a merciful but righteous God.

Continent.

FRANCE.

BIBLE SOCIETIES.

Third Anniversary of the Paris Bible Society.

Professor Kieffer, in a Letter from Paris, dated in April, gives the following account of the Third Annual Meeting of the Protestant Bible Society of that City:—

Our Third Anniversary was celebrated on Tuesday the 16th inst. The President was surrounded by all his Vice-Presidents, among whom were Count de Boissy d'Anglas, Count Verhuell, Admiral of France, Baron Cuvier; by several Members of the Corps Diplomatique, among the rest Count Lövenhielm, son of the President of the Ladies' Bible Society of Stockholm; by several Catholics of distinction, among whom were the Dukes de Caze, de la Rochefoucauld, de Broglie, Peers of France; M. Jordan, Head of the Division for Public Worship, M. Laget, Head of the Office for the Public Worship which is not Catholic, belonging to the department of the Minister for the Interior, the Major of the 10th district, &c. We never had such a brilliant audience, and the Marquis de Jaucourt never presided with more dignity and firmness.

During the reading of the Report, tears of emotion were several times perceived flowing; and all present seemed to take the liveliest interest in the different instances of piety, zeal, charity, and success, which were recited.

The generous aid of the British and Foreign Bible Society was mentioned with all that gratitude which it deserves: none of its gifts bestowed during the year were passed by in silence. All present received a more correct idea of the happy influence which its blessed labours are exercising throughout the world, and of the highly important consequences attached to their complete success with regard to the propagation of piety and virtue.

May the Lord continue to fill us with his Holy Spirit, and support us by his

almighty aid; that we may go on with rectitude and zeal, pure and disengaged from worldly interests, towards the object before us! Join your prayers to ours.

Western Africa.

THE Appendix to the Sixteenth Report of the African Institution contains a variety of Documents relative to this coast—extracted, in part, from Papers printed by order of Parliament; and, in part, from other sources. Of these last, the Directors say—

Some farther important information respecting Sierra Leone will be found in the Appendix; which has been obtained, partly from the communications of American Naval Officers to their own Government, partly from the statements of the American Colonization Society, and partly from the Report of that meritorious officer Sir George Collier. Information has also been drawn from other sources; and chiefly from the Reports of the Church Missionary Society, whose Christian Labours in Sierra Leone, as they are beyond all praise, so they have been crowned with a success which has exceeded all expectation.

Some of the most interesting parts of these documents have already appeared in our pages; from the rest, and from some others which are before us, we shall now extract the most important information.

Sir G. Collier's Remarks on the State of the Settlements.

These Remarks occur in a Report, dated Dec. 27, 1821.

Before we extract them, we quote, with pleasure, the testimony of the Directors of the African Institution to Sir George and his Officers.

The Directors are anxious to take this opportunity of expressing their grateful sense of the services rendered to Africa by Sir George Collier, and by the different Naval Officers who have acted under him. That Gallant Officer has peculiarly entitled himself to the cordial esteem and gratitude of this Institution, and of every friend of Africa, by the zeal, intelligence, and humanity which he has displayed throughout the whole period of his arduous command on the coast.

We are happy to add that Sir George's successor on this coast, Sir Robert Mends, has entered, with his Officers, most zealously on the same career; having taken, during their first cruise, many Slave Vessels containing a great number of Slaves.

In offering some remarks on the present condition of the Settlements, I shall commence with Sierra Leone, considering that the most important under the immediate controul of his Majesty's Government upon the coast of Western Africa.

The public buildings have not advanced so rapidly as I believe had been expected: but it is nevertheless gratifying to observe, that the roads in the neighbourhood of Freetown, and those in the mountains, have been much improved, and that the bridges have been constructed of more durable materials than heretofore. Considerably more ground has been cleared in the environs of the mountains: numerous stone and brick-houses are supplying the places of the former wooden habitations in Freetown: population increases; and British Adventurers shew less dread of the climate and pestilential vapours from the surrounding creeks. Yet, as in all other tropical climates, one season frequently occasions more mortality than another, without any sufficient cause appearing. The streets of Freetown are, however, as much over-run with grass and indigo as formerly—a great evil, and to be remedied only by the most positive municipal regulations.

The population of Freetown is rapidly increasing: and as an ample supply of fresh water must, in a dry season, in such a climate, ever be an object of the utmost value, to secure this I would suggest the laying of iron pipes from the hills; when the supply of water from the great fall in the mountains might be easily conducted to the north part of the town, and this object would be effected at a small expense.

With the increase of population,

buildings, and commerce (as I believe in most other parts of the world), theft has increased also; and is the subject of complaint generally by the better class of inhabitants: and I am aware that much of this evil may be justly attributed to the crews of the Slave Vessels brought to Sierra Leone for adjudication. These men are, beyond all question, from the captain to the cabin-boy, the vilest and most depraved class of human beings. In my belief, there is not a crime which they consider one; and, therefore, whenever a prospect of robbery with impunity offers, I can have no doubt any one of the crew of a Slave Vessel would never for a moment hesitate. Some plan of security should, in common justice to the inhabitants of Sierra Leone, be found against the depredations of these most worthless wretches; and, during the time of their remaining at the Colony, they should not be permitted to wander where they choose.

The Kroomen, who occasionally arrive at Sierra Leone, are also said to be the perpetrators of many thefts; but I never saw a more honest race of people than those whom I have had in the Tartar, and know not of a solitary instance of loss by the means of one of them. It is true the head man of each party becomes responsible, whilst on board ship, for the good conduct of the rest; and though this cannot be on shore, where they are so numerous, I would propose that every Krooman employed on shore, when detected in robbery or other crime, should, instead of prison confinement, be branded on the arm with the word "Thief," removed from the Colony, and not permitted to return: a very few of such examples would do more in the suppression of theft by the Kroomen, than all the existing modes of punishment. In all the British Colonies, persons of this description are required to give notice of their intention to leave them: Kroomen could not be expected to do this; but they might, on leaving the Colony of Sierra Leone, present themselves to the Collector of the Customs, which would check the practice of leaving the Colony clandestinely.

Upon the whole, Sierra Leone may be said to be improving; and if the encouragement hitherto shewn shall be continued to the British Merchant, no reason appears to me why this Colony *shall not, in the* course of time, amply repay the anxiety and care, and the expense so liberally bestowed by the Mother Country.

Every year some new prospect of improvement opens to the merchant. An intercourse with the Interior of Africa now fairly promises ultimate success, and which must be productive of benefit to Great Britain; and it may be even expected, that, some years hence, caravans shall resort to the neighbourhood of Porto Logo (on a branch of the Sierra Leone), to convey articles of British Manufacture into the very interior of the Continent of Africa.

The late salutary measure of possessing ourselves, by purchase, of the right to the little cluster of islands named Bananas, close to Cape Shilling, is one from which the best possible good must arise, if properly maintained. The clearing of these islands has only commenced. The situation of them commands the coast lying within them and Cape Mana; and their importance to the prosperity of the British Colony may be of the first consideration.

The Isles de Loss, which mark the northern boundary of the Sierra Leone Colony (for I view the river Gambia as distinct), do not at present appear to have increased in trade since the first year of my arrival; but they are admirably placed for the ultimate purposes of the general establishment: and the late disputed right of our lawful possession of them by the natives on the neighbouring shore, it might be desirable to put at rest for ever, more especially as this could be effected at the cost of only a few hundred pounds.

The natives from this part of the coast, extending to the Sierra Leone River, are a mixture of Mahomedans and Pagans,—a circumstance to be regretted, as checking civilization and improvement; the ceremonies of the Mahomedans being received by the Pagans with the greatest respect, and becoming more attractive, as appearing only an improvement upon their own customs.

From the Isles de Loss, British Influence ceases until we reach the Gambia: and this vast tract of country, intersected by numerous and magnificent rivers, is devoted to the purpose of crowding the Slave Depôts of the Cape de Verds; and, to facilitate this object, the Portuguese Establish-

ment in the Rio Grande, lately in a state of decay, has since been restored and improved, and its garrison increased.

Following my course now to the Gambia, I have great satisfaction in reporting, that the Settlement of Bathurst is fast improving, in trade and commerce with the Native Africans. The merchants are likely to benefit, in a very high degree, by the revival of the gum trade with the Trarzar Moors at Portendick. Application was made to me for some naval protection; and, in consequence, I appointed a gun-brig to this service, directing the Officer commanding to afford all possible aid to the merchants engaged in the revival of this valuable commerce: and it is with extreme satisfaction I state, that a Treaty was the result; and the British Merchants engaged in the trade have assured me, that gum, to the full extent of what may be required by Great Britain, may now be had in exchange for British goods, instead of obtaining this important article by the medium of France; and this promises to render our loss of the Senegal River unimportant.

In reference to the Gambia, we add some information from the Report of the African Institution:—

The Directors have not ascertained that any decisive measures have yet been taken for preventing the subjects of France from carrying on the Slave Trade in the Gambia, by means of their occupation of the Factory of Albreda. That place, to which, according to the terms of the existing treaties, France appears to have no just title, is still made use of by her subjects to disturb the tranquillity and impede the improvement of that noble river; from which, but for their intervention, the Slave Trade would long since have been wholly excluded.

Increase and Aggravated Cruelty of the Slave Trade.

To the statements on this subject, extracted at pp. 276—278 of our last Number from the Report of the African Institution, we add some passages of the Report of Sir George Collier just quoted:—

Witnessing, as I have for the last three years, the Slave Trade in all its horrors, it would give me the sincerest satisfaction if I could with truth report that it was really declining: but if I did so, I should only mislead their Lordships; and, as I think, thereby compromise my own character.

It is true that certain Powers have abandoned the trade entirely; and others have professed, and even engaged, to confine it within certain limits: but, notwithstanding this, my full persuasion is, that this infamous traffic in amount is no less than it was; and numberless opportunities of personal observation justify my saying, that, in the manner of conducting it, in cruelty and brutality it cannot be surpassed.

The Slave Trade is still in full activity upon a long line of coast, from Cape St. Paul, the western point of the Bight of Biafra, to the Equator; the vast extent and numerous population of which offer excessive profits to the supporters of this frightful traffic, who, indifferent to every feeling but that of gain, disregard the decrees of their own governments, either presuming they are never meant to be enforced, or from their pursuits never being interrupted by cruizers bearing their flags. The trade north of the Equator is still carried on under certain colours (excepting when met by British Cruizers) with impunity, and in violation of actual treaties.

Of the cruelty with which this Traffic is pursued, Sir George gives some affecting instances:—

Nothing can more strongly mark the indifference which the people who navigate the Slave Vessels of Spain and Portugal shew to the miseries that they inflict on the unfortunate Africans in their grasp, than the manner in which they crowd them on board their schooners.

In two small vessels, the one only 73 and the other about 160 tons, captured nearly at the same time by the boats of the Tartar and Thistle, there were 700 Slaves. The height of between-decks of these vessels was less than three feet: the Slaves were all fettered in pairs, jammed (for so only can I speak when I describe their situation) one within the feet of the other. Fever, dysentry, and all the train of horrible diseases common to the African Climate (increased by filth so foul, and stench so offensive, as not to be imagined) had attacked many of them.

Of a Schooner, named the Carlotta, under Spanish Colours, detained by Sir George but necessarily released because she had no Slaves actually on board, that gallant Officer states:—

When no longer detained by me, she beat round Cape Palmas, back to the very spot where she was first met, confirming my original suspicion of her object. Her cargo being prepared, she embarked 260 Slaves: and, the very next day, in a tornado off St. Ann's, for want of timely precaution, upset; and, dreadful to relate, THE WHOLE OF THESE WRETCHED PEOPLE, CONFINED IN IRONS, SUNK WITH HER. And I cannot help regretting that her Master (who was the whole time on board in disguise, though sworn by himself to be left on shore), and two of her crew, contrived to reach Sierra Leone in a boat, where I found them—as humanity would induce, but as justice would forbid—lodged in the Hospital, receiving all the comforts which British Charity would bestow upon those of better deserts.

The Sierra Leone Gazette of January 12th states a fact, well calculated to strengthen the feelings of horror with which every humane mind views this Trade of Blood:—

A Spanish Schooner, Don Morales master, arrived in the Rio Pongas during the month of August last, where she took on board 260 Slaves, and sailed in the beginning of September for the Havannah. Our informant states, that Morales, when trading for his cargo, exhibited many instances of a ferocity of character toward his Slaves; but it appears, that, after leaving the river, his cruelty had its full scope. The number of Slaves on board being quite disproportionate to the stowage of the schooner, he was obliged from the first to issue short rations of water and rice, in consequence of which some discontent was manifested by the Slaves. Morales, deaf to their wants, by way of punishment, kept them all below for three days without food of any kind; and, with a barbarity unparalleled, except among Slave Dealers, discharged all the fire-arms in his vessel into the hold upon the poor victims, bound down and fastened to *one another* with chains. Some of the sailors presumed to interfere; but this barbarian silenced their clamour, by cutting off the head of the most forward with his sabre. He then made sail again for the Rio Pongas, where, with the assistance of the Slave Factors, he got every thing put to rights, took in Slaves to supply the number killed, and again sailed for the Havannah.

The above facts are from the mouth of Morales himself; and we feel it unnecessary to offer any comments upon them.

Beneficial Effects of Restrictions on the Slave Trade.

In the Parliamentary Papers before mentioned, there is a communication from an intelligent observer, which is authenticated by the British Commissioners at Sierra Leone, which furnishes satisfactory information:—

The effects of the restrictions of the Treaties of Abolition are only visible from the Gold Coast to Sierra Leone, as the means at present possessed by the British Cruizers are not at all sufficient to reach the Slavers who frequent the large rivers in the Bights of Benin and Biafra; and, at Whydah and Popoe, the trade is still carried on with boldness and impunity. On the Windward Coast, however, where they still continue the traffic, the Natives engaged in it are timid, and fearful of some dreadful visitation from the British Cruizers: the more intelligent of the traders at the Galinas, Mesurado, and Trade Town, are also impressed with the belief that the British and American Men-of-war will, in the course of two more years, be enabled effectually to abolish the trade in all those places.

Along the whole range of coast where the restrictions may be considered as having been effective (that is, from Accra to Trade Town), industrious habits are extending their beneficial influence among the inhabitants; a greater attention to agricultural and commercial pursuits is evidently increasing; and these pursuits want only encouragement to render them productive of extensive gain to the merchants, and to make them the means of supplying the increasing wants of the Natives. As a proof, that, on the total abolition of the traffic in Slaves, the Africans would, in the course

of a short time, turn their attention to other pursuits, I would refer you to the fact, that though, previous to the Abolition, the inhabitants of the Gold Coast actually purchased palm oil from the Lago and Benin Traders, for domestic purposes, yet, in the course of the last twelve months, there were shipped from the same country above 500 tons of that commodity.

Sierra Leone.

Sir C. MacCarthy's Report on the State of the Colony.

It is remarked, in the Report of the African Institution, in reference to this statement by His Excellency—

It will be seen by a communication from Sir Charles MacCarthy to Earl Bathurst, dated in January last, that he had been employed, since his return to the Colony, in visiting the different Towns and Villages in the Peninsula; that he had found the people happy, contented, and industrious; that cultivation had continued to advance during his absence, and morals and religion to improve; and, in short, that all its interests were in a state of satisfactory progression.

The statement referred to is extracted from a Letter to Earl Bathurst, dated Sierra Leone, Jan. 14, 1822:—

I have the honour of availing myself of the return to England of a Merchant Brig (the Bedford) with African Timber, to report my arrival here on the 28th November last; and I have great pleasure in stating, that I found the European Inhabitants and others very healthy, after experiencing what is termed rather a severe season, particularly upon new comers.

I have employed as great a proportion of my time as I could spare from my other duties, in visiting the Towns and Villages on the Peninsula, inhabited by Liberated Negroes and Discharged Soldiers from the 2d and 4th West India Regiments and the Royal African Corps: and it affords me the highest gratification to say, that I have found these people happy, contented, and industrious; more particularly the former class (Liberated Africans), who, at different periods, were landed here from the holds of Slave Ships, and, under the zealous care of the chief Superintendant Mr. Reffell and of the Superintendants whom I appointed from the Church Missionary Society, have, during my absence, continued improving in religion, morals, and agriculture. These have a great advantage over all the other establishments, (viz. the establishments of Discharged Soldiers:) they not only have been a longer period under the same system, but are inhabited by a more equal proportion of Women, and consequently enjoy that first basis of all civilization, Christian Marriage. The Village of Waterloo is the only exception among the Soldiers' Settlements: it was formed at a late period in 1819, of Discharged Soldiers of the Royal African Corps, has a due proportion of Women, and has improved accordingly.

CHARLOTTE.

(Sierra Leone)

CHURCH MISSIONARY SOCIETY.

Addresses of Natives at the Annual Meeting of the Missionary Association.

The first Native who spoke gave the following striking account of the wretched and wicked Idolatry, by which his countrymen are enslaved:—

This word you hear, that so we Black Man stand in our country. We worship idol, greegree, and go cut stick, and make him head and eyes, rub him over with palm oil, and set him up at the door, and pray to him, that he may kill those whom we hate, and say, "Oh do, my god, go kill that man." That so our country-fashion. We hate one another; and go make poison, and kill one another with it; and we spoil every thing we find which belongs to those whom we hate. We witch one another; and drum, dance, and say, "O we good man! God can like us very much." Headman he have one big greegree: we all fear that one, and we think he can save we.

That time we sold for Slave, me live one year in jail. Me poor very much: me young: me no think I can get big man. That time Portuguese come to buy we: they look at me: that time they mark all the others with a hot iron: they leave me, and say I can die; so they no mark me—me been poor very much—me no more than bone. We go

ship. English people come catch we. Before they come, Portuguese flog me every day: me can't eat: me no get no water to drink, but half a pint a day: me drink plenty salt water.

I thank God he bring me to this country. Mr. Taylor come. He teach me God's Word. He say, one day, "Jesus Christ died for sinners." Me say, "Aha! who this?" He say, "God." Me see him mark in book; they nail him through his hands. [He was once shewn a picture of the Crucifixion, to which he here alludes.] Night come—I sick very much. I take stick, and walk go to Meeting. Me sick a long time. Massa say, "Suppose you no believe in the Lord Jesus Christ, you go to hell." Me say, "Me good man, me can't go to hell." He tell us we must pray to God. Wicked heart fight against me; but God shew me, me no good. My heart tell me no water, no rice in hell. Remember trouble in the pass. My Brothers, try to pray. My country people they hate me. But do, my Countryman, I beg you try to pray.

Another Communicant gave a very touching description of the resistance which his vain heart had made to the power of the Word of God:—

"My Brothers and Sisters—I can't talk that palaver long—no more a little bit. I thank the Lord Jesus Christ he brought me to this country. When we come here, we come into this bush. Headman what live here, he black the same as we: he no sabby book himself, therefore he can't teach we. They tell we go to Church, it make us strong. First Sunday come, me go to Mr. Renner's to Church. Me see people make so"—putting his hand before his eyes, as if praying—"Me say, 'Aha! where this! Me no sabby: he no live so in my country.' Me come home — me no go no more. By and bye, they say, White Man want to come to teach we. I say, 'What can he teach us?' We go to Hogbrook," Regent's Town, "and carry all his things, and then he come live bottom,"—that is at the bottom of the hill. "When night come, I hear—'bang! bang! bang!' I say, 'Aha! what this for.' They say, 'For hear God's Word.' Sunday come, I go for laugh. I no go any other day but Sunday, and then no more but for laugh. This time Mr Taylor live bottom. One day Massa come and say, 'What for you no come to hear God's Word?' I say, 'Yes, I can come;' for when I look him eye, I can't say 'no.' By and bye, this house done. Massa come upon top, where his house could see my house—he very close. Sunday come, he knock bell. I want to gone directly to walk about—sometimes to my country-people, sometimes to Leopold Town. Every Sunday I do so. Suppose sometimes I go, I laugh all the time. One Sunday they knock bell, first time, I want to go away. I go bottom of the hill—my heart say, 'Go hear what White Man say:' my heart say again, 'What for you no want to hear?' So I go back. Sunday came again. One heart say, 'Come, get up:' so I take my clothes—jacket, trowsers, and shirt—and want to go away before bell knock. The other heart say, 'Go back—go hear God's Word—no more, this once.' I go, I laugh till me tired: then I get up and go out: but went home—no go back again. One day my heart tell me, 'Mr. Taylor talk GOD palaver—you no believe you go to hell:' my heart say, 'You hear that?' Four o'clock my heart tell me, 'Go again.' Mr. Taylor preach man must be born again. I say, 'Aha! where can I be born again? must I go back to my country to be born?'

So, my Countrymen, from that time my heart begin to trouble me. Before that time, suppose somebody say I must go to hear God's Word, I can fight him.

By and bye, Massa say we can give coppers for our country-people to hear God's Word. Plenty people say, 'What for they give coppers?' Me say, 'Me can't give coppers—me get One Dollar and a half a month, no more—me no give coppers.' But, my Brothers and Sisters, remember, our country-people no hear the Gospel of Jesus Christ—therefore let us give as much as we can.

A third Native, who also is a Communicant, spoke as follows —

My good Friends, I thank the Lord Jesus Christ, he brought me to this country. My country-people sold me for slave. That time they sell me, I don't think I could come to this place. I been walk from my country to

another, without any clothes. My country, the people make big cap with porcupine's quills and polly's feathers: they then cut stick in bush, and make him head and eyes and mouth; but he can't speak—and they say he God, he can save them; and they make woman fool very much. That Headman say every body must bring one copper to that god (that copper no like this country copper: he what they call Jeggy) and kneel down and pray to him to save them. Every man when he is going to eat, he goes there to eat in presence of the Idol. When this Idol gets rotten, they cut off his head, and make a place good, and bury him there.

When I come this place, he all bush. White man no live here a long time. Massa come. One day I sick: Massa come to see me: he say, 'You pray to God?' I say, 'No.' He say, 'You no sinner?' I say, 'No — me good man: me no do bad: me no thieve: me no curse: me very good.' He ask me what that God live in my country. I tell him I don't know. He tell me he idol; and suppose I no pray to Jesus Christ, I die and go to hell. When he gone, I sit up in my bed, and say in my heart, 'What that word mean, pray to God?' He come back. He say, 'No pray, you go to big fire: in your country you have idol.' My heart tell me, 'Take care.' We live that time—we eat, and drink, and no fear. I thank the Lord Jesus Christ he shew me that thing.

By and bye, White Man say, 'Give coppers for send the Gospel to your country-people.' Some people say, 'What for they give me money, and go take it back again?' Me say so too. But now, my Friends, let us hear what White Man tell us. He come sit down in this bush to teach us. Let us, my Countrymen, hear what White Man tell us, and give our coppers that our country-people may hear about Jesus Christ.

SHERBRO.

CHURCH MISSIONARY SOCIETY.

Journal of a Second Visit by William Tamba.

We noticed this Journal at p. 22 of the last Survey, and here subjoin some particulars of this Native Teacher's proceedings on his Second Visit. By referring to his First Journal, printed at pp. 363—371 of our last Volume, it will be seen that he revisited most of the Villages, both on the islands and the main, where he had before explained the chief truths of the Gospel.

Having accompanied the American Agents down the coast to Grand Bassa, he was landed, on their return, at the Plantains.

April 24, 1821.—This morning I went on shore at the Plantain Island. Mr. Caulker, when he saw me, said, "I am glad to see you to-day! All the people are looking out for you: they want to see you again."

April 25.—This morning Mr. Caulker saw a canoe going to Tortoise Island. He told me to leave my canoe, because it was too small. I went in the other canoe to Muttoo, on Tortoise Island. In the evening, I read and explained to them the Third Chapter of Genesis: they were attentive. I asked them about the Sabbath. They brought to me the account-board of the day, and all was right: they had remembered the Lord's Day.

April 26.—This morning I went to the island Footoo. I saw but few people. I read and explained to them the 115th Psalm: they were attentive. I asked them for the Sabbath: they did not know the day.

From that place I went to Kilby, another island. I read and explained to them the Eighteenth of Matthew: they were attentive; but they did not know the Sabbath.

From that place I went to Jellah. I read and explained to the people Isaiah the Fifty-fifth; after which I asked them which was Sunday; but they did not know the day.

From thence I went to Treesana, on Jenkin's Island. I read and explained to the people the Third of Genesis. They were attentive, but had forgotten the Lord's Day. I said to them, "This is the second time I come to you, to tell you the truth how your souls may be saved; but you will not believe. The words which I tell you will be witness against you all in the Day of Judgment."

April 27.—This morning I went to Matin. In the evening I read and ex-

plained to them the Fourth of Malachi: they were attentive.

April 28, 1821.—This morning I went back to Treesana. Went from house to house, and spoke with the people.

April 29, *Sunday.*—This morning the people went to their farms: some went to fish, and some made palm-wine. Then I went to the Headman, and told him that all the people went to work, and that it was Sunday. He said, "I cannot help it, because I am blind. I told them to leave off working on the Sunday, but they won't mind me." Then I told the Old Man, "I am ashamed of them, and sorry for them." May the Lord have mercy upon them, for his Son's sake!

Then I went again to Muttoo. I saw many people. They said to me, "To-day is Sunday." I was so glad to see men, women, and children sit down together to hear the Word of God. I read and explained to them the Third of Genesis: they were all attentive. May the Lord give them more desire, and faith to believe in the Lord Jesus Christ our Saviour!

April 30.—This morning I went to a place called Gambia. I read and explained to them the 115th Psalm: they were attentive. After that I asked them for the Sabbath. They said, "Yesterday was Sunday; to-day is Monday." May God the Spirit be with us all!

May 1.—This morning I went to the Plantains. In the afternoon I went to see the Church: it is twenty-five feet long, and fourteen feet wide. Prayer is kept in it morning and evening. There are fourteen Boys in the Day School: four of them read in the Bible, and the others on Cards.

May 2.—This morning I could get no canoe; so I put some tobacco, which Mr. Andrus had given me into a bag; and, with the Kroomen, went into my smallcanoe. When we had got a little way off, the canoe upset, and all the tobacco was lost; but we all swam back to shore.

May 3.—I was much troubled to-day. I had no canoe to go away from this place. I went to Mr. Caulker, and begged him to let me have a Kroo canoe. He said, "Stop till to-morrow."

May 4.—This morning I went to Samuh in one of Mr. Caulker's canoes, which went to the River Toocah for rice. I spoke to the people at Samuh the Word of God, and afterward asked them for the Lord's-Day; but they could not tell me.

May 5.—This morning I went by land to a little town called Tachy. After I had spoken to the people, I asked them what day it was: they said, "To-day is Saturday." May the Lord give them faith for Christ's sake!

From that place I went to Tombih. Read and explained to the people the Fifty-fifth of Isaiah: they were attentive. I asked if they kept the Lord's Day: they said, "Yes, yes." Then I said "What day is it to-day?" They said, "Saturday: to-morrow is Sunday."

May 6, *Sunday.*—I told the Headman that it was Sunday, and that he should get all the people together, for I wanted to talk to them about the Lord our Saviour. About ten o'clock, all the people went to their farms: I went to the Headman, and told him to call them; but he could not find one. Then I went myself to the farms, and found them all at work. I spoke to them, but they were careless about it. Then I was sorry very much. I did not know what to do. However, God knows what they are doing. I cannot help them; nor could I stop them. I went again to the Headman, and told him. He said, "I do not know what to do: I talk to them, but they will not believe me." Oh may the grace of God stop them, and bring them to the feet of Christ our Saviour!

May 7.—This morning I went to Bembala by land, and read and explained to the people the Twenty-third Chapter of Matthew: they were attentive, but did not know which day was Sunday. I was so sorry for them. I told them, "These two times I have been here, and have told you about the goodness of the Lord; but you will not believe the Word of God. I tell you once more, that, if you die without knowing the Lord Jesus Christ, you will go into everlasting fire.

May 8.—This morning I went to another place called Bembala, and read and explained to the people the 115th Psalm: they were attentive. They knew when it was Sunday, and said that they kept Sunday; but I cannot tell whether it is true. Oh may the Lord teach them their sinful way and their foolishness, for Jesus's sake!

From that place I went to Mandoo. In the evening I read and explained to the people the Twentieth of Exodus: they were attentive. May the Lord bless the Word to their hearts!

May 9, 1821.—This morning I walked to Candemar. I read and explained to the people the Twentieth of Exodus. May the Lord give them ears to hear, and hearts to receive His Holy Word, for Christ's sake!

May 10.—I wanted to go away but had no canoe. I stopped all day, and read and explained to the people the Twenty-third of Matthew: they were attentive.

May 11.—This morning the people put me across the river in a canoe; and then I went to March. I could not get any thing to eat. There were only a few old women at home, and they would sell me nothing until the Headman came; and therefore I had nothing to eat all day till five o'clock. In the evening I spoke to the people, and explained to them the 115th Psalm: they were attentive. May the grace of the Lord Jesus Christ be with us all!

May 12.—This morning I went to Tombih. I had no canoe, and stopped all day. I spoke to the people: they were glad to hear the Word of God. May the grace of God the Spirit be with us!

May 13, *Sunday*.—All the people went to their farms: this was my grief. May the Lord not look on their evil doings, but, for His Son's sake, have mercy upon them!

I went away to Mawah in the evening, and read and explained to the people the Second Chapter of Jeremiah: they were attentive.

May 14.—This morning I went to Yapomah. I stopped there all day till seven o'clock. I read to them the Second of Jeremiah: they were attentive.

From that place I went to Wally, about seven o'clock, and read and explained to the people the Second of Malachi: they were attentive; but the Headman said, "I told you before that I had only Fifteen Wives; now I will tell you that I have eighteen; and I want four more to make Twenty-two; then I shall have enough. Other people have two, three, or five women, and they work on Sunday, and every one do bad. If they go to hell, I will go there too: I am not the only one, but we are many, and do all the same thing." Oh this man's words make me very sorry and afraid! O Lord God of Israel, for Jesus's sake, have mercy upon them!

May 16.—This morning I went to Gaborah. All the people were in the bush, being afraid of witch-palaver. They said that two persons had made themselves into alligators, and had eaten one woman. They had given those two men red-water, and they died. I tried to stop them, and talk to them; but they were in a great hurry, and much afraid of the people of the other towns. That was the reason why they hid themselves in the bush.

Then I went to another place called Kepolon. I saw but few men there. I spoke to them. They were not well pleased: they appeared very much afraid; because they thought that the people out of another place would come and take their things away, for the Greegree-palaver. I asked them for the Sunday: they could not tell the day. Oh may the Lord have mercy upon them! May they not believe the lies of the Devil! O Lord, open their eyes and their ears, that they may know the Lord Jesus Christ!

May 17.—This morning I went to Maley. I spoke to them, and asked about the keeping the Lord's-Day: they did not answer.

Then I went to Tureh. I called the people, but they would not come together: they said their Father (i. e. the Headman) had told them they must not keep the Sunday. I said, "If you believe that, you and your Father will go to hell." I tried to speak to them, but they went away. Oh may the Lord make them willing in the day of His power, through Jesus Christ our Lord!

May 19.—This morning I went to Furey. I spoke to the people: they were glad to hear the Word of God, but did not know the Lord's-Day.

Then I went to Candingy, and spoke to the people: they were attentive. I asked about the Lord's-Day; but they could not tell.

Then I went to Conolloh. I read and explained the Fifty-fifth of Isaiah: they were attentive. I asked them for the Sabbath, and they knew the day: they said, "To-day is Saturday, and to-morrow Sunday." Then the Headman brought the piece of board which I left with him. The name of the Headman is Thomas Grange. May the Spirit of the Lord be his teacher!

About three o'clock I went to Incaber.

May 20, 1821, *Sunday*.—This morning I read and explained to the people the Twenty-third Chapter of Matthew: they were attentive. In the evening it rained. I was much troubled in myself. Sometimes I think that I do not tell the people the truth; but, O Lord God of Hosts, our Redeemer, Thou knowest the hearts of men; for Thy own sake have mercy upon me, and teach me to know Thy ways!

May 21.—This morning I went to Rongorah, and read and explained the Twentieth Chapter of Exodus: the people were attentive. May the Holy Spirit bless the Word!

Then I went to Bando, and read and explained the 115th Psalm: the people were attentive. I asked them for the Sabbath: they said, "Yesterday was Sunday: to-day is Monday." May the Lord teach them, for Christ's sake!

From that place I went to Bombertokee. In the evening I read and explained to them the Fifty-fifth Chapter of Isaiah: they were attentive. I asked again for the Sunday: they did not know it. Then some of them said, "We have two, three, four, or six women—what shall we do with them? shall we let them go? We have paid our money for them." Then I said, "The Lord made only one man and one woman. What I see in the Bible, that I tell you; and He says there, that every man shall have his own wife: two and two, and not more." May the Lord have mercy upon them and help them, for Christ's sake!

May 22.—This morning I went to Tumba. All the people went away: only the women stopped.

From that place I went to Treesana, where I found only one woman.

Then I went to Yorney. All the people were working. I asked the Headman if he told his people not to keep Sunday. He did not answer a word. Then I went to the Plantains.

May 23.—This morning I went to Majan. All the people were in the river: only one woman was at home. I spoke to her, and she was attentive.

May 24.—I was not well this morning, and stopped all day.

May 25.—This morning I went to Tumbo. I asked the Headman to call his people. He said that they did not *want Sunday, but* clothes: why did not *I bring some clothes* from the White Man who sent me? I asked him if he should want clothes if he died to-night. Then he went away. I did not know what to do. I told him afterward, that I prayed that the Lord would shew him his sins, and open his eyes, and point him to the Saviour.

Then I went to Yeaba, and spoke to the people, who were attentive. I asked them about Sunday. They shewed me the piece of board, and told me the day. May the Lord help them, for Jesus's sake!

From that place I went to Barbara. I stopped there all the day. In the evening I called the people, but they did not come. Then I went to the Headman, and told him that I wanted to talk to the people. He said, "We keep Sunday, and that is enough." I asked him if he did eat only on Sunday. He did not answer me. I said again, "If they did not come to hear me the first time, why do they not want to hear the Word of God now?" He did not answer. Then I told him that he was the Headman, and he would have to answer for his people in the Day of Judgment. When he heard that, he went out of the house; and I went, full of sorrow, to my own house.

May 26.—To-day I stopped at this place. I called again on the Headman, but he would not call the people together.

May 27, *Sunday*.—I tried again to persuade the Headman to call the people together; but he did not answer me a word.

May 28.—I tried to get a canoe to go; but I could not get one. I tried again to get the people together; but it was of no use. I was so sorry for them. Oh may the Lord have mercy upon them!

May 29.—This morning I went to Cumba, and called the people together; but very few came. I spoke to them the words of eternal life. They did not know when it was Sunday.

Then I went to Bangowilling, and read and explained the Forty-eighth of Isaiah: the people were attentive. May God the Spirit bless the Word!

May 30.—This morning I went to Capollah. I read and explained to the people the Eighth Chapter of Romans.

May 31.—This morning I read and explained the Fifty-fifth of Isaiah; and, in the evening, the Sixteenth Chapter of Mark. The people were glad to hear the Word of God.

June 1, 1821.—This morning I went to Kapal, and stopped all day.

June 2.—Read and explained the Third Chapter of Genesis: the people were attentive. May the Lord teach them, for Christ's sake!

June 3, *Sunday*.—This morning I went into a canoe, and proceeded to Ribbee. The people were dancing. I called them together, and read and explained to them the Twentieth of Exodus.

June 4.—This evening I came to Cape Shilling.

June 5.—This morning Mr. Renner asked me to speak to the people. I read and explained to them the Fourth Chapter of the General Epistle of John: they were attentive.

Remarks on the preceding Journal.

Under all the circumstances of these people, it is ground of much encouragement that the first visit of this Native Labourer had left such an impression.

The plurality of wives presents a formidable obstacle to the reception of the Gospel. On this head W. Tamba says—

In all the places where I went, the people asked me what they must do with their wives. Some have two, three, four, five, six, and seven. I told them that I only could tell them that God forbids such a thing. He commands us to have only one wife, and one wife only one man.

There is, however, abundant reason to expect, that this and every other hindrance shall be removed out of the way; and that the establishment of suitable Teachers among these people, with the progress of Education among their Children, will, under the Divine Blessing, rapidly undermine in these countries the long-established Kingdom of the God of this World.

An impression in favour of Christianity and its Institutions is silently gaining ground. An instance of this is stated by W. Tamba:—

There was one Headman who would not let his people stop on Sunday, when I was there, to hear the Word of God; but sent them all into the farms. One went up a palm tree: he fell down and hurt his back. Another he sent to get palm wine: the man drunk all the wine, and lay under the tree quite drunk. Another broke his bill-hook. I heard the people talk about it: I was in the house, and they were outside. They said they had heard about these things, and still did them—now God had punished them. Then I went to the Headman, and said to him, "These two times I have come to you, and told you the Word of God; and still to-day is Sunday, and you sent the people into the farm to work. God sees you; and if He were not a merciful God, all those men would have died to-day, and you would have had to answer for their lives. I pray that God may have mercy upon you, and forgive you your sins." He did not answer a word. Then all the people came, and said to him, "If any of our men had died to-day, we would have killed you."

Our Readers will be encouraged, by the concluding passages of the Journal, to pray that many other faithful Native Labourers may be raised up to carry and extend the work of God throughout these benighted regions:—

I have had many fears and troubles; some behind, and some before. Sometimes I did not know what to do. But the Lord's Word comforted me. He says, *Be not afraid of their faces, for I will be with thee.* Oh that I did know more of the Lord Jesus Christ! Do, my Brethren, pray for me, that the Lord may teach me to know myself more and to know the Word of God more. May the Grace of the Lord Jesus Christ be with us all! Amen.

Gold Coast.

Annexation of the British Possessions to the Government of Sierra Leone.

Our Readers are acquainted with the annexation of the British Possessions on this Coast to the Government of Sierra Leone. Sir Charles MacCarthy having proceeded, in March, to this coast, a Proclamation was issued on the 29th of that month, announcing this event.

In reference to this subject, the Directors of the African Institution say, in their last Report—

The Act for effecting this important object enables His Majesty to annex these, and all other British Possessions between the twentieth degree of north latitude and the twentieth degree of south latitude, to the General Government of Sierra Leone, by the liberal and philanthropic principles of which establishment they are hereafter to be regulated. Sir Charles MacCarthy has been invested by his Majesty with the chief command throughout this extensive range of coast: and the Directors are led by their past experience to anticipate a happy progress in improvement and civilization, from the zeal, activity, and benevolence, of this gallant Officer.

Royal Gold-Coast Gazette.

The regular publication of a Newspaper is evidence of considerable progress in civilization. It appears that a Newspaper, formerly published on this coast, had been for some time discontinued. The new vigour, however, infused into this part of our Colonial Possessions by the recent arrangements, has shewn itself by the issue of a Newspaper. It is entitled the "Royal Gold-Coast Gazette." The First Number appeared on the 2d of April.

State of the Schools on the Coast.

In the "Gold-Coast Gazette," just mentioned, of the 14th of May, the following account is given of the State of Education at the British Possessions:—

Being well aware of the interest that all the true friends of Africa, in Europe or on the Coast, take in matters connected with the civilization and moral improvement of a country so long oppressed by the most awful visitation that ever devastated a vast continent—the horrid Traffic in Slaves—we feel peculiar pleasure in communicating to them some correct information which we have obtained on the State of the Schools.

In the School at Cape Coast there are 75 Boys. More than 30 of these can both read and write, and several of them have attained a proficiency as creditable to their own industry, as it is to the attention which has been paid to them by their Master, Mr. J. H. Short.

On the 1st instant, a School was opened at Annamaboe: 33 Scholars were admitted, and many more have since sought to participate in the same benefit; but as it is evident that too great a number of Natives, who do not understand English, would rather retard than promote the instruction of that school, the number is for the present limited until Monitors are instructed. This evinces the strongest proof of the anxious wishes of the Natives for the instruction of their children in the English Language and Christian Religion.

The School at Accra is in a prosperous state, under the care of Mr. Cotton: at the end of the past year, there were at this school 44 Boys, but now there are 52; and several of them are far advanced in grammar, arithmetic, and writing.

In order to enable our friends to judge at future periods of the advancement and prosperity of the Schools on the Gold Coast, we beg to subjoin a return of their present state:—

Cape Coast School — J. H. Short, Master; B. Brown, Teacher; number in school, 75.

Accra School — T. Cotton, Master; J. Sackey, Teacher; number in school, 52.

Annamaboe School — J. Anderson, Teacher; J. Wilson, Assistant Teacher; number in school, 33. Of these there are two sons of the King: the greater number are the sons of the Caboceers, and other principal men of the country.

Dix Cove School—J. De Graft, Teacher; W. Tawson, Assistant. No return of the school has yet been received.

His Excellency on his arrival ordered Divine Service to be performed every Sunday, in the Halls of Cape Coast and Accra, by the Schoolmasters. The Boys read the responses after the person officiating, with clear voices and a distinct pronunciation.

Prospects on this Coast.

From the communication of the intelligent individual, quoted under the head of Sierra Leone, we extract some remarks on this coast, which hold out much encouragement to expect, under its new

administration, a progressive melioration.

The establishment of a Colonial Government, with the consequent extension of the benefits of British Laws and the regular administration of justice, to the Fantee and Adanessee People on the Gold Coast, is an event much to be desired by every benevolent friend of Africa. It would completely prevent any Slaves from being carried off the coast from Cape Lahoo to the Rio Volta. The security and protection afforded to persons and property, the comparative salubrity of the climate, the openness of the country, and a soil peculiarly adapted to the cultivation of various articles of tropical produce of extensive consumption in the European Markets, together with the low price of labour, would, I conceive, encourage Settlers from home with other than merely commercial views. Their success would encourage the Natives to the employing of their numerous Domestic Slaves in similar objects, which is what is chiefly wanted to lead to the rapid civilization and improvement of the African People.

To accelerate this improvement, however, not only the fostering hand of Government, but the exertion of those enlightened friends of Africa who have, for so many years, with unremitting assiduity, laboured for her benefit, is absolutely necessary. It is necessary that those, who wish well to her interests, should take every opportunity of directing the attention of his Majesty's Ministers to the best means of extending British Influence and protection to those parts of the coast where the Slave Trade has been discontinued—to press upon them the expediency of affording every possible facility to those, whom the pursuits of business may induce to establish settlements with the views of cultivation—and most essentially to impress on their minds, the great importance of immediately directing the benevolent exertions of the National School and Missionary Societies, to those parts where they would meet with a welcome reception. Along the whole coast, from the Kroo Country as far as Appollonia, the inhabitants are all anxious to cultivate a close and increased connection with the English, and the Chief Men desirous that their Sons should be taught to read and write, or, as they express it, "to know book all the same as White Man." In corroboration, and as an evidence of the existence of this spirit, I have only to acquaint you that the Caboceers of Accra and of Cape Lahoo sent their Sons with me to this place [Sierra-Leone] to be educated; and had I been aware that the object would have been so liberally met by the Government here, I could have brought two or three of the Chiefs' Sons from every town on the coast where I am known. I shall, probably, early in September, bring up ten or twelve more, to be placed at School here for two or three years. By so doing, good, I know, will be produced, which may eventually lead to consequences important and beneficial.

It certainly would be no discredit to the Colony of Sierra Leone, which has already deserved well of our country, to be in after-times considered as the Sacred Fountain, originating and supplying those streams of knowledge and civilization, which the enlightened philanthrophist confidently anticipates shall in time overspread this great, though hitherto much neglected, country.

That the produce of the countries lying between the River Sierra Leone and Whydah (the countries farther to the southward not having come under my own observation, I do not presume to give an opinion respecting them) would, in the space of a few years, by proper encouragement, lay the foundation of an extensive legitimate commerce, fully equivalent to the Slave Trade, I think admits not a doubt.

On the establishment of a New Government at Cape Coast, a more active commercial intercourse between the Colony of Sierra Leone and that Settlement, it is probable, will be carried on: and it ought to be an object with both Governments, to encourage the Chiefs along the whole coast to visit both Establishments, and to send their children and people to them to learn mercantile trades, &c., as well as to "know book." I can assure you, that they only want such opportunities, and a recommendation of them by those in whom they have confidence, to embrace them with alacrity. But the chief intercourse that the Natives have had with White Men has been with the traders, who come to Africa direct from England, run down the coast, purchase what the Natives bring to them, and return home, in most

cases, after they have seen the coast but three or four times; consequently they have little opportunity, and perhaps less inclination, to point out any thing to the Natives which might tend to enlighten or to improve them.

The countries from the Kroo Country to Bereby merit the particular attention of Government; as the inhabitants are a fine and industrious race of people, most of them speaking English, and desirous that Englishmen should settle among them. The landing for boats is good at Grand Sesters, Garraway, and Cape Palmas: at this latter place, there is an excellent harbour and good anchorage. The establishment of a British Colony at Cape Palmas would be a great point gained toward the general object. The country is rich, and not unhealthy; and produces pepper, gums, ivory, fine timber, and a supply of rice sufficient to direct the views of the West-India Interest hither, instead of to our rivals on the other side of the Atlantic. The river Cavally has a long course from the interior, and affords the means of extensive inland navigation. Bereby is important on account of the large quantity of ivory brought from the interior: there is also excellent anchorage close in shore, and good and protected landing for boats in the roughest weather. From St. Andrews to Appollonia the country is rich in the productions of the soil; but it might be rendered ten times more so, by cultivating a more intimate and friendly connection with the inhabitants. The Cape Lahoo, Grand Bassam, and Assinee Rivers, facilitate the communication of the traders with remote countries in the interior, even to those on the banks of the Niger, from whence they bring large quantities of gold and ivory; and if encouraged, many other productions of the interior would find their way to the coast. This part of the coast is particularly worthy of attention, from its being the entrepôt of the whole of those countries which constituted the western provinces of the Ashantee Empire, but which, by the defeat of the King of Ashantee by the Bontoohoos last year, are now become independent of that Government.

Character of Duke Ephraim and of the Natives of Calabar.

From the Sierra Leone Gazette of Sept. 29th, we extract the following passage:—

It was with much pain that the Commander and Officers of the Snapper observed, when up the river Calabar, the very frequent and almost constant practice of human sacrifices that take place at religious ceremonies, particularly funerals: several took place when the Snapper was moored off the town. The remonstrances which were used were considered as ridiculous; a man conceiving that he should be haunted by the spirit of his deceased relation, were he not to send Slaves to accompany him to the other world.

The officers were treated with the utmost respect by the Natives and all the neighbouring Chiefs. Duke Ephraim also went on board the brig in great state. This great personage went in an immense canoe, with a train of above fifty men, colours flying, and great noise of drums and other native instruments.

Setting aside the Slave Trade and the diabolical practice above spoken of, the people of Calabar seem to surpass all the other African Nations of the coast in every branch of civilization; and domestic comfort is much better understood and practised by them. Every man of consequence can write English, and speak it fluently; for notwithstanding they are as often visited by Spaniards, Portuguese, and Frenchmen, as by our own countrymen, no person of any other nation is invited to the Duke's dinner parties, or received into their houses with any degree of kindness and hospitality. The Duke's property is supposed to amount to 50,000*l.* sterling; and, consequently, his power is almost unbounded in such a country. Every house is fitted up with European furniture; for their great resources in slaves and the palm-oil trade enable them to command every necessary commodity. The houses are a good deal in the Moorish style, consisting of large courts, with apartments round them. The seraglio is in imitation of the same nation: every apartment is fancifully and very skilfully painted by the women. At the Duke's dinner parties, French wines, cordials, and other good things, abound; and he then only dresses in the English costume, wearing a red coat and silk stockings.

India within the Ganges.

CALCUTTA.

Progress of Knowledge among the Natives.

SIR EDWARD HYDE EAST, who has for several years presided as Chief Justice in the Supreme Court at Calcutta, being about to return to Europe, the most respectable Hindoo and Mahomedan Gentlemen of Calcutta presented to him an Address, on the 15th of January, the greater part of which we copy, not only for the sake of the testimony which it bears to the enlightened labours and zeal of Sir Edward, but chiefly for the sake of the testimony which it affords to the Progress of Knowledge among the Native Population.

We, the Native Gentlemen of the Town of Calcutta, having heard, with unfeigned regret, of your intention, at so early a period, to quit the exalted station, in which for the last eight years you have presided over the Administration of Justice in the United Company's Eastern Territories, have requested permission, thus publickly to present ourselves before your Lordship, to express the strong sense of thankfulness, admiration, and gratitude, with which your Lordship's execution of the arduous duties of the first Judicial Officer in India has deeply and lastingly impressed us.

We are fully aware of the difficulties with which your Lordship has had to contend; not only in administering the Law to people of different countries, languages, and habits; but in the interpretation of the various and extensive Codes of Hindoo and Mussulman Legislators; to which your Lordship's penetrating mind could never have been directed till you took your seat on the Judicial Bench: and we acknowledge our surprise, that this accumulation of obstacles has never been found to impede your Lordship's progress, but that, in the most intricate cases, those immediately concerned in the result, as well as the spectators of the Proceedings of the Court, have quitted your Lordship's presence, in the full conviction, that, after the mildest and most patient investigation of facts and law, and the most fearless performance of duty and justice, the causes had been thoroughly considered, rightly understood, and equitably decided.

We are also desirous to express to your Lordship the great benefits, that we consider ourselves and our fellow countrymen to have derived from the humane and persevering exertions of your Lordship, to promote the Education of the rising generation of the Natives of India. The Hindoo College had its origin in the benevelence of your Lordship's mind: in that prospective Establishment were generated the first illuminating rays, which the kind and fostering aid of European Wisdom has already shed over the dark horizon of her Eastern Empire, which are now bursting into light through the various Institutions for Native Education, and promise, at no distant period, to shine forth in the full effulgence of learning, virtue, and happiness.

Having requested permission of Sir Edward, in the close of the Address, to erect his statue in the Supreme Court, he thus refers to the request in his Reply—

I receive it as a public declaration, on your part, that you are anxiously alive to all the benefits and blessings of a liberal Education, and of improvement in morals and in science; and that though you may be naturally and commendably attached to the general customs and approved opinions of your Nation, yet that you have an honest heart to desire and soundness and clearness of intellect to appreciate, the inestimable value of an improved Education derived from whatever source it may be, and firmness of mind to adopt and profit by it: In this pursuit, I most willingly recognize the merit, which you are pleased to allow me, of having been a zealous friend and co-operator with you in this noble work that you have so liberally and generously engaged in. I rejoice, with all my heart, in the happy progress which you have already made, and in the still happier anticipation of the future.

BAPTIST MISSIONARY SOCIETY.

We have repeatedly mentioned Mr. Ward's Farewell Letters; and gladly avail ourselves of the testimony of a witness so entirely competent, to make our Readers better acquainted with the state and character of the immense mass of their benighted fellow-subjects in India. At present, we shall extract his

View of the Philosophical System of the Hindoos.

In this Letter, I propose attempting an abstract of the Philosophical Doctrines most popular among the Hindoos, and a very rapid sketch of the moral state of those who have lived and died under the full influence of these theories.

Three, of the six Schools of Philosophy once famous in India, were atheistical. The doctrines of these Atheists were established, for a considerable period, in India; and they are still taught in the systems which prevail throughout China, Japan, the Burman Empire, Siam, Ceylon, &c.—three hundred millions of the human race, to this hour, under a system of avowed Atheism!

No person has been found wicked enough to maintain that Atheism is as good as Christianity; and, therefore, we have here no opponents: but a view of the speculations of the Hindoo Theists will unfold a system little better, I presume, than Atheism.

These philosophers, of whom Vedvas, the compiler of the Veda, was one of the most distinguished, taught that every thing which we can see or form any conception of, is to be referred to one or the other of these two principles: it is either Spirit or Matter, since, besides these, nothing else exists—that all spirit is God—that God exists without attributes, in a state of eternal repose, intangible, unconnected with any of the forms of matter. A state of profound sleep, in which the individual has no mental exercise whatever, and the state of the unruffled ocean, are alluded to by this philosopher as emblems of the state and blessedness of spirit. Speculations like these, making known a being without attributes, and having no connection with creatures, are surely nothing better than pure Atheism: nor is the practical system founded on these theories an atom better than the theory.

These philosophers further teach, that the spirit in man is individuated deity—that, in this connection with matter, spirit is degraded and imprisoned—that the great and only business of man on earth is to seek emancipation, and return to the blessed source from which he (that is, spirit, for I, thou, and he, are referable only to spirit) has been severed.

The mode of obtaining emancipation, is by the practice of the ceremonies denominated Jogue, all which ceremonies are connected with bodily austerities, having for their object the annihilation of all conscious connection with the body and with material things. Deliverance from the influence of the body and all material things will leave spirit, even while in the body, in a state of divine tranquillity, resembling that of God; for the passions, alone, are the sources of pain: and will fit the individuated spirit for re-union to God; for the passions are the sources of life and death, and confine the individuated spirit to a continued course of transmigration, and rivet its union to matter.

And now comes a long list of these Jogees, exhibited to us as practising these austerities, which are intended to extinguish all attachments, all desires, all cherished union between the spirit and the body, and between the spirit and the material existences with which it is surrounded. We see these Jogees retiring to forests, renouncing all communion with other beings, living in solitude and silence, inflicting on the body the most shocking austerities, and increasing them as the body is able to bear them, till the poor wretch sinks under the experiment. No doubt, myriads have thus perished.

I have asked Brahmins, at different times, whether any such Jogees now exist. They have acknowledged, that they never saw any; but, at the same time, have avowed their belief, that such might be found in the forests.

I have heard of one Jogee who is said to have been found, some years ago, in almost an inanimate state, by a rich Hindoo, in the Sunderbunds. This Hindoo brought the Jogee to Calcutta, and kept him in his own house for some time. He performed no religious ceremonies: he never asked for food or any thing else—had no choice or preference of any thing—was indifferent to every outward object: all that could be said of

his union to material things was, that he breathed the same air with others. Some licentious young men attempted, in various ways, to awaken his passions; but in vain. The rich Hindoo became at length tired of his guest; and, as he was going a journey to Benares, he resolved to take the Jogee with him, and leave him there. On the way, he remained in the same state of absorption; till, one evening, when the boat was brought to for the night, he was observed to be walking by the side of the Ganges, when he met a Jogee like himself: they smiled at each other, and immediately both became invisible.*

The speculations which I have alluded to form the belief of all the Hindoos; and there are still a number of Mendicants in India who imitate the Jogees. The people, at large, do not become Jogees, because these austerities are incompatible with the existence of human society; but they make constant allusions to this doctrine of spirit, to the subjugation of the passions—and to transmigration, as inevitably attaching to men, till perfect abstraction and absorption are obtained.

Among the religious mendicants, the mimicry of Jogeeism manifests itself in a variety of shapes. Here comes a man having a tiger's skin thrown over his shoulders: in the dress of a forest-resident, he is aware that he has access to the heart of a Hindoo; and that, by this means, he can open the hand of charity. Another mendicant, from the same motives, professes to have made a vow of perpetual silence: the villagers crowd around him, and present to him milk, sweetmeats, rice, &c: with such a proximity to the Jogee he is sure not to starve, although he dare ask for nothing. I have seen several individuals of the order of Oorduvahoos, having the right arm, stiff and withered, raised above the head, and unable to lower it: such a devotee, with his long hair, clotted with mud, tied round his head like a turban, with his emaciated and vacant face, rendered still more dismal by being besmeared with ashes, and with his body nearly naked, exhibits one of the most pitiable sights on earth. The Asiatic Researches contain an account and an engraving of an ascetic† who constantly lay on a bed of spikes. I once saw at Calcutta two Hindoos, each of whom had surrounded himself with three large wood fires, so near to his body as almost to scorch him, while the vertical sun beat upon his bare head: each day was passed in the practice of these austerities; and it was said, that these men remained up to the neck in the Ganges during a considerable part of the night: they thus exposed themselves to the greatest degree of heat and cold which they could endure, to dry up all the juices of the body, and to annihilate all sensible connection between spirit and matter, that they might be prepared for absorption into the ocean of spirit. Some modern Jogees go without clothes, to hold up the idea that they are destitute of passions. And the names by which two large bodies of mendicants are distinguished, are intended to convey the same impression, viz. *Voiragee*, from *voi*, destitute of, and *raag*, passion; *Sunyasee*, from *soonyu*, destitute of, and *asu*, desire.

And these are the highest discoveries, and these the proudest fruits, of a Philosophy produced by the greatest unassisted minds that were ever produced! All these combinations of intellect, all these colleges, founded by the greatest masters whom the world has ever seen, all these writings and incredible labours, terminate in this momentous discovery — "There is nothing but Spirit‡ and Matter in the universe"—in the production of this disciple, dumb, naked, besmeared with ashes, his arm held erect till it has become stiff and withered, surrounding himself with four fires or lying on a bed of spikes, endeavouring, by all this process, to extinguish his intellectual powers, that he may be fitted to return to a Being whose blessedness consists in an eternal destitution of all qualities.

Such are the effects of this philosophy on those who have followed it up to the very death. And it is observable, that it operates on all the millions who

* Absconded, of course: but the expression in the text is equivocal.—EDITORS.

† An Engraving of this ascetic, with an account of him, will be found at pp. 280-282 of our Volume for 1819. Other engravings and accounts of mendicants are given in the Volumes for 1816 and 1818. Several other engravings of this description are now in preparation, from drawings by Native Artists.—EDITORS.

‡ A celebrated Hindoo Writer has acknowledged, that all which their philosophers had ever written on the Divine Nature, amounted to nothing better, than the conjectures of a number of blind men, respecting the form of the elephant; which they endeavoured to ascertain by feeling the body trunk, ears, limbs, and tail of one which had been brought into their village. Acts xvii. 27.

believe the theory, but cannot practise it, so as to produce entire despair of happiness beyond the present life. A Brahmin once observed to me, that it was impossible, so long as a man retained a belly, for him to obtain absorption.

And is not this, to all practical purposes, a System of Atheism? This God of the Hindoo Philosophers is not an object of worship: he has nothing to do with creatures, nor they with him. Therefore it is, that among the Hindoos (100,000,000) there is not one temple to be found consecrated to the One God. Nor do any Hindoos die with the hope even of temporary happiness, except those who drown or burn themselves alive. Here is a system, which, dethroning Jehovah, or, in other words, placing deity in a state of eternal solitude, elevates man to the godhead, while it dooms to infamy every passion of the mind and every action of the body. Was it worth while, that so many sages should have flourished, that so many books should have been written, and so many colleges have been erected, to end in results like these?

How grateful should we be for the Gospel! Who does not recognize it, especially when contrasted with human systems, as *the* GLORIOUS GOSPEL *of the Blessed God?*

SCHOOL-BOOK SOCIETY.

Patronage and Support of Government.

THE funds of the Society being found inadequate to the extent of its objects, application was made, last year, by the President, Vice-Presidents, and Committee, to the Government, to relieve it from a debt which had been incurred, and to grant a monthly allowance of 500 Sicca Rupees; which, it was hoped, would, in addition to what might be raised by the voluntary donations of individuals, enable the Society to prosecute its work with a vigour and efficiency in some measure proportionate to the large demands. This Petition was most favourably received by His Excellency the Governor-General in Council; who not only readily complied with its prayer, but was also *pleased to* accompany the grant with the following highly gratifying expressions of approbation of the object and constitution of the Society:—

It is impossible for a Government, which has the welfare of its subjects at heart, to behold, without cordial gratification and applause, the exertions of so respectable a body of Individuals applied to the honourable object of meliorating the condition of their fellow-creatures, by the dissemination of knowledge and moral improvement. These feelings, too, are on the present occasion entirely unalloyed by any objections, as to the instruments and means by which the benevolent purposes of the School-Book Society are prosecuted. It appears that Europeans, Mussulmans, and Hindoos are combined in the noble cause of diffusing light and information throughout this land of ignorance; and the principles on which its plans are conducted are as unequivocally declared, as they are wisely and unexceptionably framed. Influenced by these considerations, His Excellency in Council is of opinion that the Society, of which you are the Representatives, has peculiar claims on the liberality of Government. The pursuits in which you are engaged tend to fulfil an object of national solicitude; and, by extricating the Society from its pecuniary difficulties, the Government, to a certain degree, accomplishes its own views and wishes for the happiness of the people subjected to its rule.

Corruption of the Native Press.

From the Appendix to a late Report of the Society, we extract a passage, which presents a fearful picture of the pernicious use made of some of those Presses which are under the controul of Natives. Lists are given of the Indigenous Works recently issued by the Native Presses, on which it is remarked by the intelligent writer, Mr. E. S. Montagu—

Some judgment may be formed from these Lists of the bent of the Native Mind, and the subjects that are exercising the inquiry of Hindoos, on points wherein the disputants have endeavoured, on both sides, through the medium of the English (as well as Country languages), to interest their British and

other fellow-subjects generally in the controversy.

The works in Arabic and Persian are chiefly of a legal and polemic description, founded on the peculiar tenets of Islam, with two or three on grammar. There are no works in Hindoostanee—in Sanscrit, but a few polemic pamphlets—and the chief portion of the publications hitherto issued are in Bengalee. In aid of useful knowledge a very cursory view will shew, that, exclusive of the polemic pamphlets, very little appears to be doing, or can be yet expected; while the greater part, as might be anticipated, are principally connected with the prevalent system of Idolatry; and not a few (numbered 14 to 22) are distinguished only by their flagrant violation of common decency; and are too gross to admit of their contents being disclosed before the public eye. The avidity with which these indecent publications are sought for, and the general currency obtained for them, especially at the principal Hindoo Holidays, is deeply to be lamented, as manifesting aloud the degraded state of those minds which will take such pleasure therein. Most of the two latter description of works are extracted from the Pooranas (which are far below the Veds and Durshuns, or PHILOSOPHISTICAL portion of Hindoo Writings); and by some Pundits these last works are declared by themselves so gross, as to be unfit to be tolerated by any respectable Hindoos.

Testimony of Natives to the Value of the Society.

Such a prostitution of the Press as we have just stated, must strongly commend an Institution like that of the School-Book Society, not only to every Christian, but to every respectable Heathen. And it has, in fact, had that effect. One Pundit, on being asked to explain the nature of the Works alluded to declined; adding that he would not have a copy in his house.

Attention having been thus called to the subject, a number of Natives, among whom was the Pundit just spoken of, agreed to reprobate these books, in a public manner, and to express their approbation of the Society's Publications. This document was circulated in Bengalee, and was signed by thirty-nine Natives, of whom eighteen were Brahmins. The following is a translation:—

TO GOD BE VICTORY.

A short time since, the Inhabitants of Bengal, engaged in business, were ignorant of the orthography of their own language, of the meaning of its words, and of the history &c. of foreign countries. This defect may be attributed to the difficulty of writing and understanding Bengalee thoroughly, without an acquaintance with Sanscrit—to the very limited number of qualified teachers, under whose care Children from their infancy might learn to read and write correctly—and to there being no works written in Bengalee, which treated at all on geographical subjects. Consequently, the inhabitants of this country, being unacquainted with reading, writing and geography, and acquiring only a smattering of such knowledge as would assist them in getting money*, passed their lives in a state of complete (mental) darkness.

Besides this, till the introduction of printing into the country, no books on any subject which learned men had corrected, and by the study of which the common people might improve themselves, were ever circulated. And after this art was introduced by Europeans, and they had begun to publish a variety of useful books, the Natives, as soon as they acquired it, only injured the minds of the rising generation, and initiated them into the most vicious practices, by publishing obscene books.

But, at length, through the benevolence of many English and Native Gentlemen interested in promoting the welfare of mankind, an Institution, denominated the School-Book Society (intended to communicate valuable knowledge to the indigent Youth of Bengal), which may be compared to a compact and glorious luminary, has arisen—and, by correct and instructive books, as by so many glorious rays, is gradually destroying the darkness of ignorance and introducing the light of knowledge. The undersigned inhabitants of Bengal therefore beg leave to reiterate their grateful acknowledgments to the School-Book Society, and to pray that they would still continue to afford them the means of instruction.

* Referring to their learning the rudiments of *Arithmetic*, to the exclusion of the other branches of education mentioned.

BURDWAN.

CHURCH MISSIONARY SOCIETY.

THE Examination of the Schools at Burdwan, in March of last year, was mentioned at p. 68 of the Survey in the present Volume. From the Appendix to the Fourth Report of the Calcutta Corresponding Committee, we extract two Lists of the Questions which were put to the Boys. When it is considered that the Boys were not aware of the Questions which would be asked, and that the great majority of those to whom they were addressed answered them correctly, it will be manifest, as the Examiners remark, that a habit of attention and a range of knowledge had been acquired which indicate very judicious training.

Geographical Examination of Bengalee Scholars.

It must be remembered that the Answers to these Questions entirely overthrow the absurd notions of the Hindoo Books; and, while they enlarge, therefore, the minds of the Scholars, cannot fail to weaken the hold which those writings have had upon the Native Mind.

What form has the Earth? Is it true (as the Pooranas say) that the earth is three-cornered, and like a looking-glass; or what proof is there to the contrary in other writings?—Is there any proof that the form of the Earth is like a globe? It is proved by sailing round the world. —Give another proof. It is seen by the approach of a ship. How can you prove it by that?—Can there be still found any other proof? By an eclipse.—What is the circumference of the earth on the equator?—What is its diameter?—Is the motion of the Earth of one kind or not?—What difference is there between the two motions of the Earth?—Do the Earth and the Planets move round the Sun, or does it move round them?—How is the annual motion of the Earth? —How fast does she move?—Give an example of her double motion?—What are produced by her twofold motion?—What keeps the Earth in her right position?—How much is the Earth smaller than the Sun?—How happens it that the Sun appears smaller?—What is meant by Latitude?—What is meant by Longitude?—Why is not the Longitude every where alike?—In what direction does the Earth move?—How many degrees is London west from Calcutta?—When it is noon day in Bengal, what time is it in England?—By what is the variation of heat and cold occasioned?—Of what does the Earth consist?—How is the land divided, and what are those divisions called?—How are the different divisions of water distinguished?—What is meant by a Continent?—What is a Peninsula?—What is a Cape?—What is meant by an Ocean?—Enumerate the principal Seas and Oceans.—What is the population of the Earth?—Into how many parts is the World divided?—How many inhabitants are there in Asia?—And how many in the other three parts?—How are the Clouds produced?—Which is the longest River in Hindoostan?—Where is its source?—In what direction is its course, and what is the length of it?—Are there other Rivers which flow into the Ganges? —Are there any larger Rivers in the world than the Ganges?—Is there any other considerable one in Hindoostan?

Scriptural Examination of English Scholars.

These Questions are grounded on the Gospel of St. Matthew: they were addressed to the Boys of the First Class in the English School, and were very satisfactorily answered.

What does the term Gospel signify? —Why is it called Gospel?—What is the name of the person who wrote this Gospel?—Whose life and actions are recorded in it?—Where was Jesus Christ born?—What does the term Jesus signify?—Who came from the East to worship the Young Child?—How did the Wise Men know of the birth of Christ; and how were they directed to Bethlehem?—How was Herod affected when he heard the message of the Wise Men?—What did Herod do when he saw that he was mocked of the Wise Men?—Who directed Joseph to go into Egypt with the Young Child and his Mother?—After their return from Egypt, to what place did they go?—Who went before the Lord to prepare his way?—What did John say to the people?—What happened after Jesus was baptized by John?—Whither did

lt lead Jesus; and for what pur-
After this was over, what began
say and to do?—What descrip-
ersons does our Lord say shall
d?—Who shall be called the
n of God?—To whom belongeth
dom of Heaven?—What direc-
our Lord given us concerning
—Where ought we to lay up
s?—What description of persons
e who worship God in vain?—
d speaks of spiritual defilement:
oes he say on that subject?—
nust they do who will follow
—What took place when our
ok Peter, and James, and John
Mount?—What said Peter on
casion?—Whom does our Lord
that he came to save?—Mention
the miracles of Christ.—Who
d Jesus into the hands of the
—How many pieces of silver did
scariot receive from the High
?—Could not Jesus have pre-
His being taken by the people?—
ould then have been the condition
en hereafter?—After Jesus was
own from the Cross, where was
?—How many days did He re-
ere?—To whom did Jesus first
fter His Resurrection, and what
say to them?—When the Chief
heard of the Resurrection of
what measures did they take?—
was the last command that Jesus
His Disciples before His Ascen-
With what comfortable promise
us our Lord take leave of His
s?

KOWABEE.

URCH MISSIONARY SOCIETY.

Fisher's Visit to the Saadhs.

atline of this Visit was given
'3 of the last Survey. From
urth Report of the Calcutta
ponding Committee, we ex-
he following Letter of Mr.
, dated March the 14th of
ar, in which many interest-
cumstances are related:—

I wrote last, I have been to
ee to look into the state of David's

abee lies about 40 miles on the
de of Delhi, a little to the west of
d to Kurnaul; and is central for
er, villages where the Saadhs re-
side. Anund, you know, itinerates among them. I took my two sons, Andrew and Samuel, with me, with Kirkhan and Bahadur. The first part of our travel was practicable in a buggy, the latter only on horseback, at least by the road; as all the country, for an immense extent, was in rich cultivation, and the communication between the villages often across the fields of barley and gram, and by mere foot-paths.

Early in the morning after our arrival our tent was surrounded by the villagers, who had heard from Anund of my intended visit, and of the plan in contemplation to build a School House, in order that their children might be able conveniently and carefully to receive his instructions. They hailed me with every demonstration of thankfulness and joy; and I had much and very interesting conversation with several of the people, both Saadhs and Jhats, respecting the benefits to be derived from education; and especially from studying the only true and pure Word of God, the Christian Scriptures. They expressed their readiness to read them, and their admiration of all that they had heard Anund read and explain.

We adjourned, after breakfast, to the piece of ground, which has been very kindly given to us for the purpose, by Mr. Metcalfe (25 biggahs), and which is delightfully situated on the east bank of the New Canal. The Zemindar of Heracolly added to our grant of land a piece of waste adjoining ground; and a little hill, commanding the slope marked out by Mr. Metcalfe, and the site of an old village.

I endeavoured to explain, with as much fluency as we could all conjointly, the motives which had influenced my visit. I reminded them of the desolate and barren state of their country, before the British Government had restored to them their long lost Canal. They all exclaimed, "It was nothing but jungle, and the husbandman's labour was comparatively vain." I pointed out the luxuriant change: a sea of verdant crops of wheat and barley and gram, as far as the eye could reach; and that next year, probably, the extent of cultivated land would be trebled. "Now observe" said I, "the little School which we are going to build here, is the canal of refreshing waters. Your understandings and your hearts have been a waste jungle too long. Bad tempers and passions, and

evil habits and sins, have been the wild beasts and the poisonous serpents dwelling therein: but now, the deserts shall be made to blossom as the rose; and these children of yours shall be, with God's blessing, the fruitful fields of corn, to gladden your aged breasts and reward your hopes. The crowd that gathered near me repeated my words to one another, with liveliest expressions of feeling. With all their wonted animation of Eastern manners, they kissed my feet. They declared that it was the goodness and mercy of God, that brought me there; while those, who could not get near, actually crept under the legs of the others, reaching out their hands to touch my feet. I was exceedingly affected, and I think exceedingly humbled, by the demonstrations of their feeling toward a fellow-worm. My sensations were indescribable—painful to excess, and yet delightful—humbling, and yet exalting. I felt as if God was present with us, notwithstanding our unworthiness; and that this preparation of heart to welcome me was His work. I was particularly struck with their simplicity of manners.

I marked out the place for the School, 50 ft. by 25; and, in addition, a small house for Anund and his family. The Zemindar said that he would build a similar one for himself and family, at the other end; and a few of the Saadhs will follow his example—conforming to a plan laid down by me for the gradual increase of the village, and which is left with Anund. The Saadhs, especially, will occupy the houses to be built; those who willingly send their children for religious, moral, and useful education: while the School will be open for any of the children of the neighbouring villages to learn to read, write, and cast accounts. I defray the expense of the building from a charitable fund in my hands, so that your Missionary Fund will not be touched.

They all appeared delighted at having Anund settled among them.

When I repaired to my tent, I sent for David and his scholars, eight in number. Their progress is not very satisfactory. Two young lads who occasionally attend, read the Lord's Prayer tolerably well: they are about 18 years old: and this afforded us profitable subject of conversation.

The eight boys (from 8 to 9 years old) knew only the Nagree letters and a little of their own Arithmetic, as is the case in all Native Schools. I find David very irregularly attended to: the School House, however, will, I hope, be finished in about six weeks, when I shall endeavour to repeat my visit and arrange a better plan, in order, if possible, to secure their attendance visiting them two or three times a year, rewarding diligence and improvement, &c. I hope we may have a better account to give. I have now had so much experience of the folly and unfruitfulness of indulging over-sanguine expectations, that I endeavour to keep under the feeling that is likely to be in exercise under such flattering and affecting pictures as Kowabee affords: but I cannot help thinking it not unreasonable to hope, that, with the blessing of God, the establishment of regular Christian Instruction among these simple Saadhs will be productive of abundant and beautiful fruit; and it should be remembered, that what is now undertaken is not merely with the consent, but in compliance with the wish of the people themselves, and with every aid on their part, as far as is in their power, to forward our plans.

Ramud and Kowaur, the two young men who read, are often attended in their visits to Anund by the villagers, and they all take pleasure in listening to the Word of God. I returned to Delhi, and from thence to Meerut, with a thankful heart.

AGRA.

CHURCH MISSIONARY SOCIETY.

Extracts from the Journal of Abdool Messeeh, on his return from Calcutta to Agra.

THE return of this faithful Native Missionary from Calcutta to Agra, was spoken of at pp. 64 and 74 of the last Survey. Some parts of his Journal will revive in our Readers those feelings, which were excited by his earlier communications.

Having left Calcutta at the beginning of November 1820, he writes, on the 2d of December, at a Village on the Ganges—

I passed a Chemist's shop, where ten or twelve Moguls were sitting and smoking. On seeing me, they called and said, "Sir, whence are you?" I

answered, "I am a Native of Delhi." They said, "Speak truth! your appearance and speech are not like a Hindoostanee." I said, "That arises from my having associated much with the People of the West." They asked me, "Are you of the People of the West?" I answered, "Ask not concerning my birth: my Father and Mother were of good extraction; but I have renounced my family, and forsaken Islam, and have now embraced Christianity." They became angry, and said, "Dishonourer of your House! why have you forsaken Islam, and become a Nazarite?" I said, "Sirs! I say the truth—that in the Pentateuch, and Psalms, and Books of the Prophets, I found no trace of your Prophet. He, without any authority, styles himself a Prophet, and has ruined a world of souls. All your Scriptures are contrary to God, and the Lord Jesus Christ: and he was so unwise, as knowingly, and with his eyes open, to cast himself into perdition." The speaker said, "God protect me from Satan! O thou, what word of the Prophet of Islam have you found contrary to the Word of God?" I said, "The following is a saying of your Prophet—'The world is a lie, and advantages arise from deceit.'" He was much disconcerted, and said, "My house is near." I went with him to his house, and staid with him: he treated me very kindly: for three hours, we conversed on Religion; and, were I to detail the whole, this book would not contain it. He at length observed, that, from what he had heard, a desire was created in his heart to forsake Islam; and if I had a copy of the Nagree Tract, in Persian, he begged I would give it him. I gave him a copy of the Nagree Tract and of the Psalms in Persian, and took my leave.

At the same place, on the following day, Abdool thus speaks of a visit to some Roman-Catholic Christians:—

I visited Padre Antonio's Christians. They inquired my name. I told them "Abdool Messeeh." On hearing my name, they immediately said, "Our Padre has often spoken of you as the enemy of Jesus and of the Virgin Mary; and that you forbid people to have images of Saints, or to worship the Virgin Mary; and that you have led astray many of the Agra Christians: and now are you come here, to lead away the Christians of this place?—you must not enter into our Church." I said to them, earnestly, "My Dear Brethren, if any one hears a bad report of another, he inquires if it be true or false, and why it is. I desire you, do not say any thing of your Padre; but sit down in some place apart from the Church, and hear my story; and let any fit person compare what I say with the Holy Gospel. If I speak according to the Gospel, obey it: if I speak contrary, do not obey it." They then said, "Don't try to deceive us: we are forbidden by our Padre:" and one said, "I know you once disputed with Padre Antonio, about ten years ago: we do not wish to incur the excommunication of our Padre for your sake." On this, two Christians of that persuasion passed by; and, hearing what I said, invited me to their house, and shewed me much kindness.

In working up the Ganges, Abdool arrived at a village named Jerret. He gives the following affecting account of an interview, at that place, with a Native of a hundred years of age:—

He had built a mosque and dug a pond in that village, and has three Sons, and Grandsons having children. He supposed me to be a Mussulman Guide, and approached me with great respect. I told him briefly my history, from beginning to end. He was much astonished; and his Children and many of the village gathered round me. I asked him if he could read: he answered, "No." I then said, "Oh! Sir, I grieve for your state. God has greatly lengthened your days; and has given you all kinds of earthly wealth in riches and in children; but, alas! you have not yet obtained the knowledge of the True God. It would perhaps have been better for you had I not met with you; and yet, if I tell you not the Truth, your blood would be upon my head." Having said thus much, I remained silent. He then said, "Pray, Sir, then tell me what I must do. I have done every thing that I have been told by Native Teachers. I have dug a well, and built a church, and given much in charity. All these external services I have performed; and now, from your discourse, I find that these things are all for making a name in the world." I answered, "I tell you, in God's Name, that now is your twelfth hour; and if you will be-

lieve in the Lord Jesus Christ, you shall, without the merit of your own works, beyond all doubt obtain Salvation." I then read and began to explain to him the Parable of the Labourers, who, in the evening, received wages alike: and I made known the divinity and glory of the Lord Jesus Christ. He turned to his Eldest Son, and said, "What shall I do?" He, hearing this, rose, and, going into the house, told the family: when the Younger Son, coming out, was very angry with the Father; and said, "Old Man! is thy sense gone! Dost thou think of forsaking thy Religion and becoming an Infidel and a Feringee, and ruin us all?" When he heard his Son's words he said to me, "I tell you truly, that I have heard what you have read, and now understand it: and now my heart desires to become a Christian; but the love of my Children does not allow me." I asked, "Will your Children save you also from Hell?" I shook the dust off my feet, and departed from them; and, coming to the boat, had family worship: four or five people came with me to the boat, and remained till after worship.

The next day the boat reached Ghazeepore. Abdool describes, on this occasion, the following method of attracting attention:—

I went to the house where I had formerly held a long conversation, and found not one of the people at the door of the house. I said to my servant, "Set down the chair." He set it down. A conjuror was shewing tricks, and many people were collected. I directed Suadut Messeeh to ask me questions aloud, and I would answer them; if perhaps, in this way, good might come to any soul. Suadut asked, "Aged Brother, why sit you here?" I answered, "I wish to shew these people the true way. I have pity on miserable ignorant souls, who know not the True God." Several questions, after this manner, I answered in easy language, such as common people speak; and a great crowd collected, and began to listen, and to say to one another in a scoffing way, "If you become Christians, the English will shew you much favour!"

At Benares, which Abdool reached the day before Christmas Day, he had a conversation with some Mahomedans, which he thus details:—

When I told them my history, they were at first very angry. I asked them if they believed in the Lord Jesus Christ. They said, "We believe in him." I then said, "Do you then deny the Pentateuch, and Gospel, and Psalms?" One of them, who could read a little, said, "We believe that these books are true and certain." "I said, "Well, why do you not read the books?" They said, "Our Spiritual Guide, whose disciples we are, forbids us to receive or read those books." I said, "You people are endowed, through God's goodness, with understanding. When you go into the market to buy bread, are you deterred from purchasing the best, because a shopkeeper, who wishes to sell you his own, speaks ill of that which you approve?" One of them said, "By no means." I then, taking occasion from this concession, said, "This is all I mean. I tell you truly, that God has given information, in the Law, and in the Psalms, and in the Gospel, that Jesus Christ is God over all blessed for ever, and all the Prophets bear witness to his Godhead and his Divine Glory; and you also acknowledge him to be a Prophet, and the authority of all the books of the Pentateuch, the Law, and the Gospel. Your leaders neither read themselves, nor let you read them; and do not give Jesus the honour due to him: so what answer will they give to God? The Lord Jesus Christ, who is Lord of all, and through faith in whom forgiveness is alone to be found—what sentence will he pass upon you!" One began to say, "What! is there no mention of our Prophet in the Law and in the Gospel?" I said to him, "It is on this account that I say to you, read or hear for yourselves, and judge for yourselves; or believe my words: I say truly, that no mention is made of him;" when several of them, becoming angry said, "What! do our Religious and Learned Men teach us lies?" I answered, "You say the truth yourselves—I need not repeat it." Another said, in anger, "What! are you people mad? This person owns himself, that he was a Mussulman, and has become a Christian—to hear the words of such an one is sin. Is he worthy to be attended to, or thought of? Go to your own homes." They all went away.

North-American States.

Societies of various descriptions, but all with the common object of promoting True Religion, both at home and abroad, have greatly multiplied, within the last few years, in the States of the American Union. We shall here collect from American Publications now before us, some brief notices of the different

Missionary Societies in the United States.

Each of the Five principal Denominations of Christians in the Union—the Congregationalists, the Presbyterians, the Baptists, the Methodists, and the Episcopalians—has now a Missionary Society in connection with it, which directs its attention to Foreign Objects. Under this term are included, not only the Heathen beyond the territory of the States, but the Indians within that territory. The Methodist and Episcopal Missionary Societies have also a Domestic Object, properly so called, in view; as they supply instruction, as opportunities offer, to the White Settlers of the back territory, where Christian Ordinances are not as yet regularly administered.

We shall notice these Societies in the order in which they were established.

The first in this order, is the *Board of Commissioners for Foreign Missions*; which is composed chiefly of Members of the Congregational or Independent Churches. This Society was formed in Boston, in June 1810; and was incorporated June 12, 1812. It has established Mission Families among the Cherokee and Choctaw Indians, at Bombay, in Ceylon, and in the Sandwich Islands, and has sent Missionaries to the Mediterranean. Its Receipts, to the close of the Twelfth Year, amounted to nearly 300,000 Dollars, and its Payments to nearly 250,000. The proceedings are detailed in the "Missionary Herald," published monthly at Boston, and which is principally occupied by the concerns of the Board, but contains notices of other Institutions: it is sold at one dollar and a half per annum; and a copy is presented to all who contribute or collect to the amount of twelve dollars annually for the Society.

The *Baptist Board of Foreign Missions* was appointed, in May 1814, at a Meeting, in Philadelphia, of Delegates from various parts of the Union. These Delegates organized an Institution, entitled the "General Missionary Convention of the Baptist Denomination in the United States of America, for Foreign Missions." The Constitution then adopted requires that a Triennial Convention should, thereafter, be held, consisting of Delegates, not exceeding two in number, from each of such Missionary Societies and other religious bodies of the Baptist Denomination in the States, as should regularly contribute to the general Missionary Fund, the sum of one hundred dollars, or upward, per annum. It also provides for the triennial appointment of Twenty-one Commissioners, who are styled the "Baptist Board of Foreign Missions for the United States," and whose duty it is, to manage the concerns of the Institution, during the recess of the Triennial Convention. The first Board of Commissioners met in Philadelphia, and commenced their operations, on the 24th of May 1814. The First Mission adopted by the Board was that at Rangoon, in the Burman Empire. In 1817 it began to send Missionaries to different Tribes of Indians: among the Cherokees, in particular, a considerable establishment is begun. An Institution has been formed in Washington, entitled the "Columbian College," for the preparation of Missionaries, under the direction of the Board. The state of the Funds is not given. The proceedings of the

Board were, for some time, conveyed to the Public by the "American Baptist Magazine," published every two months at Boston; but, latterly, a separate publication, entitled the "Luminary," issued at Philadelphia, is appropriated chiefly to its concerns.

The *United Foreign Missionary Society* is composed chiefly of persons who adhere to the Presbyterian Form of Church Government—whether Presbyterians properly so called, Members of the Reformed Dutch Church, or Members of the Associated Reformed Church; for these three bodies, which have each a separate establishment in the United States, are united in this Society. It was formed at New York, July 28, 1817; and has established Mission Families among the Osages of the Arkansaw and those of the Missouri, and has Missionaries among the Tuscarora and Seneca Indians. The Receipts, to the end of the Fifth Year, were about 38,000 Dollars, and the Payments about 31,000. The proceedings are detailed at large in the "American Missionary Register," published monthly at New York, which began in July 1820, on the plan on which our Work was conducted, till the present Geographical arrangement was adopted, for reasons stated at pp. 80 and 81 of the Volume for 1820: that plan is still continued: abstracts are given of the Reports of various Institutions, but the proceedings of the Society are stated in detail: it is printed in a superior style, and is sold at two-and-a-half dollars in advance, or three dollars at the close of the year. The plan of Collectors does not appear to have been yet adopted by the Board.

The *Methodist Missionary Society* was formed in 1819. The attention of the Methodists of the United States had been, till that time, very much engaged by the extending work in their own country. A great part of their labour had been, indeed, and still continues to be, of a Missionary Character; as they itinerate in extensive and newly-settled countries, where, but for these visits, the Ordinances of Religion would be almost forgotten. They have succesfully laboured, also, in another important field: the Black and Coloured Population of the States has claimed their particular care, and no less than 38,000 persons of this class were reported, at the last Returns, as Members of the Methodist Church. Of late, however, attention has been drawn toward the Heathen; and a Society, under the patronage of the General Conference, has been regularly constituted, and is entitled the "Missionary Society of the Methodist Episcopal Church;" the object of which is—"to enable the several Annual Conferences more effectually to extend their Missionary Labours throughout the United States, and elsewhere." The first care of the Society has been directed to the Indians, particularly the Wyandots and Choctaws. The state of the Funds is not reported. The proceedings are published in the "American Methodist Magazine."

The *Episcopal Missionary Society* was established at the Triennial General Convention of the Protestant Episcopal Church, held in Philadelphia, in May 1820; and its Constitution finally adopted at a Special General Convention, held in the same city, at the end of October and the beginning of November of last year. In 1815, the Church Missionary Society had opened a correspondence with several of the Bishops, and had suggested the formation of a Missionary Society, proposing to make a grant of 200*l.* in aid of such an Institution. Circumstances prevented the immediate accomplishment of the object, but it has now been happily effected; and thus all the most considerable bodies of Christians in the

Union have engaged themselves to this Sacred Cause. The Society is denominated the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." The presiding Bishop of the Church is its President; and the other Bishops, now eight in number, are Vice-Presidents. The Society itself meets triennially, at the time and place of the Session of the General Convention of the Episcopal Church, when a Sermon is preached, the Preacher being appointed by the House of Bishops. Its affairs are conducted by a Board of Directors, chosen at each Triennial Meeting. A Theological Seminary was opened at New-Haven, in September 1820, for the education of Candidates for Holy Orders; and it is one important object contemplated in the plan of this Seminary, to train Missionaries for service: it is, indeed, especially provided, by the following Regulation, that such as receive any considerable assistance in their education from charitable funds, shall, if required, perform certain Missionary Services:—

Every Student who shall be assisted in the pursuit of his Theological Education to the amount of 100 dollars per Year, shall, on his receiving Holy Orders, officiate, if required by the Trustees, as a Missionary, under the direction of the Board of Directors of the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States," for the term of from one to three years, according to the direction of the said Board; provided a suitable provision be made for his support, and the consent of his Diocesan be obtained.

It cannot fail, under the blessing of God, that, by this salutary Regulation, if acted on with vigour, many Missionaries will be ultimately trained, by this temporary service among their countrymen in the back settlements, for the discharge of the still more arduous office of Missionaries among the distant Heathen.

August, 1822.

Besides these Five Societies, which have respect to the Unchristianized World, various other Institutions exist in the United States under the appellation of Missionary Societies, which are connected with different bodies of Christians, and the chief object of which is the maintenance and extension of religion among the Whites of the back settlements. Many of these Societies are limited in their operation, and others take a wide range. We shall give an instance of one of the most effective, in the *Missionary Society of Connecticut*. It was formed in 1798; and employed, during its last or Twenty-third Year, 42 Missionaries, at a charge of somewhat more than 6500 dollars. These Missionaries performed Journeys of various length and continuance, from a few weeks to a considerable portion of the year. Some of them travelled, through thinly inhabited countries, 1400 or 1500 miles. One preached 298 times in 273 days. The amount of time spent by them all, within the year, was about 800 weeks, which averages nearly 20 weeks for each. Many of them have regular Ministerial Charges, and can devote but a few weeks to Missionary Labour. Their labours were directed to the States of Vermont, New York, Pennsylvania, Ohio, Virginia, Kentucky, Indiana, Illinois, and Missouri. Some judgment may be formed of the importance of these Domestic Missions from the following extract of the Twenty-third Report of the Society:—

The Missionaries preach, on an average, about five times a week, besides attending conferences, prayer meetings, church meetings, and the various occasions of religious worship and instruction to which they are called. They are also in the constant practice, as required by their instructions, of attending funerals, visiting the sick, and visiting families to impart religious instruction. They are required to pay particular attention to the rising generation; and, for this

purpose, they visit schools, and seek for convenient opportunities to catechise and instruct children and youth. In short, it is their duty, and we believe the Missionaries of this Society usually act under such an impression, to consider it their privilege to make known to their fellow-men the truths and blessings of the Great Salvation.

All the Missionaries speak of their kind reception wherever they go; and of the strong sentiments of gratitude expressed by the inhabitants to them, to the Society, and to the people of this State, for these labours of love. Some individuals are found, and, occasionally, some settlement, who do not give the Missionaries a welcome reception, but they are few. And it is generally found that *passing them by*, according to the Saviour's direction, produces a powerful, and often a very salutary effect. All the Missionaries have pressing applications from most of the places that they visit, for a greater portion of their labours than they can consistently afford. In their communications with the Society, they speak of the great want of additional Missionary Labour in all the places of their employment.

The greater part of the Christian Churches, in all our new Settlements, owe their origin to Missionary Labour. Many have been formed during the past year. Missionaries often take the pastoral charge of these Infant Churches, ministering to the congregation for a part of the time, while the residue is employed in the Missionary Service. In this way, the New Settlements have many more able and faithful Ministers resident among them than could otherwise have been expected. Thus the standard of salvation is erected, amid abounding error and darkness; and, through the divine blessing, will be long and steadily defended. The benighted pilgrim has a light on which he can fix his anxious eye, which will direct his soul in the way to God.

BOARD OF MISSIONS.

Twelfth Anniversary.

THIS Anniversary was held at Springfield, Massachusetts, on the 19th and 20th of September last.

In the afternoon of the 19th, the Rev. Dr. Morse preached from Ps. ii. 8.

On the Report of a Committee on the 20th, which had been appointed the preceding day, to consider what measures ought to be taken to testify the respect of the Board for the memory of the Rev. Dr. Worcester, the late Corresponding Secretary, an affectionate testimony to his memory was entered on the records; and it was resolved to erect a suitable monument in the Burying-ground of the Mission at Brainerd, where he died.

On the report of another Committee, it was resolved that the vacancy occasioned by the death of Dr. Worcester should be supplied, for the ensuing year, by the Treasurer.

The Thirteenth Anniversary was appointed to be held at New Haven, Connecticut, on Thursday after the Second Wednesday of September next. The Rev. Dr. Proudfit being, by previous appointment, the Preacher at the ensuing Anniversary, the Rev. Dr. Moore was chosen to preach in case of his failure.

TWELFTH REPORT OF THE BOARD.

We shall here give an abstract of the Home Proceedings detailed in this Report. Such of the Foreign Transactions as have not already appeared will be reserved, unless we should be able to find room for some of them in the remaining Numbers of this Year, for the next Survey.

Receipts of the Twelfth Year.

The Receipts of the Year may be stated, in round numbers, at 64,000 dollars—being 48,000 in money, and 16,000 in various articles of clothing and furniture, chiefly for the Indian Missions on the American Continent. Of these articles there were 245 boxes and packages, sent from different quarters

Expenditure of the Twelfth Year.

The Payments have been as follows:—

		Dollars
Palestine Mission		824
Bombay Mission		7809
Ceylon Mission		11479
Sandwich Islands' Mission		669
Cherokee Mission:		
At Brainerd	8162	
On the Arkansaw	6807	
		14969
Choctaw Mission		3299
Foreign Mission School		3135
Sundries		4587
Total...Dollars		46,771

Remarks on the State of the Funds.

The amount of the Payments of the Year is more than 10,000 Dollars less than the estimate, as laid before the public in the Report of last year. This reduction of contemplated expenditures was made from necessity; as the receipts during the former part of the year were very small, compared with the drafts upon the Treasury; and the operations of the Board suffered great embarrassment, and were threatened with still severer calamities. The Missions among the Indians, and especially that in the Choctaw Nation, suffered most.

It is with lively satisfaction, that the Committee have it in their power to acknowledge the relief which the Treasury experienced during the latter part of the year. In doing this, they would humbly ascribe all the favour to the Lord of Missions. The means, which he condescended to bless, were frank and repeated disclosures of the necessities of the several Missions; aided by appeals from the Missionaries themselves, in behalf of the perishing Heathens around them. The spirit, which was excited in many different places, seems to warrant the firm persuasion, that the Christian Public of this country will not suffer the Missionary Cause to languish. Many individuals, who have regularly patronized this Cause, are beginning greatly to enlarge their benefactions: the importance of the object is continually increasing in their eyes: they are willing to labour hard and to practice rigorous economy, that they may be able to give considerable sums for the diffusion of the Gospel. If the same disposition should be extended to the Members of our Churches generally, most abundant resources would be furnished for sending Heralds of Salvation into every Heathen Country; while the flourishing state of religion would indicate, that the only sure way of obtaining happiness, is by labouring to communicate it to others.

Benefit of Supplies of Clothing, &c.

The Committee have had repeated occasion, in preceding Reports, to acknowledge the fruits of Female Benevolence. These fruits have recently been exhibited, to a very pleasing extent, in the provision which has been made, and is making, to furnish articles of clothing, furniture, stationary, &c. for the different Missions and Schools. From the collections of this kind now preparing, very considerable shipments will be made, it is hoped, during the ensuing Autumn. The articles forwarded in consequence of these collections can be sold to the Natives, when not required for the comfort of the Mission Families and Schools; and this sale, or rather exchange, of valuable property, for labour or articles of food, is highly beneficial to both parties.

Foreign Mission School.

The progress of this Institution affords abundant encouragement to pursue the system of educating Heathen Youths, who may be cast upon our shores. It seems probable that the number of suitable candidates for this species of charity will be increasing, as the commercial intercourse, which our countrymen hold with many parts of the Heathen World, is frequent, and of such a character as to bring our sea-captains and factors into a personal acquaintance with the chiefs and people of many tribes. Mr. Fisk suggests, also, that some promising Youths, of Greek extraction, may probably hereafter visit Cornwall to enjoy the benefits of the School.

The state of the School has been generally prosperous, during the year. While the pupils have rewarded the assiduous care of their instructors by their docility and attention, it is peculiarly gratifying to add, that the greatest of all blessings, those of a spiritual nature, have been continued to the Institution.

The whole number of pupils is thirty-four—of whom, seven are from the Sandwich Islands, one is from Otaheite, one from New Zealand, one is a Malay,

but are bound rather to *press forward*. Glorious will be the days, and greatly are they to be desired, when all who profess to be Disciples of the Saviour shall put forth their full and united powers, to extend that spiritual kingdom, which shall at length become universal.

Recent Miscellaneous Intelligence.

Church Missionary Society.

Death has again made inroads on the faithful Labourers in the vineyard of the Lord. Mrs. Norton, Wife of the Rev. Thomas Norton, Missionary at Allepie, in Travancore, died in peace on the 20th of February: some particulars will appear in our next Number. The Rev. Charles Church, also, Chaplain on the Madras Establishment, who acted as Secretary of the Society's Corresponding Committee at that Presidency, has been early taken away: he had been only a few years in India; but, his health having suffered severely, it was judged necessary that he should revisit his native country: he embarked accordingly in the Abberton, Captain Gilpin; but died, in the prime of life, aged 36 years, on the 15th of April, when the ship was off Madagascar: his Widow reached London on the 23d of this month, August.

We regret also to state, that ill health has occasioned the return from Calcutta of Mr. John Venn, Son of the late Rev. John Venn, one of the Founders of the Society. Mr. Venn was about to enter on his career in the Civil Service of the Company, under the most promising prospects; but he had scarcely set foot in Bengal, when his return was declared necessary. We are happy, however, to add, that there is every prospect of the speedy resumption of his pursuits in India.

At a Special Meeting of the Committee held on the 6th instant, the Rev. Henry Williams, who has been admitted, under the Colonial-Service Act, to Deacon's and Priest's Orders, by the Lord Bishop of London, received the Instructions of the Committee on his appointment to the New-Zealand Mission. After a Reply from Mr. Williams, he was addressed by the Rev. Edward Garrard Marsh, of Hampstead, who was in the Chair. Mr. Marsh married the sister of Mr. Williams. His Address was considered so highly seasonable in reference to some of the present difficulties of the Mission, that the Committee have directed that it shall be immediately printed for the use of the persons connected with that Mission. Mr. and Mrs. Williams, and their two children, will sail very shortly for Port Jackson, in the Lord Sidmouth Female Convict Ship, Captain Ferrier; Government having granted them a passage on board that vessel.

Despatches have been received from New Zealand, up to nearly the beginning of April. They contain afflicting details of the late sanguinary proceedings of Shunghee and his Allies. The personal safety, however, of the Settlers, does not appear to be in danger. We shall shortly lay before our Readers a digest of all the communications, with the most interesting parts of Mr. Marsden's Journal on his Third Visit to New Zealand.

London Missionary Society.

Letters from the Deputation to the South Seas, of Dec. 2d and 11th, have been received. They contain very satisfactory statements of the progress of the good work among the Islanders. We shall, in our next, give the chief parts of these communications.

At pp 94 and 95 of the Survey, it was stated that Teachers had been requested by the Chief of Rurutu, an island 350 miles from Raiatea. Idolatry has been renounced in that island, and its gods shipped off for Raiatea, and publicly exhibited there to scorn by the Raiatean Christians.

On the 15th of this month, Mr. Peter Wright, Artisan, was appointed at the Annual Meeting of the Stepney Auxiliary Society, to proceed to Kurreechane, in South Africa. On the 18th Mr. and Mrs. Wright embarked, at Gravesend, in the Monmouth, Capt. Simpson, for the Cape.

Wesleyan Missionary Society.

The Rev. Samuel Leigh, with Mrs. Leigh, sailed in the Active, from Port Jackson for New Zealand, on the 1st of January; and, in three weeks, landed in the Bay of Islands. He had been abundantly supplied with seeds, by the kindness of His Excellency Sir Thomas Brisbane, who expressed himself as warmly interested in the Missions to New Zealand.

In Letters of Feb. 25th and 26th, Mr. Leigh confirms the accounts which we have before mentioned of the turbulent and sanguinary proceedings of the Natives, but feels his confidence unshaken in settling among them. A Station at Hododo, near the North Cape, about 100 miles from the Bay of Islands, had been recommended to him by Shunghee; and the Chiefs of that quarter, being then at the Bay, seconded the recommendation. His intention had been to settle at Mercury Bay, near the River Thames: but Shunghee told him that he must give up that design, as it was his purpose to kill all the people in those parts! The Church Missionary Settlers had willingly complied with Mr. Marsden's wish, that they should afford him every assistance in their power. An extract from one of Mr. Leigh's Letters will be read with grief and horror, especially by all who saw the Chiefs when in England, and conceived favourable hopes of their characters and purposes:—

"Soon after Shunghee arrived, he was informed, that, in his absence, one of his relations had been slain by some of his friends at Mercury Bay and the River Thames. This report was too true. Shunghee immediately declared war against the people, although they were relations. The Chief who belonged to Mercury Bay, and with whom Shunghee had sailed from New South Wales to New Zealand, earnestly desired reconciliation; but in vain. Nothing but war could satisfy Shunghee. He soon collected three thousand fighting men, and commenced his march. The battle was dreadful, and many fell on both sides; but Shunghee proved victorious, and returned to the Bay of Islands in great triumph.

"After my arrival in New Zealand, I learned that Shunghee and his party slew one thousand men, three hundred of whom they roasted and eat, before they left the field of battle! Shunghee killed the Chief above mentioned: after which he cut off his head, poured the blood into his hands, and drank it! This account I had from Shunghee and Whykato, who related it with the greatest satisfaction.

"Shunghee and his party have killed more than twenty slaves since their return from war, most of whom they have roasted and eaten.

"Shunghee and his friends are at war again. Since I landed here, not less than one thousand fighting men have left the Bay for the River Thames; and not less than two thousand more are near us, who are preparing to march in a few days to the same place. Shunghee is at the head of this party, and will go with them to battle."

Calcutta.

On Monday, December the 17th, the Bishop of Calcutta held his Triennial Visitation in St. John's Cathedral. After a Sermon by the Senior Chaplain, the Rev. Daniel Corrie, his Lordship delivered an able Charge, the most prominent topic of which was the situation and circumstances of Christians and of Heathens in the early ages of the Gospel, compared with the state of each respectively as seen in India at the present day.

Sierra Leone.

In the months of February, March, and April, the following Slave Ships were brought in by his Majesty's Cruizers:——3 under French Colours, with 779 Slaves; 5 under Portuguese, with 372 Slaves; and 3 under Spanish, with 335 Slaves. A Spanish Schooner, with 380 Slaves, was lost in a Tornado, after capture; when two Officers and sixteen sailors of H. M. Frigate Iphigenia also perished.

Sir Charles MacCarthy returned to the Colony, from his visit to the Gold Coast, on the 11th of June.

Miscellanies.

CONTRAST OF DISTRUST AND FAITH, IN TWO NEGRO WOMEN.

Two Negro Women in Antigua, Members of a Religious Society, but dead many years since, exhibited a remarkable contrast of Distrust and Faith.

One of these Women had accumulated, for a person in her station, what might be considered much wealth: but she was haunted with such an apprehension of dying in want, that she was afraid of laying out money even for necessary food, and under various pretexts evaded paying the usual small contributions toward the support of Religion in the Society to which she belonged. One day she brought to a friend a number of guineas, and told her that she must keep them for her, and when she came to lie down not to let flies "nyam" her—meaning that when she was confined to a dying bed, some one must be employed to take care of her. Her friend asked her how she knew that she should be confined to a bed of sickness

previous to death, and advised her to make a proper use of her money, to dismiss all care of providing for an event which might never happen, and to trust herself with Him by whom the hairs of our head are all numbered. But she was deaf to this Christian Counsel, and continued anxious and careful about trifles. Complaining bitterly, one day, to the same friend, of some insignificant loss which she had suffered, while her faithful monitor was labouring to convince her of the impropriety of such complaints the Woman exclaimed, "Oh! my head!"—fell down—and died shortly after!

The other Woman, a poor Field Negro, had a heart overflowing with the love of God and Man. She might have been exempted, by pleading poverty, from paying her contributions to her Society; but she thought it an honour to be allowed to contribute her mite to the support of Religion. On one of the occasions when she had to pay her contribution, she had but two "dogs," (of the value of three halfpence) in the world, and her Children must be fed. She could not bear to withhold her trifle, nor could she leave her children unfed. Recollecting that she had a little corn, she set one of her Boys to grind it; and sent the other to pick a weed which the Negroes boil for food: having prepared their suppers for them, she left with a light heart, and proceeded to the Estate where she was to meet her friends. When she put down her two "dogs," she raised her eyes to heaven, with these emphatic words—"Take it, my Massa! it is to YOU I give it!" In her way home, the next morning, she had to pass the house of a Lady who knew her: the Lady, seeing her, called out, "O Mary! I bought a quarter of pork from you so long ago that I had quite forgotten it: how much was it?" Mary could not recollect the amount; but the Lady, determined not to let her lose by it, gave her two dollars, and sent her to her housekeeper for some rice and salt pork to take home with her, to which the housekeeper added some flour and pork from herself. In relating this circumstance afterward, Mary remarked, that if we give God any thing, He does not pay us again as our fellow-creatures do, but gives us twice and three times as much in return. This excellent Christian has been heard, when praying with other females, to be so drawn out in love to her fellow-creatures, that when she could particularize no further, she has supplicated, in the warmth of her love for mankind, and with true sublimity of conception—that there might be "A FULL HEAVEN AND AN EMPTY HELL!"

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From July 22, to August 20, 1822.

ASSOCIATIONS.	Present. L. s. d.	Total. L. s. d.
Birmingham	54 18 0	4670 14 6
Blackfriars	3 10 0	373 0 8
Chelsfield and Farnborough	7 18 0	17 6 0
Chepstow and its Vicinity	3 14 11	193 15 3
Chester and Cheshire (including 15*l.* 3*s.* 6*d.* from Latchford Branch, and 13*l.* 14*s.* 8*d.* Ladies' Assoc.)	60 0 0	1480 12 7
Chichester and West Sussex	55 0 0	582 17 6
Clapham (Ladies)	15 15 0	2634 0 3
Derbyshire	155 0 0	4595 5 4
Devon and Exeter (including Ladies' Assoc 38*l.* 10*s.* 7*d.*; Torquay Branch, 19*l.* 2*s.* 7*d.*; Dartmouth Br. 38*l.* 19*s.* 9*d.*)	185 4 11	3558 5 4
Dudley	18 8 0	943 6 1
Edmonton	105 0 0	337 4 4
Goudhurst (Kent)	5 17 0	18 18 1
Guernsey	251 18 9	2186 0 10
Henley-upon-Thames	34 8 6	238 17 1
Hornby (Yorkshire)	8 16 9	41 8 7
Kirkby Lonsdale	30 0 0	588 6 5
Norfolk and Norwich	250 0 0	7587 16 1
Northampton	38 0 7	1147 7 11
North Shields	10 16 0	135 19 1
Penzance	18 5 9	271 1 1
Pontefract	14 0 0	380 3 0
Seven Oaks (Ladies)	26 0 0	80 14 0
Staines	30 0 0	388 0 0
Sudbury and its vicinity	25 0 0	322 1 5
Wainfleet	8 18 9	23 6 10
Wellington (including Benefact. Rev. R. Jarratt, 10*l.* 10*s.*)	43 10 0	409 14 5
COLLECTIONS.		
Betts, Mrs., King's Langley	6 4 0	10 1 0
Dancer, Mrs., Burton-on Trent	10 0 0	122 4 0
Friend at Hereford	7 0 0	7 0 0
Heather, Mrs. Bishop's Wattham	1 0 0	10 2 0
Richardson, Miss, Old Bailey	3 0 0	21 0 0
BENEFACTIONS		
Jobson, Rev. Dr., Wisbech		20 0 0
President of a German Missionary Society, by Dr. Steinkopff		10 0 0
Puddicombe, Rev. Thomas		20 0 0
Wilson, J. B. Esq. Battersea Rise		50 0 0
CONGREGATIONAL COLLECTIONS.		
Camborne (Cornwall), by Rev. H. Tacy		3 7 6
Redruth (Ditto), by Ditto		4 15 6
Lanycil (Merionethshire), by Rev. R. Phelips		6 0 0
Stapleford (Herts), by Rev. James Schofield		8 14 0
Watton (Ditto), Ditto		17 10 7
Ysgyttyg (Denbighshire), by Rev. R. Richards		2 0 6

Missionary Register.

SEPTEMBER, 1822.

Biography.

OBITUARIES OF MR. TESSIER AND MR. BICKNELL,

MISSIONARIES AT OTAHEITE.

THE Death of these Christian Labourers was noticed at p. 95, of the Survey. From the Twenty-eighth Report of the London Missionary Society we extract some additional circumstances.

Mr. Bicknell went out in the ship Duff, in the year 1796; and Mr. Tessier in the Royal Admiral, in 1800: they had, therefore, laboured in the islands during a period of more than twenty years; and the Directors are happy to add, with perseverance, fidelity, and success.

They removed from Matavai to Papara, in November 1818. Their labours at this new station had been very useful; and the Mission was in a flourishing condition, when, providentially, deprived of their services: about 300, chiefly adults, had been baptized, and there were 24 Communicants. According to the testimony of the deceased Brethren, many of the people had begun to manifest very suitable feelings respecting themselves, as sinners, and to entertain just sentiments as to the method of Salvation through Jesus Christ. In the School were from 200 to 300, partly adults and partly children.

Mr. Crook, one of the surviving Missionaries, writes on the 23d of July, 1820, which was the day of Mr. Tessier's death—

When we arrived at Papara, Mr. Bicknell was preaching to the people. We found Br. Tessier so far gone, that I could not perceive that he knew me. Kneeled down by his side, and, after a few remarks, proposed to pray for him: to this he evidently assented. After prayer I left him for a while, but was soon informed that he was dying. Soon after my return his spirit took its flight. His end was peace,

From Br. Bicknell we learned, that his behaviour, during his illness, was very consistent with his profession and character. His disease was dysentery. A change was perceived in him last night; and, in the morning, the symptoms of death were visible upon him. He did not appear sensible of this until Br. Bicknell informed him, when he quietly acquiesced in the will of the Lord. He said he should change his earthly Sabbath for an eternal one, and rejoiced to think that Heaven was a HOLY as well as a HAPPY place. He wished Br. Bicknell to read Heb. xii. 22—24. He sent for all the children capable of understanding, and addressed them, individually, in a very pertinent manner. He also addressed his surrounding friends, with great composure; and took leave of them as one setting out on a pleasant journey. His body was carried for interment by six of the Natives belonging to the Church. At the grave Br. Bourne addressed the people. We then proceeded to the Chapel, where Br. Bicknell preached from Rev. ii. 5. *I will come unto thee quickly, and remove thy candlestick out of his place.*

Of the death of Mr. Bicknell, which took place about a fortnight afterward, Mr. Crook writes on the 6th of August—

The symptoms of death are on Br. Bicknell. His behaviour is very calm and spiritual. "Thanks be to God for Jesus Christ"—"Saw ye Him whom my soul loveth"—"My soul followeth hard after him," and such like Scripture expressions, dropped from his lips. He repeated several verses of Dr. Watts, as expressive of his state. I asked him whether his evidences were bright for eternity: he replied that they had been, but were now clouded; and then added, with emphasis, "But they are not lost!" He talked feelingly with each of the children, and took his leave of them. He now desired to be left alone awhile, that he might meditate upon Eternity. When we returned, I read to him some portions of Scripture and Meditations of Dr. Watts. As I was to preach in the evening, he requested me to tell the people that he was dying in the faith of the Gospel—that he had taught them the Word of God according to his ability—and that if they should perish, he was CLEAR of their blood; but calling back his words, he added, "perhaps not QUITE clear neither." He wished them to continue together as a Church, and to pray for the Holy Spirit as their teacher; and for a Missionary, if, perhaps, it might please God to send them one. Tati, the Chief, who was present, and whom he addressed much in the same strain, was bathed in tears. On my return from the Chapel, I found him tending fast to dissolution. In the interval, Br. Henry had read to him a meditation of Dr. Watts on death, upon which he made many pleasing remarks. He requested Br. Henry to read Heb. xii. 22, &c. He lay quiet for some hours, and apparently insensible toward the last; and, about half-past four in the morning of Monday, the 7th of August, exchanged time for eternity.

Mr. Platt, Missionary at Eimeo, in a Letter from that Island, states the great effect which these deaths had upon the people:—

We have lately lost two of our veterans, at a very short warning; a gloomy dispensation indeed—cut off in the midst of apparent usefulness—a large congregation, a thronged school, a great population, looking up to them as their spiritual guides. By this stroke, a large harvest is left apparently without a reaper, though already white—an infant church left destitute—and the beloved Teachers torne away from an affectionate people. They were very much grieved to part with one Teacher; but when the other became dangerously ill, numbers of them hardly knew how to tear themselves from the house. They began to think that they had been guilty of some great crime, that God should thus visit them. On the Sabbath of Br. Bicknell's death, was the Ordinance of the Lord's Supper. Br. Henry administered the Ordinance, when there was not a dry eye in the place. The corpse was brought to Eimeo, as Mr. Bicknell had a child buried here. When it was carried to the water-side, the people followed; and when they could follow no further, they stood and gazed and wept, until the boat was at sea. On its arrival here, it was carried to the grave by the Members of our Church, and was followed by the people. After the interment, the people of their own accord, paved the grave over regularly with stones, and strewed on the top white coral: this they did as a token of their esteem.

The Directors add—

Among other services rendered to the people by the deceased Missionaries, the following, at once honourable to Christianity and to the humanity both of the Brethren and the Natives, deserves to be particularly noticed. Many of the people having formerly died, through neglect, in the seasons of sickness and infirmity, especially aged persons, a house was appropriated, at the instance of Messrs. Bicknell and Tessier, in each of the three districts immediately contiguous to the Station, as a receptacle for such persons, where they should receive proper attention; and the Natives united with the Brethren in a subscription for the support of these benevolent asylums.

OBITUARY OF A TUSCARORA GIRL.

THE Rev. James C. Crane, Missionary among the Tuscaroras from the American United Foreign Missionary Society, gives the following account, under date of May 14, 1821, of the death of the Young Woman to whom we alluded at p. 118 of the Survey.

We have buried two Young Women. In one instance, the riches of the sovereignty of God's grace were gloriously manifested. The pious Indian, known to some of the Board by the name of William Henry, has lost his eldest daughter. She was only fifteen years of age—an ignorant Indian Girl, destitute of the many advantages, which those enjoy who have intelligent parents, and access to books and other sources of information.

For about four months, she suffered the pain and confinement of a lingering consumption. Young and deplorably ignorant as she was, I could scarcely suppose her capable of receiving the truths of the Gospel, or the impressions which the truth is calculated to make upon more cultivated minds. I conversed, however, and prayed with her. Her Father frequently did the same. On one occasion, after conversation and prayer, her Father assured me that he often found her praying for herself. But, from her extreme diffidence, but little information could be obtained from her, relative to the state of her mind.

A few days, however, before her death, it was evident that the Spirit of God had taken possession of her soul, and communicated light and strength in an extraordinary degree. She no longer appeared as an ignorant Indian Child. Her Father said, "Mary, you know that you must repent of all your sins before you can go to heaven." "Father," she replied, "God has taught me. I have confessed my sins to Him, and He has favoured me. I KNOW that He has favoured me." Her Aunt came in to assist in waiting upon her, and, on approaching her bed, began to weep. "Aunt," said the dying Mary, "why do you cry?" "To see you so sick. Your flesh is all gone. I feel sorry for you." "Aunt, I am not sick. I am not poor. I am happy now. I do not want any thing. I shall soon be well. Don't cry for me." Her father's business made it necessary for him to be absent a part of the time. She said to him, "You must not leave me. I want you with me to talk to me, and pray for me." He asked, "Do you think you have sincerely repented and given your heart to Christ?" "My Father," she replied, "I cannot tell you how it is; but God has helped me: I know He has pitied me. I am happy".

Her Parents and Sisters came round her bed, the day before she died; and perceiving that she failed very fast, they all burst into tears. She remained unmoved, and unalarmed. At last she said, "Mother, do not cry. I am happy". About noon all the family perceived that the hour of her departure was at hand. All assembled round her bed, and wept profusely in silence. The scene did not agitate her mind. She fixed upon them an eye of heavenly affection—gave her head an expressive nod—placed her hands on her breast—closed her eyes—and breathed out her soul!

OBITUARY OF MRS. NORTON,

WIFE OF THE REV. THOMAS NORTON, MISSIONARY IN TRAVANCORE, WHO DIED, FEB. 20, 1822.

SOME account of Mrs. Norton's death, which we briefly mentioned at p. 350 of our last Number, is given in a Letter from the Rev. Joseph Fenn, to the Secretary of the Church Missionary Society, dated, Friday, Feb. 22, 1822, from which we extract a few particulars.

It pleased our Heavenly Father to remove Mrs. Norton, from her labours on earth to her rest in heaven, on Wednesday Morning last.

As this is the first inroad which death has been suffered to make in our Missionary Circle in Travancore, it has produced a deep solemnity on all our minds; and, I trust, an increasing desire to spend the remainder of our allotted time in the more diligent discharge of our duties, and with an abiding sense of the frailty of our lives.

Our gracious God has, we are assured, ordered this event in wisdom and love, but, at present, we see not the end of His dispensation. Of all the Females attached to the Mission in these parts, we may safely say that her round of duties seemed the most completely filled up. It had pleased our Blessed Master to entrust more to her care, than to any of our other Sisters: more were depending upon her diligence and instruction, and many have to mourn her loss as altogether irreparable.

Her death was most peaceful. She literally slept in Jesus. Our afflicted Brother heard not her last breath, but discovered only that she had ceased breathing; and, for five hours after, a smile remained on her countenance, well becoming one who had for ever done with sin and all its sad attendants. At the request of Mr. Chapman, the Residency Surgeon, whom Colonel Newall kindly permitted to attend our departed Sister in her last illness, the body was opened, and an abscess has been found on the liver: it was, I understand, unusually large; so that her sufferings must have been, as we know they were, most acute. Her illness began some weeks ago: indeed she had suffered from a liver complaint more than once before. At the commencement of her last attack, she herself took a large dose of calomel and applied twenty leeches, which so completely removed the pain, that she and her friends imagined that all was going on well. But she became so excessively weak, as to excite Mr. Norton's fears; and, on Monday last, they determined upon going to Quilon, which they reached safely on the morning of Tuesday. The journey she enjoyed greatly, continually admiring the serene and brilliant appearance of the heavens; but, on arriving at Quilon, she was nearly exhausted. Mr. Chapman attended her, immediately on her arrival, but found her so agitated that it became necessary to compose her, and means were adopted for that purpose. About nine o'clock on Tuesday Night, she became somewhat delirious; but at one, or half-past, she fell into a placid sleep, which gave our Brother much hope; and he blessed God and prayed that it might not be soon disturbed, hoping that on awaking she would be much refreshed. He himself dozed for a quarter or half an hour; and on rousing up again and bending over his beloved Wife with all the anxiety of an affectionate Husband, he could not perceive that she breathed. On taking hold of the hand, he found that the pulse had ceased to beat, and that the chilliness of death was creeping over the frame. The spirit no longer occupied it, but was gone to join the blessed company of Apostles, Prophets, and Martyrs, and to anticipate, with a joy which we on earth can but faintly realize, the blessed period when God shall have "accomplished the number of his elect, and hastened (perfected) His Kingdom."

It was always the wish of our Sister that her remains might be interred at Allepie. The body was accordingly brought by boat to Allepie, and arrived early on Thursday Morning.

An express had been sent from Quilon to us at Cotym; but the afflicting intelligence did not reach us till eleven o'clock on Thursday Morning: it was accompanied with a request that Mr. Bailey would perform the last office over the corpse of our departed Sister. The Rev. Mr. Jeaffreson had just left us for Quilon when the intelligence arrived, but the boat was within call; and Mr. Bailey and myself, accompanied by our friend Mr. Jeaffreson, went direct to Allepie. We arrived there a little before sunset. Our dear Brother was nearly overwhelmed on seeing us: but soon recovered himself, and became quite composed; manifesting a mournful pleasure in recollecting and repeating the sayings of his departed Wife: the kind attention and Christian sympathy and converse of Mr. Jeaffreson were a great comfort to him. The Service was read by Mr. Bailey; and, as there was a large concourse of people assembled, most of whom seldom enter

the Church, I was requested to address them.

Our departed Sister has left a most pleasing testimony behind her of the value and power of Christianity. Her memory will ever be highly cherished by us all. In her diligent attention to her household, in her strong affection for the female orphans and others under her roof, and in her growing desire for the salvation of souls and increased interest in her labours of love, she is a pattern worthy of our imitation. But it was in her devotional spirit, manifested in her growing attachment to her closet and the altar erected there, that our Sister deserves especial imitation. The notes which she was in the habit of writing almost daily to Cotym, and particularly those written latterly, have breathed the spirit of deep and genuine piety.

I returned from Allepie last night, leaving Mr. Bailey there, who will stay over Sunday, and will then bring our afflicted Brother with him to Cotym. Christian sympathy is, indeed, sweet—mutually so; and we find it a true saying, that it is better to go to the house of mourning than to the house of feasting.

We beg your prayers, Dear Sir, and those of all our friends, on behalf of our Brother, and also for ourselves. Our lives seem to hang more by a mere thread in India than in England, and our enjoyments to be more precious from their fewness. Our kindred and our father's home and the dear land of our birth, are all at so strange a distance, as to excite many a suspicion that we may not meet again in this world. There is, therefore, a greater tendency to cling to those "dear delights" which are permitted us; and though we daily make an offer of them all to our Heavenly Father, and try to possess them as though we possessed them not, we tremble lest, when the hour of separation arrive, it find us wanting.

Proceedings and Intelligence.

United Kingdom.

BRITISH & FOREIGN BIBLE SOCIETY.

Caution with respect to Legacies.

THE Committee have circulated a Notice on the subject of Legacies, occasioned by the late change in the Public Funds, to which all benevolent persons, who have left or may intend to leave bequests to this or other Institutions, should pay attention, lest their designs should be frustrated.

All persons who may have bequeathed to the British and Foreign Bible Society, Legacies payable out of the late Five per Cent. Bank Annuities, are hereby respectfully requested to provide a substitute in their Wills, or by Codicils thereto, out of some other part of their PERSONAL Estate. And further, that, in all bequests of Stock, there be superadded, that, in case there shall not be any or sufficient money in the Stock named in the Will or Codicil to pay the said Legacy, that the same be paid out of the residue of the Testator's Personal Estate.

DOMESTIC BENEFITS OF THE SOCIETY.

Efficiency of Ladies' Associations.

From Mr. Dudley's reports on the subject of Ladies' Associations, in the organizing and visiting of which he is chiefly occupied, we extract some notices.

The *Hackney* Association embraces the villages of Hackney, Homerton, and Clapton. It is divided into 23 Districts, which are placed under 54 Collectors: of the zeal and diligence of these Ladies, the following abstract of results affords conclusive evidence:—

Total number of Subscribers, Free,	628
For Bibles . . .	731
	1359
Ditto, ditto of Bibles and Testaments distributed	528
Tot. Amount collected Free,	£.596 13 7½
For Bibles	£.188 10 5
	£785 4 0½

Of this sum, they have voted, for the general objects of the Parent Society, Five Hundred Pounds. These results,

however satisfactory, derive additional value from the prudence and discretion which have, in a remarkable manner, characterized this Association, and contributed, under the Divine Blessing, to its success.

The *Coventry* Association has been attended, under the blessing of God, with a degree of success, which I scarcely dared to anticipate. The results of only TEN DAYS' proceedings appear to be

Free Subscribers . . .	1116
Subscribers for Bibles and Testaments	1615
Total . .	2731

Amount collected £.118. 12*s*. 0½*d*.

Before the establishment of the *Northampton* Association, in 1817, it was asserted that the inhabitants of the town of Northampton were, with only two or three exceptions, supplied with Bibles; and that, consequently, so far as regarded the domestic department, no necessity existed for such an institution. The result, however, has demonstrated alike the fallacy of this opinion and the efficacy of the means adopted. The number of copies already distributed exceeds TWO THOUSAND, and more than 200 Subscribers remain to be supplied. The total amount collected is 1113*l*. 17*s*, 2½*d*.

Awakening of Zeal among the Poor for the good of others.

The re-commencing of subscriptions for the Scriptures, for the benefit of others, after the Subscribers have supplied themselves, is a most satisfactory evidence of the benefits received from them. On this subject, it is stated in the Second Report of the Hull Ladies' Association—

The Committee have particular pleasure in noticing the frequent instances of the poor RE-COMMENCING a Bible Subscription. A very poor Woman, having finished her subscription for a Bible for herself, is now subscribing for a Testament for each of her Seven Children, in succession. In one Association, five Bible Subscribers, having completed their subscriptions, renewed them for Bibles or Testaments for others in their families; and, in another, a poor Man, previously without a copy of the Scripture, except as he borrowed it, having completed his Subscription for a Testament, continued to subscribe for one for each Child, saying, With God's blessing, his Children would, in reading it, obtain peace to their hearts, and then they would find their wants in this world to be very few.

The Eleventh Report of the Huddersfield Auxiliary Society contains a striking instance, communicated by a Collector, of the benefit of the Scriptures in affliction, and of anxiety that others should partake of the blessing:—

A Young Man, in May 1819, subscribed for a Pocket Bible, saying, that if he had been careful, and attended to the instruction received when young, he should not have had to procure one now, by small subscriptions. He had associated with some wild young men; but, feeling such company and conduct wrong, he had left Knaresborough, and had come to obtain work at Huddersfield.

In a few weeks, he paid for and received a Five Shilling Bible; and then requested to be a free Subscriber, which he continued to be, about a year, when he was obliged to leave the town for want of employment. Nothing was heard of him till about five weeks ago, when I met with him again at his former lodgings. He expressed much pleasure in being now able to procure work here, and said that it was the greatest trial he ever had to leave Huddersfield; but he found that God was his friend wherever he went.

"The comfort which my Bible has afforded me," he added, "is unspeakable. When laid on a bed of sickness, without a friend to visit me, it was my only comfort. In my Bible, I found promises which suited every want: it raised me above the fear of death, and enabled me to REJOICE in the prospect of it. It is a treasure worth a thousand worlds. I have been a good deal out of work; and, when tired and wearied with going about, I have taken my Bible, and there always found something to refresh me. No one can conceive of what benefit it has been to me."

He then gave me a paper. It looked large, and I offered to open it; but he said, "You need not open it now." When I left the house, I found not only the last week's penny, but one for every

week since he left the town, a year and a half ago—six shillings and seven pence.

CHURCH MISSIONARY SOCIETY.

The First Anniversary of the Bedfordshire Association.

On Sunday, the 30th of June, two Sermons were preached at St. Paul's Church, Bedford, by the Rev. James Scholefield, M. A. Fellow of Trinity College, Cambridge.

The Annual Meeting was held, on the following day, in the County Hall; the Rev. James Webster, B.D. President, in the Chair.

Movers and Seconders.

The Rev. Professors Lee and Farish, of Cambridge; Dr. John, of Bedford; and the Rev. Messrs. Beachcroft, Neeve, Clarkson, Wells, Crespin, and Cooper.

Collections, 23*l.* 3*s.* 11*d.*

Formation of the Blackheath Association.

A Ladies' Association at Blackheath has contributed, in little more than six years, upward of 800*l.* to the Society. It being intended to enlarge the Association, so as to include Gentlemen as well as Ladies, and to comprize both Blackheath and its Vicinity, an Address was circulated preparatory to the Meeting to be held for that purpose.

The Meeting took place on Thursday the 15th of August, in the Large Room at the Green Man, Blackheath; the Right Hon. Nicolas Vansittart, Chancellor of the Exchequer, in the Chair.

Movers and Seconders.

Sir John Webb, and the Secretary of the Parent Society—Rev. H. Düring (from Sierra Leone), and Rev. Andrew Brandram, M.A.—Rev. T. White, M.A., and John Cator, Esq.—Rev. W. Dealtry, B.D., and Jasper Holmes, Esq. jun. —Rev. J. H. Stewart, M.A., and W. Jenney, Esq.—Professor Olinthus Gregory LL.D., and Rev. John Sheppard, M.A.—and Lancelot Loat, Esq., and Rev. W. Dealtry.

The Right Honourable Chairman, on accepting the office of President of the Association, which was requested in one of the Resolutions, strongly expressed the pleasure which it gave him to promote the objects of the Society; and the satisfaction which he felt in the prospect that increasing years, by withdrawing him more from the scenes of public life, would afford him more opportunity of aiding those designs which have a direct reference to an Eternal World.

The Contributions at the Meeting, including Benefactions and Annual Subscriptions, amounted to upward of 170*l.* Two Sermons had been preached for the Ladies' Association, on the preceding Sunday, at Blackheath Chapel, by the Hon. and Rev. Gerard T. Noel, when the sum of 57*l.* 1*s.* 4*d.* was collected.

This Association will come in aid very effectually of the County of Kent Association, the formation of which was announced in our Number for July. We should have there stated, that a considerable sum in Benefactions and Subscriptions was received on that occasion, in addition to that collected at the door.

President,

Right Honourable the Chancellor of the Exchequer.

Vice-Presidents,

John Angerstein, Esq.
John Cator, Esq.
William Dixon, Esq.
Gen. Sir Anthony Harrington, Bart.
Lieutenant-Colonel Head.
Captain Charles Fead.
Colonel Franklin, R.A.
Lancelot Loat, Esq.
William Row, Esq.
Sir John Webb.

Treasurer,

Jasper Thomas Holmes, Esq.

Secretaries,

Rev. Andrew Brandram, M.A.
Thomas Dale, Esq. B.A.
Rev. John Sheppard, M.A.

Fifth Anniversary of the Shropshire Association.

The Rev. William Spooner, of Elmdon, accompanied the Assistant Secretary in visiting this Asso-

ciation. The Assistant Secretary preached on Sunday, the 11th of August, at Wellington, Wrockwardine, and Upton; on Tuesday, at St. Chad's, Shrewsbury; and, on Thursday, at Pulverbatch. Mr. Spooner preached at Whittington, on Sunday; and at St. Chad's, on Thursday.

The Annual Meeting was held in the Town Hall of Shrewsbury, on Tuesday the 13th; William Cludde, Esq. in the Chair.

Movers and Seconders.

Robert Burton, Esq. and the Assistant Secretary—Rev. T. Oswell, and Rev. Edward Williams—Rev. R. A. Pemberton, and Rev. John Richards—Rev. John Benson, and Rev. W. Spooner—Rev. John Mayor, and Rev. John King—and Rev. Robert M'Ghee, and Rev. John Langley.

The Rev. Brian Hill, and the Rev. Mr. Jones, also addressed the Meeting.

The Anniversary of the Whittington Branch Association had been held on Monday the 12th; the Rev. Charles A. A. Lloyd, Rector, in the Chair: and that of the Shawbury took place on Thursday, the 15th; the Rev. John Mayor, Vicar, in the Chair.

The Collections were nearly 120*l.*, and the general funds of the Association are increasing.

Second Anniversary of the Yoxall, Barton, and Hamstall Association.

The Annual Meeting was held in the School Room, at Yoxall, on Saturday the 17th of August; the Rev. Edward Cooper, Rector, in the Chair. It was very respectably attended from the neighbouring towns and villages. The Meeting was addressed by the Assistant Secretary, the Rev. W. Spooner, the Rev. T. Gisborne, and the Chairman.

Sermons were preached, on the following day—at Barton, in the morning; at Abbotts Bromley, in the afternoon; and at Hamstall, in the evening—by the Assistant Secretary. About 73*l.* was collected.

Seventh Anniversary of the Bewdley Association.

The Meeting was held, in the Sunday School-Room, on Monday the 19th of August; the Rev. John Cawood, Minister, in the Chair.

Movers and Seconders.

Rev. Edward Whieldon, and the Assistant Secretary—Mr. J. A. Latrobe, and Rev. Edward Burn—Rev. Mr. Havergall, and the Assistant Secretary—and Mr. J. Hambleton, and Rev. E. Burn.

The Assistant Secretary preached in the Evening. The collections were above 20*l.*

Eighth Anniversary of the Birmingham Association.

Sermons were preached, on Sunday the 18th of August, at St. Mary's in the morning, and at Moseley in the afternoon, by the Rev. G. Hodson; and on Wednesday Evening, the 21st, at St. Mary's, by the Assistant Secretary.

A Meeting of the Collectors was held, in the School Room belonging to St. Mary's, on Tuesday Evening, and was addressed by the Assistant Secretary, and the Rev. H. Düring (from Sierra Leone); the Rev. E. Burn in the Chair.

The Annual Meeting of the Association was held, in the Large Room at the Hotel, on Wednesday the 21st; the Right Hon. Lord Calthorpe, the President, in the Chair. The room was completely filled.

Movers and Seconders.

Rev. Francis Blick, and the Assistant Secretary—A. S. Lillingston, Esq. and Rev. Charles Townsend—Rev. W. Spooner, and Rev. John Howells—Rev. B. Howell, and Rev. H. Palmer—Hon. and Rev. Littleton Powys, and Rev. E. Burn.

The Rev. Henry Düring was introduced in the course of the Meeting, and stated various gratifying particulars respecting his station at Gloucester, in Sierra Leone; and

the general progress of religion among the Negroes in that Colony.

In the close, a vote of thanks to the Rev. Edward Burn was unanimously carried on the suggestion of the Noble Chairman, who spoke strongly and feelingly of the benefits rendered by Mr. Burn to the Society. The Receipts of the year had been 583*l.* 0*s.* 2*d.*

Upward of 160*l.* was collected.

Fifth Anniversary of the Tamworth Association.

Sermons were preached on—Sunday, the 18th of August, by the Hon. and Rev. Littleton Powys, at Atherstone in the morning, at Lea Marston in the afternoon, and at Wilnecote in the evening—by the Assistant Secretary, at Rosliston on Friday Evening, the 23d; and on Sunday the 25th; at Tamworth, Grendon, and Measham—and, on the same day, at Clifton and at Fazeley, by the Rev. William Spooner.

A Meeting of the Collectors and Weekly Contributors was held on Saturday Evening, the 24th; and was addressed by the Rev. Messrs. Bickersteth, Spooner, and Düring.

The Annual Meeting of the Association took place in the Chancel, on Monday the 26th; the Rev. Francis Blick, Rector of Walton-on-Trent and Minister of Tamworth, in the Chair.

Movers and Seconders.

Hon. James Hewitt, and the Assistant Secretary—Rev. James Gisborne, and Rev. Cyprian Thompson—Rev. H. Düring, and Major Nathaniel Oliver—Rev. Edward Blick, and Rev. W. Spooner—and Lieut.-Col. Edward W. Dickenson, and Rev. T. Oliver.

The Collections were about 120*l.*

Fifth Anniversary of the Guernsey Association.

The Rev. Daniel Wilson and the Rev. Henry Tacy having embarked at Weymouth, as stated in our last, on Wednesday the 14th of August, and landed at Guernsey on Thursday Afternoon.

Sermons were preached—by Mr. Wilson, on Friday Evening; and on Sunday Morning, at St. James's; and on Sunday Evening (in French) at St. Peter du Bois—and by Mr. Tacy, at the Parish Church on Sunday Morning, and at St. James's in the evening. Collections were made at St. James's, after the Sermons on Sunday.

The Annual Meeting was held on Monday the 19th, in the Assembly Room; Admiral Sir James Saumarez, Bart. G.C.B., President of the Association, in the Chair.

Movers and Seconders.

Rev. Richard Potenger, and Rev. H. Tacy — Rev. T. Brock, and Frederick Price, Esq. — Rev. C. D. Isdell, and Rev. Daniel Wilson — Rev. Sandford Bourne, and Edward Selwyn, Esq.— and Rev. W. Chepmell, and Rev. D. Wilson.

We quote, with pleasure, the principal Resolutions:—

—That this Meeting, in adopting the Report and directing it to be printed, contemplates, with deep thankfulness, the success which has attended the exertions of the Church Missionary Society in Africa and other parts of the world; and regards that success as a fresh and powerful call from God upon Christians of every denomination to redouble their zeal and activity in the cause of Christian Missions, persuaded that He, who has began a good work among the Heathen, will, in conformity to his own gracious promises, effectually perform it, until all the kingdoms of this world are become the kingdom of the Lord and of his Christ.

—That this Meeting, bearing in mind the spirit and language of the Articles and Prayers of the United Church, which breathe a tender regard to the state of the perishing Heathen, solemnly recognises the duty, more particularly imposed upon all its members, on a principle of religious consistency and of respect for its formularies, to promote, by every means in their power, the evangelisation of the world.

—That this Meeting, contemplating, with grief and anxiety, the spirit of In-

subordination, Infidelity, and Atheism which exists in the world, and which threatens with destruction the best and dearest interests of Society; and sensible that the inconsistent lives of professing Christians is one cause, among others, alleged by the enemies of Social Order for their enmity to the Truth; and conscious that the same cause operates as a mighty obstacle to the reception of the Gospel among the Heathen—earnestly prays that the friends of Religion, both at home and abroad, may so adorn their profession, that the mouths of gainsayers may be stopped, and the Gospel have free course and be glorified.

Fifteen Clergymen were present at the Meeting.

The Report stated the income of the year at 655*l.* 19*s.* 0*d.* The Collection after the Meeting amounted to 27*l.* 8*s.* 4*d.* and those at St. James's to 77*l.* 3*s.* 2*d.*; making together 104*l.* 11*s.* 6*d.* This was a very considerable increase, both in the income of the year and the contributions at the Anniversary.

Second Anniversary of the Jersey Association.

The Rev. T. Brock, who accompanied Mr. Tacy and Mr. Wilson from Guernsey, preached (in French) at St. Peter's, on Friday Evening, the 23d of August: on Sunday the 25th, Mr. Wilson preached at St. Paul's and St. Saviour's, Mr. Brock at St. Martin's, and Mr. Tacy morning and evening at St. Aubin's Chapel. Collections were not made at St. Paul's nor at St. Aubin's in the evening.

The Second Annual Meeting was held in the Large Room at Beale's Hotel, on Monday, the 26th; the Rev. W. C. Gallichan in the Chair. From the Report it appears that 130*l.* had been raised during the year.

Movers and Seconders.

Philip Marett, Esq. jun., and Rev. T. Brock — Rev. Philip Filleul, and Rev. H. Tacy — and Francis Bertram, Esq. and Rev. Daniel Wilson.

Mr. Wilson preached, the same evening (in French), at St. Aubin's Chapel.

Collections, 32l. 9s. 2d.

SCOTTISH MISSIONARY SOCIETY.

ANNUAL REPORT.

General State of the Society.

The Committee have to report an extension of the operations of the Society, during the past year, in Russian Tartary; the prospect of the speedy establishment of a Mission in India, under very auspicious appearances; and an enlargement of that support which they have hitherto so liberally experienced from the friends of the Society in this country.

Foreign Operations.

In reference to these, it is stated—

The Foreign Operations of this Society have engaged the labours of the Missionaries at Five different Stations. Though nothing of a peculiarly-striking nature has occurred at any of the Missionary Stations during the past year, there has been, it is hoped, a steady progress in the work for which they were originally formed, and a large extension of the sphere within which the exertions of the Society were previously confined. In circumstances such as these, the duty and privilege of the Committee, and the Society at large, are apparent—to be active and unwearied in their exertions, to maintain and increase the efficiency of the Society in all its branches; and while they remit not their efforts for the accomplishment of this end, to be continually committing the cause into the hands of God, in the exercise of a steady faith in the promises of Scripture, and of earnest supplication for the fulfilment of them.

In a subsequent part of the present Number, under the head of the "Caspian and Black Seas," will be found a Report, by Drs. Paterson and Henderson, of their visit to four out of five of the above mentioned Stations. The rest of the intelligence given in the Report respecting these Stations will appear, either in the remaining Numbers of the present year, or in their proper places in the next Survey. We shall here, however, quote the

Grounds on which a Mission to Bombay has been determined on.

Encouraged by the increased support which the Scottish Missionary Society is beginning to receive from the country at large, and persuaded that the time is fast approaching, when the Pres-

byterian Churches of Scotland will unite and consolidate their strength for the furtherance of the great cause of Missions, after the example exhibited to them by every other body of Christians in the island, your Committee have, for some time past, had it in view to attempt an enlargement of the operations of the Society; and have made it a subject of frequent and serious deliberation, what quarter of the globe presented the most promising field for this extension of their efforts.

The Natives of India, as being subjects of Great Britain, manifestly possess a peculiar claim to the good offices of this country; and that political union which even the Men of the World regard as a special ground for the interchange of mutual acts of kindness and support, will be recognised, in the generous estimate of the Christian, as demanding for India the communication of those blessings, of which none but Christians know the value. If only the PRESENT life is taken into view, what boon, comparable in value to a knowledge of Christanity, can be imparted by one nation to another? If a FUTURE state be admitted into the estimate, what boon is so imperiously called for by the necessities of India—so indispensably necessary for the well being of her inhabitants? Your Committee need hardly observe, that, notwithstanding the contrary opinion of a few superficial observers, it is now fixed on evidence, irresistible to every one who will give it his candid and serious attention, that the Hindoos are sunk miserably low in the scale of moral beings—that impurity and cruelty are the characteristics of their superstition—and that they stand as much in need of the purifying and enlightening influences of Christanity, as any nation on the face of the earth.

The Presidency of Bombay, which, from recent annexations, now includes a very extensive and populous territory, possesses at present only Six Christian Missionaries; while, in the Bengal and Madras Presidencies, there are upwards of eighty. The circumstances of the ground being here less occupied, of the contiguity of this division of India to Persia where Missionaries of the Society may ere long be fixed, together with other favourable appearances of less moment, have weighed with the Committee, in forming the resolution to send to this Presidency the first Missionaries of the Society destined for India.

They expect to be able to form an efficient Corresponding Committee at the seat of the Government in Bombay. Experience has proved, that the formation of a body of this kind, in which the Society at home reposes confidence, is highly conducive to the successful management of Missionary Operations, in a country so distant as India.

Four Missionaries are to be sent to Bombay, one of whom has resided for several years in India, and is familar with the habits of the Natives.

Missionary Seminary and Students.

The Missionary Seminary continues to answer the important end for which it was established; and the Committee are persuaded that, through the blessing of God, it will be greatly instrumental in promoting the best interests of the Society. The Rev. Dr. Brown remains in the situation of Superintendant; and in the performance of the whole of the duties which are devolved upon him, affords much satisfaction to the Committee.

During the past year, proffers of service from Five Missionary Students have been accepted. Deeply impressed with the importance of receiving into the service of the Society, only such Young Men as are richly imbued with the Spirit of the Heavenly Master to whose service they are to be devoted, the Committee have imposed some additional tests, in order to discover previously, as much as may be, the principles and motives which animate the different candidates. They do not wish, however, to restrain, but, on the contrary, are earnestly solicitous to cherish and animate the Missionary Spirit; especially in those who are of an humble mind. They beg the friends of the Society, in different parts of the country, to act upon the same principles; and they hope, that, during the ensuing year, God may shew His favour to the Society, by raising up individuals who shall be found eminently qualified for the honourable office to which they aspire.

Augmentation of the Funds.

The funds of the Society have continued to increase. They have been up-

held, by the contributions of Societies established for general purposes—by the formation and subscriptions of Auxiliaries, formed directly in aid of the Society—by the exertions of an increasing body of Collectors—by the liberal Collections made in the Congregations of the United Associate Synod, and of other Dissenting Bodies, when visited by a Deputation appointed for that purpose—by Collections made by Ministers of different denominations in their own Congregations—and by Legacies, Donations, and Annual Subscriptions.

Increase and Importance of Collectors.

The number of COLLECTORS for the Society has greatly increased; and the Committee cannot but be very solicitous that it should be still much enlarged: for, not only do their services materially augment the funds of the Society, but the Committee are persuaded, that the kind and Christian intercourse which in innumerable cases arises between the Collectors and the Subscribers, the frequent blending and sympathy which in consequence takes place between the different orders of the community, and the increase of knowledge and of interest in the cause of Missions which spreads through the great mass of the population from an extensive circulation of the Missionary Register and Quarterly Papers of the Society—all combine in shedding upon the population at large benefits both of a temporal and spiritual kind, the value of which it is hardly possible to estimate too highly.

Importance of United and Persevering Prayer.

The Committee apprehend that the number of Meetings for Prayer, in connexion with the Scottish Missionary Society, is very limited; and they beg leave earnestly to urge on the friends of the Society, the great importance of the establishment of such Associations. The prayer offered up in secret they know to be unspeakably valuable: but surely it is a reasonable expectation, and conformable to the experience of the Church in every age, that, when the spirit of prayer strongly dwells in individuals, it will lead them to join together with their brethren, in offering up their united addresses to Heaven: in which union God has declared in His Word that He listens with peculiar satisfaction to the supplications of His people, while they themselves are edified and refreshed, and the spirit of prayer is quickened within them.

The Committee, therefore, invite all the Members of the Society to *continue in prayer* to God in its behalf—that He would prepare and incline faithful men to offer themselves as Missionaries to the Society; that He would pour on the Committee a larger measure of the spirit of prayer, of Christian wisdom and Scriptural zeal, that they may order aright all its important and increasing concerns; and that He would uphold, strengthen, and establish the Missionaries already engaged in the work, and, endowing them richly with the spirit of their Master, would give them their reward in the salvation of many souls.

Conclusion.

We extract some of the concluding remarks of the Committee. The reference to the Church Missionary Society and other Institutions, is in the true spirit of Christian Charity.

In conclusion, the Committee call upon themselves, and on the Members of the Society at large, to gird up the loins of their minds for the persevering and more active discharge of the duties connected with the advancement of this deeply interesting cause. This Society has hitherto made comparatively little progress; and it cannot be denied, that other Institutions of a similar kind have greatly outstripped it in the heavenly race. This consideration, however, instead of creating despondency, ought only to stimulate to more strenuous exertion. The day is not, as yet, far spent—it is but the morning of the spiritual regeneration of mankind: and, by redoubled exertions, it may, long before the shadows of evening approach, gain ground on its competitors, and reach the goal at last, rich as they in the immortal trophies which it has won.

The Church-of-England Missionary Society exhibits to it a bright example of what zeal and activity may effect in a very short course of time. It was instituted in the year 1799.* For the first thirteen years of its existence, its average income did not exceed 9000*l.*; and so late as 1815, the appearances of success

* Not unpleasant and encouraging will the year 2000 be to us.

flowing from the labours of the Society, were very faint. Its income now amounts to 32,000*l.* Its labourers are 200. Its success is spoken of through all the Churches. We look with admiration on its rapid and bright career. We hail with delight its splendid success. We rejoice in the equal prosperity of other kindred Societies, who, proceeding with a more regular pace, have made equal, although not such dazzling advances. We look to them with all joy and thankfulness, and would follow the direction of the Apostle to consider them, that they may provoke us to love and to good works.

Is it not reasonable to suppose, that if Scottish Presbyterians were to employ similar activity and zeal, they might, in a very short time, produce similar results?—different, indeed, in respect of magnitude; but, even in this respect, the Committee are persuaded they would be less dissimilar than is generally imagined. The reserved and cautious character of the Scottish Nation would appear to have affected even their Missionary Exertions: but HERE, surely, if anywhere, is a cause to which the coolest understanding would dictate the most devoted and unreserved attachment: and if the energies of this Christian People were once fully roused and united in its prosecution, something less unworthy of the cause would speedily appear, to testify our NATIONAL gratitude, and to animate us to still more strenuous exertions, in conveying to others the blessings which have so long enriched our native land.

Continent.

BASLE.

EVANGELICAL MISSIONARY SOCIETY.

THE Missionary Seminary, instituted in Bâsle in the year 1815 for the preparation of Missionaries for the service of different Societies, has given birth, as our Readers have been before informed, to the German, or, as it is now called, Evangelical Missionary Society. The establishment of this Society, in January of last year, has been followed by a great accession of contributions from Germany, Switzerland, and France.

The Society has been encouraged thereby to send forth Missionaries, destined to several quarters of Continental Asia. These, and other Missions which it may establish, will be supplied with Labourers from the Seminary; which will, moreover, continue to furnish Missionaries to such other Societies, as may with advantage employ its Students in their respective Missions.

Course of Study pursued in the Seminary.

The Course of Study was at first fixed for three years, at the end of which a new set of Students were admitted: this plan was found productive of a double inconvenience; as, during that period, neither could any Student be admitted nor any Missionary sent forth, however pressing might be the reasons for such a measure. The Seminary has, therefore, been put on a footing, which will obviate this inconvenience. The course now continues for four years: but it is so arranged, after the manner of the courses at Universities, that twelve or fifteen Students may be annually admitted to enter upon it; while an equal number, having gone through the course, may be sent forth into the Missionary Field. In case of peculiar necessity in any Mission, or of forwardness in preparation in any Student, the finishing of the course may be dispensed with.

The following view of the course of study and of the present state of the Seminary is given in a recent Report:—

The first year is especially devoted, in connexion with Religious and Grammatical Instruction, to a careful investigation of the intellectual and moral character of the Students.

In the three remaining years, the Students prosecute a complete and systematic course of Theology; partly in the Seminary itself, and partly in the University of Bâsle.

To this course is united Philology; comprehending the Latin, Greek, Hebrew, English, and Arabic Languages.

In reference to the Sciences and Useful Arts, the Students are instructed in Geography, Universal History, some parts of Physics, Drawing, and Sacred Music. With these objects of instruction, daily exercises are connected; the design of which is, to cherish in the Students piety of feeling, to promote their personal holiness, and to imbue them more deeply with the spirit of their calling.

Opportunities are also given to them of exercise in preaching.

The Spirit of Love which prevails in the Seminary.

The Students are taken, indifferently, from the various Reformed Communions; but they here cease to be distinguished one from another. No one announces himself as the disciple of Luther, of Calvin, or of Zuinglius. They have no other Master than Christ. The love of this Divine Saviour and a belief of the fundamental truths of Christianity, are the points of union among these Young Students, and the sole basis of their religious instruction. In the limited circle of their abode, they present a picture of that Holy Church Universal, which knows but one Saviour, one Faith, and one Baptism.

These Young Men, chiefly of narrow circumstances, and without any previous learned education; arriving from various countries, from the North of Europe, Germany, and Switzerland; and differing among one another in customs, manners, age and character—become quickly united in the bonds of charity, and form but one body of Brothers in Christ.

The discipline to which the Students are subjected is of the mildest nature: their sole rule is the Gospel—their sole restraint, the fear of God. The principles inculcated upon them are, the mortification of sinful affections, the pursuit of faith and righteousness and charity, peace with all men, growth in humility, the possession of the soul in patience, and the doing of every thing to the glory of God.

GENEVA.

AUXILIARY MISSIONARY SOCIETY.

Formation and Proceedings of the Society.

THIS Society was formed on the 1st of June of last year. It is auxiliary to the Evangelical Missionary Society of which we have just spoken.

In order to diffuse information and awaken zeal in behalf of Missions, the Committee circulated an Appeal; and printed 2000 copies of a volume of 500 pages, entitled, "An Exposition of the present State of Evangelical Missions among the Heathen." This volume consists chiefly of a translation of the Survey of Missions prefixed to our last volume, with additions from other parts of our work; and was printed at an expense of about 3700 francs, by the contributions of a few benevolent individuals, aided by a grant of 25*l.* (633 francs) from the Church Missionary Society—the proceeds of the sales to be appropriated to the benefit of the Geneva Society.

A Meeting of the Society was held on the 11th of April last, the proceedings of which have since been published; with about eighty pages subjoined, of the most recent Missionary Intelligence, chiefly taken from our work, and in continuation of the "Exposition" before mentioned.

The President of the Society, the Rev. Mr. Peschier, opened the Meeting, on this occasion, with an Address of great eloquence and piety, in which he strikingly delineated the wretchedness of the people who still sit in the shadow of death, and the duty of Christians to carry among them the light of the Gospel; with the victories already achieved, and the just grounds to hope for the conversion of the world.

A passage in this Address will shew to what a degree of honour, in the estimation of Foreign Christians, the religious exertions of this country have exalted her:—

The middle ages beheld the people of Europe uniting together, in order to rescue from the Infidels those sacred places where Jesus suffered and died for our sins. In our own day, we are witnesses of a Crusade, more worthy of the

true disciples of the Gospel, which has for its object, the conquest of those nations for the Saviour which yet know Him not, and the subjecting to his law of so many millions of perishing souls.

A nation, truly great in the wisdom of its institutions, in its enlightened philanthropy, and in the fidelity with which it cherishes the flame of piety and guards the faith entrusted to its care; recognizes the duty to which the God of the Gospel calls it, by the power which he has confided to it, and by the extent of its possessions. That nation gives the signal, in lifting up to the view of the Christian World the Book of Life, translated into the languages of a hundred different people; and around this Divine Code of our Hopes, we see rallying in multitudes, in the same spirit and with the like end, Christians touched with the love of their Saviour, and anxious for the salvation of their brethren.

From the Report and Statements which follow, it appears, that, by Donations and Subscriptions to the amount of about 1850 francs and the sale of 483 copies of the "Exposition" for upward of 800 francs, the sum of 2656 francs had been remitted to the Society at Bâsle.

It was from this Report that we extracted the account of the Seminary at Bâsle given in the preceding article.

GERMANY.

BIBLE SOCIETIES.

Distribution of the Scriptures among Catholics.

The following statement is extracted from the communications of the Secretary of one of the Bible Societies in Germany to the British and Foreign Bible Society:—

A few weeks since we distributed 600 Testaments among the Catholic Pilgrims. Several were affected to tears on being presented with the object of their wishes; and, although unable to express their feelings in words, yet their silence was a still stronger testimony of deep-felt emotion.

Some Christian Friends had collected on the spot where the distribution took place, to enjoy so interesting a scene: and they all agreed in the opinion, that incalculable benefit would result to the Catholics by this means; but, at the same time, they lamented, that more than three hundred of the Pilgrims could not be provided with copies, which they so earnestly wished to possess. We could not bind more than we did, in consequence of our funds having decreased to 170 guilders, and we have besides many other expenses to pay. Not many days since, we had an opportunity of extending our operations to America by the distribution of 26 Bibles and 39 Testaments among a party of several hundred people emigrating from these districts to the Brazils, and who embarked at this place. May they employ their leisure time on this tedious voyage for their spiritual advantage!

The demand for Bibles and Testaments, as well as our endeavours to meet it, still continue uninterrupted; and since we last balanced our accounts on the 1st of February, we have dispersed 489 Bibles, 1619 Lutheran and 1382 Catholic Testaments.

We understand from the Publicans, at whose houses the travelling mechanics put up, that the latter read with great assiduity the Testaments given them by our Society. A Catholic Young Woman, who bought a Bible a few years back at the reduced price, publicly joined the Protestant Church last year; and now makes it a point of duty to contribute the full value of a Bible to the Society every year: this is really a large donation on her part, as she labours hard to support herself by the needle, and has, moreover, to struggle with a weakly constitution.

Western Africa.

Sierra Leone.

Sierra Leone Almanac for 1822.

We noticed at p. 235, an indication of the improving state of the Colony in some publications which appeared at Freetown. We have since received a copy of an "Almanac for the year 1822, calculated for the Meridian of Freetown."

This is a well-printed pamphlet of about 70 pages: and, in addition to the usual Monthly Tables, contains Lists of the Civil and Army Departments under the Government of Sierra Leone; and much useful information relative to the Vegetable Productions of the Colony and the Average Price of Articles in the market of Freetown, with Nautical and Meteorological Observations.

As a very general interest is excited among our Readers in reference to this rising and important Colony, we shall give an abstract of a few articles.

Vegetable Productions of Sierra Leone.

The following List of these productions is given in the Almanac:—

Malaguetta pepper—red, or cayenne, pepper — water melons — ground nuts — pine apples — papay tree — orange tree—lemon tree—cocoa nuts — palm-oil tree—coffee—sweet potatoes—purging nut—yams—cotton tree—guayaves —millet — indigo—cassada—arrow root — plantains — bananas — rice — guinea corn—date tree—castor-oil tree—sugar cane — tamarind tree — common vine—Indian corn, or maize—ginger.

It is added—

Cocoa, called "Edo" in the West Indies and "Tenga" by the French, is a most nutritious and valuable vegetable, cultivated to a great extent in the mountains of Sierra Leone.

Almost all the Culinary Vegetables of Europe are annually cultivated by the inhabitants of the Peninsula, and can frequently be purchased of them at a moderate rate. Some Gentlemen have turned their attention to Horticulture and Ornamental Gardening. In the neighbourhood of Freetown, there are several Farms, which, from their state of cultivation, do great credit to the proprietors of them; but, in the Mountain Villages, the Reverend Superintendants have set the most laudable examples of useful Horticulture.

Average Prices of Articles in the Market of Freetown.

per lb.

Beef, 6*d.*—salt beef, 9*d.*—mutton, 1*s.* pork, 1*s.*—salt pork, 9*d.*—flour, 6*d.*—bread, 6*d.*—arrow root, 3*s.* 9*d.*—country butter, 1*s.* 4*d.*—starch, 1*s.* 4*d.*—grapes, 1*s.* 3*d.*—coffee, 1*s.*—gum copal, 1*s.*—turtle, 3*d.*

per oz.

Ginger, 2*d.*—country snuff, 2*d.*

each.

Fowls, 1*s.* and 1*s.* 6*d.*—ducks, 3*s.* 6*d.* and 5*s.*—turkey, 1*l.* 5*s.*—cocoa nuts, 6*d.* bananas, ½*d.*—plantains, 1*d.*—oranges, ½*d.*—pine apples, 2*d.*—pumpkins, 9*d.*—yams, 3*d.*—sugar canes 1½*d.*—bullock, weight about 180*lbs.*, 4*l.*—good sized sheep, 1*l.* 5*s.*—sucking pig, 12*s.* 6*d.*—kid, 7*s.* 6*d.*—small deer, 5*s.*—turtle, about 140*lbs.*, 1*l.* 10*s.*—flounders, 3*d.*—conger eels, 1*s.*—mullet, large, 6*d.*—mackarel, 6*d.* to 2*s.* 6*d.*—lobsters, 3*s.* 9*d.*—crabs, 6*d.*

per dozen.

Eggs, 2*s.* 6*d.*

per bushel.

Rice, clean, 7*s.* 6*d.*—rice, red, 5*s.*—millet, 5*s.*—cassada, 1*s.* 3*d.*—cocoa, 2*s.* 2*d.* gambia corn, 5*s.*—sweet potatoes, 2*s.* 6*d.*—ground nuts, 2*s.* 6*d.*—limes, 1*s.* 3*d.*

per quart.

Honey, 1*s.*—milk, 8*d.*—onions, 1*s.* palm wine, 2*d.*—palm oil, common, 1*s.* palm oil, clear, 1*s.* 3*d.*

per pint.

Pepper, bird, 2*d.*—pepper, malaguetta, 2*d.*—beans, 1½*d.*—plums, wild, 2*d.*—salt, 2*d.*—oysters, 6*d.*

Meteorological Observations.

The Almanac contains Meteorological Tables, kept at Freetown in the years 1793, 1819, and 1820; the general results of which are as follows:—

Thermometer.

In 1793—highest 95, in March and April: medium, 83: lowest 71, in May, June, and September.

In 1819—highest 87, in January: medium 80¼: lowest 73½, in June and July.

In 1820—highest 87, in February: medium 81, lowest 75, in August.

Barometer.

In 1793—highest 30.09, in October: medium 29.95: lowest 29.81, in January.

In 1819—highest 30.30, in June and July: medium, 29.70: lowest 29.10, in January.

In 1820—highest 30.99: in April: medium 30.095: lowest 29.20, in November.

Table of Rain and Tornadoes, for 1793.

MONTHS.	RAIN. Days.	RAIN. Quant.	TORNADOES.
January.....	1	0.73	1
February.....	3	0.30	1
March.....	2	1.12	4
April.....	3	1.61	2
May.....	11	6.90	12
June.....	25	10.16	2
July.....	30	10.32	1
August.....	29	23.14	0
September.....	26	19.90	4
October.....	17	9.08	15
November.....	4	1.85	9
December.....	3	1.17	1
Total.....	154	86.28	52

Table of Fair, Wet, and Cloudy Days, for 1819.

MONTHS.	DAYS. Fair.	DAYS. Wet.	DAYS. Cloudy.
January.....	31	0	0
February.....	28	0	0
March.....	30	0	1
April.....	26	0	4
May.....	14	12	5
June.....	14	13	3
July.....	5	23	3
August.....	2	29	0
September.....	10	20	0
October.....	20	6	5
November.....	21	5	4
December.....	23	4	4
Total.....	224	112	29

The Table of Weather for the year 1820 is not complete; but these two Tables will enable the Reader to form a judgment of the usual state of the Weather.

A Meteorological Table is also given, which was kept at St. Mary's in the Gambia, in the year 1821: from which it appears, that the range of the Thermometer was from 89 in September, down to 75 in January and February; and that of the Barometer, from 30.20 in April, to 29.46 in August.

Succession of Governors of the Colony.

The following List of the Governors of Sierra Leone from the date of the Charter of Incorporation of the Sierra-Leone Company, may be useful for future reference:—

John Clarkson, Esq. sworn in as Superintendant of the Colony, March 10, 1792.
William Dawes, Esq. administers the Government, Dec. 31, 1792.
Zachary Macaulay, Esq. administers the Government, *pro tempore*, April 1, 1794.
W. Dawes, Esq. returns to the administration of the Government, 1795.
Z. Macaulay, Esq. sworn in as Governor, 1796.
Thomas Ludlam, Esq. ditto, *pro tempore*, 1799.
W. Dawes, Esq. ditto, Jan. 4, 1801.
Capt. William Day, R. N. ditto, Feb. 15, 1803.
T. Ludlam, Esq. ditto, Aug. 28, 1803.
Ditto, sworn in Governor for His Majesty, *pro tempore*, on the transfer of the Colony to the Crown, Jan. 1, 1808.
T. Perronet Thompson, Esq. ditto, July 27, 1808.
Capt. Columbine, R. N. ditto, Feb. 12, 1810.
Lieut. R. Bones, R. N. ditto, *pro tempore*, May 1, 1811.
Lieut.-Col. Maxwell, sworn in as Governor-in-Chief, July 1, 1811.
Lieut.-Col. MacCarthy (Lieutenant-Governor) ditto, July 11, 1814.
Lieut.-Col. Mac Carthy first sat as Governor-in-Chief, Nov. 29, 1815.
Capt. Grant, Second West-India Regiment, sworn in to administer the Government *pro tempore*, July 25, 1820.
Brigadier-Gen. Sir Charles Mac Carthy returned from England, Governor-in-Chief of the British Settlements on the West Coast of Africa, from 20 deg. N. to 20 deg. S. Latitudes, Nov. 28, 1821.

GRAND BASSA.

AMERICAN COLONIZATION SOCIETY.

Manners and Superstitions of the Natives.

FROM the Journal of Mr. Ephraim Bacon which we have before quoted, we shall collect some account of the state of the Natives, in reference to their Manners and Superstitions.

The people all live in little villages, or clusters of cottages; in each of which is a Headman, who has a plurality of wives. If a Native have but one wife, it is because he is very poor. The Headman owns all the people in his town. The inhabitants of each town cultivate in common. The men seldom labour, except fishing a little, and hunting: the females and small boys cultivate the land: the men trade, and direct those who are under them.

I saw a fine-looking female with iron fetters on her feet. I made inquiry concerning the cause of her confinement, and was told that she was taken in adultery. It is said by the Natives, that "Wife Palaver very bad Palaver." It is punished with death, red water, or slavery; but most commonly with slavery.

The people wear about a yard-and-a-half of narrow cloth round their loins. The men often wear hats; while the children are not burthened with any kind of clothes, but frequently, like the adults, wear many beads. Leopard's teeth are thought to be very valuable ornaments.

The King when in General Palaver, was clad in his robes, which covered his whole body: he had on, also, an elegant cap: at other times, he wore a drab-coloured broad-cloth great coat, with a number of capes. His Headmen were partially clad; some with blue cloth round-abouts, with military or naval buttons: they wore no shirts: many of them had belts of beads, which contained one or more pounds each.

These people are very kind, but are in a dreadful state of Heathenish darkness, depending upon their Greegrees and Devil Worship.

A town is not complete which has not a Palaver House and a Devil House. The Devil House has a small post standing near it, six or eight feet high, with a strip of white muslin, about three-fourths of a yard in length and two or three inches wide, tied round the top. There they daily offer sacrifice, and dedicate a part of their food to the Devil. They profess to believe that there is a good and merciful Deity, who can and will do them good and not evil; but that the Devil is all powerful, and that it is necessary to appease his wrath. Every town has its peculiar Devil.

In one of the towns, while W. Davis read the Twentieth Chapter of Exodus, and spoke to the people on the state of their souls, they were very attentive: their reply to him, after he had ceased speaking, was—"Very well. We hear you. All very good what you say. We think 'bout it. We no sabby White Man fash—we sabby greegree."

All the people wear greegrees, or charms. Some of these are brass rings, which they wear round their ancles and wrists. One is a feather, tied with a string round the neck. What they consider most valuable, is the horn of a goat or a sheep, which the "Dibbleman," as they call him, prepares by filling it with a kind of glutinous substance, intermixed with pulverized charcoal or black sand. Some wear a little ball of clay, tied up in a piece of white muslin.

The body of King John, who has been dead four moons, is not yet buried. He is laid in state in a Palaver House, dressed in a fine robe, with a pair of new English boots on the feet: a brisk fire is kept burning in the room. His grave is dug: it is eight feet square for the purpose of admitting the body and the form on which it lies; together with bullocks, goats, sheep, tobacco, and pipes, as sacrifices! O Lord, when shall these superstitions cease!

Mediterranean.

AMERICAN BOARD OF MISSIONS.

FROM various communications, including those published in the Twelfth Report of the Board, we shall abstract such chief particulars relative to this Mission, as have not already appeared in our pages.

In our last Volume, p. 435, we stated the arrival of the late Rev. Levi Parsons, at Jerusalem; and shall now digest under appropriate heads, from different parts of his Journal, the details which he has given respecting the Holy City,

and his own proceedings till he again joined Mr. Fisk.

ACCOUNT OF JERUSALEM AND ITS VICINITY, BY MR. PARSONS.

Mr Parsons states, generally, of the City, that it contains 11 Mosques, 5 Synagogues, and 20 Monasteries belonging to the different denominations of Christians.

In reference to the account given by Mr. Parsons of the Holy Places, it is noticed by the Board—

When Mr. Parsons mentions the traditionary accounts, which are reported to all travellers, he is not to be understood as giving any opinion, with reference to the reliance which may be placed on these traditions. Doubtless the identity of some places has been accurately preserved and transmitted, while that of others must remain incapable of proof.

Church of the Holy Sepulchre.

The gate fronts the south; and is strictly guarded by Turks without and Greeks within. No pilgrim, a subject of the Grand Seignior, can enter without paying a "para"—a trifle to be sure; but when multiplied by the hundreds of times at which each pilgrim enters in the course of three months, the amount becomes a large sum.

To prevent confusion, it is necessary to observe the difference between the CHURCH of the Holy Sepulchre, and the Holy Sepulchre ITSELF—the one embracing all the apartments belonging to the different denominations of Christians; the other being only a monument erected over the Tomb of our Saviour, and held in equal reverence by the various denominations of Christians who frequent it. The Tomb may be called the centre of the Church of the Holy Sepulchre; near to which may be heard the prayers of Christians, in Ancient Greek, in Latin, Armenian, Arabic, and Syriac.

Entering the gate of the Church, the first object which attracted my attention was the Stone of Unction, venerated as the spot where the body of our Lord was anointed for burial. The stone is thirty-one feet directly in front of the gate, and is eight feet in length, and two feet two inches in breadth. Several large candles are kept standing at each end; and over it are suspended several silver lamps. The pilgrims all bow; and, after making the sign of the cross, kiss the sacred stone.

Leaving the Stone of Unction we were conducted to the Holy Sepulchre. It is distant from the Stone of Unction sixty-three feet, under the centre of a large dome. The monument erected over the tomb contains two apartments. In the first is the stone where, *it is said*, the angel made his appearance to Mary: in the other, is the Holy Tomb. The outside of the monument is 29 feet in length, 18½ in breadth. I waited some time for the Pilgrims to withdraw. While standing there a Pilgrim entered; and, at the sight of the tomb, wept and sobbed as over the grave of a parent.

Seventy-three feet from the Holy Sepulchre we came to the Chapel of Apparition, in which a few Catholics were engaged in Evening Service: the music, for softness and solemnity, exceeded any thing which I had heard in Asia.

From this Chapel, we returned to the Holy Sepulchre; and, passing through the Greek Church, ascended Mount Calvary. It is sixteen feet above the level of the tomb. I stooped down to look into the hole in which, *it is supposed*, stood the Cross; below which is a fissure in the rock, made, *it is believed*, when Christ our Lord bowed his head and gave up the ghost.

Miracle of the Holy Fire.

Mr. Parsons visited the Church of the Sepulchre during the week of the Passover; and on the Easter Eve, witnessed the supposed Miracle of the Holy Fire. Some account of this scene will be found at p. 389 of our Volume for 1820.

Every apartment of the Church was crowded with Turks, Jews, Christians and people from every nation under heaven: they were assembled to witness the supposed miraculous descent of the Holy Spirit, under the similitude of FIRE. It is estimated, that at least 5000 people were present. The Governor of the City, and the Turks of rank, were there. A very convenient place was allotted me, to observe distinctly every ceremony.

About twelve o'clock, we witnessed scenes of a very extraordinary nature, and highly derogatory to the Christian Profession. A body of Arab Christians

Natives of Palestine, were admitted to perform their part in the duties of the Holy Week: they began by running round the Holy Sepulchre, with all the frantic airs of madmen—clapping their hands—throwing their caps into the air—cuffing one another's ears—walking half naked upon the shoulders of their companions—hallooing, or rather shrieking, to the utmost extent of their voices. This was the exhibition to five thousand people, who were in expectation of soon witnessing the descent of the Holy Fire.

About one o'clock, the Turks entered the small apartment of the Holy Tomb, extinguished the lamps, closed the door, and set a watch. I was determined to enter myself the Holy Sepulchre with the Russian Consul, to see from what direction the fire proceeded: but they replied, "The Turks will not give permission to strangers to enter." Shortly after, the principal Greek Priest entered the Holy Sepulchre, attended by the Armenian Patriarch, and also by the Syrian Patriarch. The Greek Priest, however, entered the SECOND apartment unattended. Every eye was fixed, as the time approached. As we stood waiting, suddenly there darted from the Sepulchre a flaming torch, which was carried almost instantaneously to a distant part of the assembly. I stood among the first to receive the fire, and to prove that, as to its power of burning, it contained no extraordinary qualities. The zeal of the Pilgrims to get a part of the fire before the superior qualities departed, (as, they say, it burns like other fire in a few minutes,) endangered the lives of many: several were well nigh crushed to death. Some lighted candles—others, tow—with a view to preserve a part of its influence. Some held their faces in the blaze, saying, "It does not burn." Others said, "Now, Lord, I believe! forgive my former unbelief." After this, the Pilgrims retired, abundantly satisfied with what they had seen and heard.

I have thought it rather strange, that the Greeks, when urging upon me the evidence of the superiority of their religion, have never mentioned the Miracle of the Holy Fire.

He adds—

The number of Pilgrims present at this Passover may be thus stated: 1200 *Greeks*, 1400 Armenians, 70 Copts, 20 Syrians, 15 Catholics, one Abyssinian: Total 2706.

I was often led to hope, that the Holy Church will soon be consecrated entirely to the promotion of true piety among all classes of Christians. What an opportunity it will afford, to those who have the spirit which Peter possessed on the Day of Pentecost; and who will boldly proceed to open and allege the Scriptures, and to lead thousands, by a blessing from above, to cry, *Men and Brethren, what shall we do?* If I am not greatly deceived, I behold, even now, the dawning of that glorious day. May all, who love the gates of *Zion*, hold not their peace, *till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth!*

Environs of Jerusalem.

Leaving the City by the Damascus Gate, and turning eastward, we passed near to the cave, in which, tradition says, Jeremiah wrote his Lamentations. *All ye that pass by, behold, and see if there be any sorrow like unto my sorrow.* The cave is large, and is held in high veneration.

Passing the north-east corner of the city, we descended to the brook Kedron. The bed of the stream was perfectly dry, notwithstanding the great rains. On our left, saw the church erected over the grave of the Virgin Mary; on our right, the Garden of Gethsemane. St. John has marked the site of the Garden very particularly: *He went forth with his disciples* OVER *the brook Kedron.* There is but one spot over the brook Kedron convenient for a garden. This garden has been consecrated by the many prayers, and by the blood, of our Divine Saviour: *For Jesus oft-times resorted thither with his disciples.* It is still occupied as a garden, and contains several large olive trees.

In fifteen or twenty minutes, reached the summit of the Mount of Olives. Here we had a delightful view of the City, and also of the Dead Sea. Perhaps no place in the world commands a finer prospect, or is associated with events more sacred and sublime. *David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and he went barefoot.* On the east side of it, our Blessed Saviour raised Lazarus from the grave; and, on the west, He endured the agony of Gethsemane. Here, He beheld the City,

and wept over it. From this Mount, He was at one time conducted to Jerusalem with shoutings of *Hosanna to the Son of David;* and, at another, with the cry of *Crucify him! crucify him!* From this spot, He gave his last commission—*Go ye into all the world, and preach the Gospel;* and then ascended, and *sat down on the right hand of the Majesty on high.*

Descending the Mount of Olives, we passed into the valley of Jehoshaphat, to the Pool of Siloam. Here the blind man, at the command of Jesus, washed and returned seeing. The pool is at the foot of Mount Moriah, on the south side: we descended a handsome flight of steps to the water. It is visited, every day, by Pilgrims of every denomination. I perceived nothing unusual in the taste of the water.

The *field of blood, purchased with thirty pieces of silver, the price of Him that was valued,* is a little south of Siloam, on the brook of Gihon. It contains many apartments for the dead; as it was originally appropriated to the burial of strangers.

From Siloam, directing our course southward, we came to the tree, where, *it is said,* Isaiah was sawn asunder for his faithful exhortations and reproofs. The tree is securely guarded by a high wall, to prevent the injuries which it would receive from Pilgrims.

From this place we began to ascend Mount Zion. We passed through fields of grain, which reminded us, at every step, of the awful prediction—*Mount Zion shall be plowed like a field.* On the summit is a Mosque, erected over the tombs of David and of the Kings of Israel; and an Armenian Church, *said to be* the ruins of the house of Caiaphas, the High Priest. Mount Zion, on three sides, is strongly fortified by nature: this agrees precisely with the description given of it in Scripture: *Nevertheless, David took the* STRONG HOLD *of Zion, the same is the city of David.* At the foot of it, on the west, are the ruins of the Pool of Beersheba; on the south, the Valley of the Son of Hinnom, called also Tophet, and the valley of slaughter: Jer. xix, 6: here, the children of Israel caused their sons and their daughters to pass through the fire to Molech, 2 Kings xxiii. 10; and, in this place, Jeremiah denounced the dreadful curse—*Behold, I will bring evil upon this place, the which, whosoever heareth, his ears shall tingle.* On the south side of Mount Zion are the ruins of the old wall, supposed to be the one repaired by Nehemiah. Here may be seen, to the best advantage, the site of Solomon's Temple, the Mount of Olives, and the plains and mountains of Judea. This delightful prospect, in connexion with its spiritual privileges, led David to sing, *Beautiful for situation, the joy of the whole earth, is Mount Zion.*

Bethany.

Bethany is about two miles east of Jerusalem, at the foot of the Mount of Olives, on the east side: *Now Bethany was nigh to Jerusalem, about fifteen furlongs off.* We came to the grave of Lazarus: *It was a cave,* saith St. John, *and a stone lay upon it.* A Turk, who seemed to have charge of the sepulchre, for a few "paras" gave us lighted tapers and permission to enter. We descended 28 stone steps, where we found a small room about eight feet square. On the east and west sides, are tombs cut in the solid rock. Probably Jesus our Lord stood here, and cried with a loud voice, *Lazarus, come forth!*

Bethlehem.

Rode two miles, through a beautiful plain, called the valley of Rephaim. Here David obtained a memorable victory over the Philistines, being encouraged by *the sound of a going in the tops of the mulberry trees.* Passed the Convent of Elijah, where reside about twenty Greeks. Near it is shewn a rock, on which, tradition says, Elijah slept, when fleeing from the wrath of Ahab. Here we had a distinct view, at the same moment, of the three most important places on the globe. Bethlehem, where the Saviour was born; Jerusalem, where he was crucified; and the Mount of Olives, whence he ascended to heaven. Bethlehem, at this distance, assumes an appearance of splendour far beyond that which it actually possesses. The Monastery, erected over the manger, stands a little east of the village. Still further eastward, we saw the valley where the shepherds heard the angels sing, *Glory to God in the highest.*

From the Convent of Elijah the road became uneven and stony. We passed near the Sepulchre of Rachel: *And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.*

To the Hill Bethlehem, every Chris-

tian must feel a peculiar attachment—the native place of David, the king of Israel, a man after God's own heart; and of the Second David, the Lord from heaven. Here, the Wise Men of the East laid their offerings at the feet of the Infant Saviour; and here was heard a choir of angels singing, *Glory to God in the highest, on earth peace, good-will toward men.*

In Bethlehem Village there are, it is said, 1500 Catholics, 1000 Greeks, a few Armenians, and a few Turks. The Catholics, Armenians, and Greeks, have each of them a Monastery. On our return, saw the village of Rama on our left: *In Rama was there a voice heard, lamentation and weeping and great mourning; Rachel weeping for her children, and would not be comforted, because they are not.*

Reflections on the Sacred Places.

Mr. Parsons makes some sensible distinctions on the subject of the Sacred Places, in a Letter written to a friend from Jerusalem, dated May 5, 1821 —

After a residence of about three months in this Sacred City, I can say, that, in one respect, it differs from any other place that I ever visited—there is no such thing as being satiated by viewing objects everywhere presented to the eye. The sight of Smyrna, of Pergamos, of Patmos, awakened the tenderest sensibilities; but the feelings were in a measure momentary. It is not so with Jerusalem.

I now go to Mount Calvary—walk in the Garden of Gethsemane—stand upon the heights of Zion—ascend the Mount of Olives—drink of the waters of Siloam, with greater pleasure, than I did on the first day of my arrival. Indeed there are so many subjects presented to the mind—such as the devout anthems of David; the dedicatory prayer of Solomon, when he kneeled, and spread out his hands to God, and consecrated a Temple, which became the glory of the church, the wonder of the world; the exalted strains of Isaiah, when he saw the day of Christ and rejoiced; the zeal, patriotism, and piety of Ezra and Nehemiah, when they reared the tabernacle of David amid the opposition of the world; and, what is *infinitely* more, the benevolence, *sufferings, death*, resurrection, and ascension of our Divine Redeemer—that the pleasure must be increased upon every examination.

But what is rather remarkable, this view of the subject destroys all curiosity to see PARTICULAR OBJECTS venerated by the ignorant multitude. You are here shown the pillar, to which our Saviour was bound to be scourged—the arch, upon which Pilate cried, *Behold the man!*—the very door, at which Peter knocked, when the angel led him from the prison; and a thousand other places of great veneration. All this is folly; and calculated to disgust enlightened travellers, and give strength to infidelity.

But, that this city was for many ages the great capital of the Church of the Living God; that it has been honoured by the presence of David, of the Prophets, of Gabriel, and of God himself in human flesh; that the Gospel has been preached here with power and with wonderful success, and a multitude from this city conducted to the heavenly world—is TRUTH, upon which the mind may rest without the possibility of deception. And this is enough to satisfy the most enlarged and benevolent minds.

We extract from his journal, one or two specimens of the manner in which Mr. Parsons improved the associations, which circumstances called to his recollection.

Of the morning after his arrival, he says—

At an early hour, I was reminded, by the crowing of a cock, of Peter, who denied his Lord and Master. In view of so affecting a subject, I could only say—*Cause me to know the way wherein I should walk; for I lift up my soul unto thee.*

Of the next day, he writes—

The day passed with great tranquillity. At three o'clock, I went to the Greek Church, and heard the selections read from the Psalms of David. In this city, the pious Psalmist breathed out his soul to HIS God, and to OUR God. Here, he wept for sinners: *Rivers of water run down mine eyes, because they keep not thy law.* His prayers are registered in Heaven, and will be had in everlasting remembrance.

PROCEEDINGS OF MR. PARSONS.

Intercourse with Procopius.

On first entering Jerusalem, says Mr. Parsons—

Soon after passing the gate, we turned to the north; and, in a few minutes, arrived at the house of Procopius, to whom I had Letters of Introduction. The servant informed us, that he was in the Church, for Evening Prayers. I hastened thither, to unite with the professed followers of Christ upon Mount Calvary, and to render thanks to God for the happy termination of my voyage to the Holy City. The Church is but a few steps from the place, where, it is supposed, stood the Cross. On entering, I was not a little surprised to find it so richly and neatly furnished. It is called the Church of St. Constantine; and is the place to which all the Greek Bishops, five in number, with their numerous attendants, resort for Morning and Evening Service. Every thing was conducted with a pleasing stillness and regularity, becoming so holy a place.

After a Service of thirty minutes, I returned, and presented my Letters to Procopius. Conversation was directed to the exertions which the Protestants are making to promote the diffusion of the Holy Scriptures. They replied; "We believe the Protestants to be our friends."

In a few moments, I was conducted to the room, which had been put in readiness for me, by the request of the Russian Consul. It is near to the Holy Sepulchre, and contains many convenient apartments. My trunks had arrived in safety. In the evening we read from the Greek Testament the account of our Saviour's sufferings and death; and endeavoured to consecrate our rooms to Him, who here gave his life for the world. Within one hundred feet of my room reside Five Bishops; viz. those of Petrea, of Nazareth, of Gaza, of Lydda, and of Philadelphia.

Procopius, who is known to our Readers, bade Mr. Parsons welcome to all the privileges of the Monastery, and rendered him every aid in his power.

Greeks.

The following Bishoprics belong to the Greek Patriarchate of Jerusalem:—

1. Petrea (beyond the Jordan): the Bishop resides in Jerusalem: one church.
2. Nazareth: the Bishop resides in Jerusalem: one church.
3. Lydda: two churches: Bishop in Jerusalem.
4. Gaza: one church: Bishop in Jerusalem.
5. Philadelphia (beyond the Jordan): one church: Bishop in Jerusalem.
6. Cesarea: one church: vacant.
7. Bashan: one church: one Bishop.
8. Ptolemais: many churches: one Bishop.
9. Bethlehem: one church: without a Bishop.
10. Neapolis: three churches: without a Bishop.
11. Jaffa: one church: without a Bishop.
12. Mount Tabor: one church: without a Bishop.
13. Mount Sinai (near the Red Sea): one church: with a Bishop residing in Constantinople.

Of Mr. Parsons's intercourse with Greek Christians, we find the following notices:—

Conversed a long time with a Priest, respecting the nature of the New Birth. He said it was baptism. "When children are baptised, they are renewed, as it respects Adam's transgression; but if they afterward sin, they must be punished." This, so far as I can learn, is the prevailing sentiment among the Greeks. They can give no other account of the New Heart.

While reading the Holy Scriptures with a Priest, inquiries were made respecting the *many mansions* in heaven. He said they were all for Greeks, but one has a higher station than another. "Catholics, Armenians, Protestants, not one of them can enter heaven; for they are not baptised."

"The Greeks believe," said a Priest, "that neither the righteous, nor the wicked, immediately after death pass into glory, or are sent to punishment. Both rest like prisoners to the day of trial."

Persons come to my room to read the Scriptures. The Priests encourage me in this employment. If, then, a Missionary can reside here with no other employment than to read the Scriptures with Pilgrims, not uttering a word respecting Catholics, Greeks, or Turks, a great work might be accomplished—a work, which would impart infinite joy to the friends of this Mission, and guide many souls to eternal

life. From the observations which I have made, I am led to believe, that reading the Scriptures is one of the most effectual methods to diffuse the spirit of piety—a method to which God has often added a peculiar blessing.

One of the Pilgrims, with whom I read the Scriptures almost every day while on the passage, comes to my room, and reads with me. The progress which he has made in reading and in knowledge, is a rich compensation for all the trouble of teaching him. He often stops to tell me, in other words, the story which he has read; and remarks upon the importance of living according to the Scriptures. He is never weary; but at the close of one chapter, he says, with a smile, "Shall we read another?" When he passes me in the street, he expresses the affection of a brother; and, at the same time, looks to me as his Instructor. The effect upon his life has been most salutary. He says, that he shall read the Testament every day as long as he lives. He is soon to return to his country, more than a thousand miles from Jerusalem, and my opportunities to visit and instruct him must cease. But he will carry with him the Holy Bible as his guide, and he will not soon forget the past interesting scenes. I do indulge the hope, not that he is already converted, but that impressions have been made, which, by the blessing of the Holy Spirit, will result in a saving acquaintance with the Word of God, and in final admittance into heaven. With regard to the future, we can make no certain calculations. For the past, I feel bound to give thanks to God.

Armenians.

An Armenian of distinction informed me, that, in Jerusalem, there are 60 families of Armenians; and that in Palestine are only four Armenian Monasteries—one in Jerusalem, one in Bethlehem, one in Rama, and one in Jaffa. There is also an Armenian Church on Mount Zion, without the City.

An Armenian from Smyrna invited me to visit the principal Armenian Church: it is situated near to the Jaffa Gate; is large, and elegantly furnished. From the Church, I was conducted to the apartment of the Patriarch. He was sitting in the corner of a large hall, with *a writing table* before him. He bade *me take a seat.* After Coffee and sweetmeats, as is the fashion here, I presented to him a quarto edition of the Old Testament in Armenian, with the request that he would inform me if the edition be correct: he replied, "I have examined it, and approve of it as an edition without errors." I then mentioned, that I had a few copies, which I would offer, with his permission, to the Pilgrims, at a cheap rate: he gave his assent; and a Pilgrim present engaged to make inquiries, and to give me information.

To some Armenians, who made applications for Tracts, I said, "Perhaps some of my friends will pass through Armenia, with Bibles and Tracts for sale." "We shall rejoice," they said; "and ALL will rejoice, when they arrive."

If a Missionary could return with the Pilgrims to Armenia, his trunks of books would pass without exciting any suspicion; and he would receive the greatest assistance from those who accompanied him. I earnestly hope, that, after the next Passover, some person will be prepared to undertake the interesting service of making known to the Churches the moral state of Armenia.

Mr. Fisk, in remarking on this suggestion, earnestly recommends it to the notice of the Board. He writes on the subject, from Smyrna, under date of Oct. 4, 1821—

If no other Missionary from other parts of the world come to settle near us, as I fear none will come at present, I think we ought to consider our field as embracing Syria, Armenia, Asia Minor, and the Islands of the Archipelago. If a Missionary goes to Armenia, according to the plan proposed, he may remain there perhaps a year, and then return to Smyrna (which may be considered his home,) to rest himself; to prepare and forward his communications to you; and to obtain a supply of books for another journey, in case Providence smiles on the undertaking.

Jews.

The Jewish Synagogues are situated a little west of the site of Solomon's Temple. There are four Synagogues in the same inclosure; and others in other parts. We made inquiries with regard to the number of Jews in Jerusalem: some replied three thousand: others said, "No, there are not three thousand. But why

do you ask us this question?" "Because we wish to gain particular information with regard to Christians, Jews, and Turks in every place." We shewed them a Testament in Hebrew. They examined it; but dared not purchase it, without the consent of the Rabbins. We left a few Tracts, which they examined; but not without hesitation. They treated us with respect, and invited us to come again.

Attended a Jewish funeral. After the body was laid upon the bier, a Priest offered a short prayer, and the people responded "Amen." As they came near the gate which leads from the city, the Priest offered another prayer, and then returned. After passing the gate, they commenced singing; and continued this service till they arrived at the grave. It was on the east side of the Mount of Olives, where all the Jews consider it a privilege to be buried. It was a feast-day with the Jews, and not lawful for them to bury the dead: a Turk was hired to do it. A hole was dug in the earth, about three feet in depth; and the body literally crowded into it, without a coffin. A few stones were laid on the body, to prevent the dogs from devouring it. In all their ceremonies, there was nothing like solemnity or regularity.

Distribution of the Scriptures and Tracts.

Of the Scriptures, Mr. Parsons sold, chiefly in Jerusalem, 99 Arabic Psalters, and 70 Testaments in different languages. He writes—

Repeated and earnest applications were made for Armenian Testaments; but it was not in my power to procure them. It will be remembered, that, before my arrival, Bibles and Testaments were deposited in the respective Monasteries by Procopius: how many have been sold, I am not able to say: Procopius has not had time to prepare the account.

From the time of his leaving Smyrna, Mr. Parsons had distributed upwards of 3000 Tracts. He says on this subject—

I have now visited thirteen Greek Monasteries, one Catholic, one Armenian, one Syrian, and one Coptic, within the walls of Jerusalem; and distributed in all to them, including the Church of St. Constantine, 1000 Tracts. *These Tracts are to be widely dispersed; and perhaps read by people several thousands of miles from the Holy City. The very fact, that they were brought from Jerusalem, will attach to them a degree of sanctity; and give them higher claims upon the attention of a multitude of Christians.*

I regret exceedingly, that I could not obtain Tracts in the Armenian and Russian Languages.

At another Passover, I hope we shall be able to afford the same kind of instruction to Russians, Armenians, and Copts, which we have now done to Greeks. A Missionary should have on hand a large supply of Tracts in the following languages: Greek, Russian, Armenian, Turkish, Arabic, and Syriac. All are willing to read; and, to all, God can impart his blessing.

In every instance, the Tracts have been received, not only without hesitation, but with gratitude. Bishops have aided their circulation. All have rejoiced to carry so sacred a present to their friends.

A Pilgrim from Caramania engaged to carry the Tracts to School Teachers and to Priests: he said, "They will be received with thankfulness." In many instances, I have been requested to accompany the Tracts with my name, that the persons to whom they were given, might know from whom was received a donation which they so highly valued.

In reference to the Scriptures, Mr. Parsons remarks—

The reading of the Scriptures is, perhaps, the most effectual method of doing good at Jerusalem. In this respect, the time from Christmas to the Passover is invaluable. Multitudes, and among them men of influence and literature, from almost every part of the world, are literally *assembled in one place;* and the information which they receive will be communicated to thousands of souls. This Station I view as one of the most important that can be selected; and one which cannot be relinquished without great criminality on the part of the Christian Community.

Leaves Jerusalem.

Mr. Parsons writes, May 7, 1821—

When I arrived at Jerusalem, it was my design to pass the heat of the summer on Mount Lebanon. In consequence of civil commotions which had commenced there, I relinquished this idea; and determined to retire to Bethlehem

lehem. Soon after the Passover, the Greeks in Palestine were thrown into the greatest confusion, by an Order from Government to surrender their arms, and by the arrest of the Russian Consul at Jaffa. All, who could be spared from the Monastery, had fled: others settled down, with a determination to await the event.

In such a confusion as this, I found but little prospect of a quiet summer; either for study, or for affording instruction to others. After seeking Divine direction, and with a full conviction that Palestine is a station of high importance as it respects the execution of benevolent designs, I came to the conclusion, that it was best to return to some of the islands of the Archipelago, till the heat of the summer is past. I turned my attention to the Archipelago, more particularly with the expectation of joining Brother Fisk, in the preparation of Tracts to be distributed, in different languages, among the Pilgrims who shall attend the next annual celebration.

In many respects, my time has passed pleasantly, since my arrival at the Holy City. My health, I think, was never better, for three months in succession. If I had been better furnished with Bibles and Tracts, I might, by the Divine blessing, have greatly extended my usefulness. As it respects gaining and imparting information, this is indeed the Centre of the World. The station must not be relinquished. The door is already open. Difficulties must be expected; but the good resulting from a Mission established here will be an infinite reward.

On the 8th of May, he adds—

Early this morning, I visited the Bishops, and took my leave of them. They said, "We wish to see you soon again in this city." Left the city at six o'clock, by Jaffa Gate. As I ascended the hill west of the city, I turned to take another view of the dearest spot on earth. The words of David were fresh in my mind—*If I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it and his habitation.*

From Jerusalem to Samos.

At Jaffa Mr. Parsons embarked in a vessel under the Turkish flag, and, in company of a number of Pilgrims returning from the celebration of the Passover.

On the 20th of May he records a circumstance, which derives peculiar interest from the present disturbed state of those parts:—

Soon after sun-rise, we observed a vessel before us, with a flag perfectly black, with the exception of a White Cross in the middle and a Red Crescent beneath it. We were soon hailed, and ordered to lower sails. The Captain of the vessel, with a number of Soldiers, visited us—ordered our flag to be taken down—and then, with the utmost contempt, trampled it under their feet; pronouncing a curse on him who should raise it. "We do not take your vessel," said they: "nor do we wish to molest Greek Pilgrims; but we seek the blood of Turks. They have executed our Patriarch and our Bishops; and we are determined to stand in defence of our lives and our religion. All the Greeks in the Morea and on the Islands are in arms. If you are arrested by a Turkish Vessel, you must expect immediate execution." It is impossible to describe the consternation which prevailed among the Pilgrims: the women, especially, lifted up their voices and wept.

From our vessel, they went in search of another vessel of Pilgrims, which accompanied us from Jaffa. There they found two Turks and about thirty Jews. They were all put in confinement: the Turks were to be beheaded immediately, but the Jews reserved for trial.

During the day, we observed many other vessels with a similar flag.

Anchoring, on the 27th of May, at the island of Stamphalia, Mr. Parsons writes on the 28th—

Visited a School, and distributed Fifty Tracts among the Scholars. I have never observed so great a desire to receive religious books, and never had more pleasing evidence that they would be read with attention. "Send us books," was constantly repeated.—"We want a supply for our families—for our children." I gave them some encouragement, in case the war ceased. How many plead for the Word of Life who live and die without it!

On the 1st of June, Mr. Parsons writes—

A vessel approached us, the Captain of which assured me that I could not enter the port of Scio nor the port of Smyrna—that the School at Scio was closed—and that Professor Bambas had fled, just in time to save his life!

The next day, he reached Samos, and was invited to reside with the English Consul. Here he learned that Sixty Pilgrims had been beheaded by the Turks at Rhodes, and remarks—

Very probably, among them were some to whom I have read the Holy Scriptures; and who are, in this awful manner, called to give an account.

Of Samos, Mr. Parsons says—

A Greek Priest of some distinction gave me the following statement with regard to Samos:—Monasteries, 15: Monks, 100: Churches, 300: Priests, 150: Villages, 38. In Vati, the principal village, are 1000 Houses and 8 Churches.

At Syra.

Mr. Parsons appears to have retired from Samos to the Island of Syra, to the south-west of Samos. From that place he wrote, at the end of August—

If things should remain as they now are, I think that I shall return to Palestine, by the first favourable opportunity, after the heat of the season is a little past. I cannot think of being absent from so interesting a field longer than is absolutely necessary.

Sickness of Mr. Parsons.

Of the attack which ended in his lamented death, Mr. Parsons himself wrote, from Syra, Nov. 7, 1821—

From the 5th of September to the 1st of October, I have no correct recollection of any thing which was said to me, or of any thing which was administered for my recovery. My mind was greatly confused; and, for some days, remained in a state of the most distressing derangement. Three Physicians visited me every day; and the result of one of their consultations was, that my life must terminate within twenty-four hours. About the first of October, the fever abated; and I awoke as from a long dream. It was not the dream of death. I opened my eyes, but it was not in eternity. The solemn moment, of exchanging worlds, had not arrived. I yet tabernacle in the flesh; and, if it may be to contribute a little for the promotion of the Gospel among the Heathen, if it may be for the everlasting happiness of one sinner, what occasion shall I have to rejoice!

For a month past, I have been gaining strength; though, in consequence of frequent colds, I am still confined to my room.

If my health will permit, I design to sail for Smyrna by the first opportunity. Vessels are frequently passing from Smyrna to Cyprus or Jaffa. I am not without a strong hope of arriving at Jerusalem before Christmas. The time from Christmas to the Passover affords high advantages for obtaining and diffusing religious information.

Arrives at Smyrna.

On the 21st of November Mr. Parsons left Syra; and, having touched at Scio, reached Smyrna on the 3d of December, and rejoined Mr. Fisk, after a separation of nearly a year.

Remarks on benefiting Pilgrims.

A voyage to and from Jerusalem, in company with Pilgrims, is attended with many things unpleasant; but, without doubt, affords the best advantages for giving instruction, and for gaining an extensive influence. For more than two months, I have resided with Pilgrims on their passage to and from Jerusalem. I have been with them, as one of their number—read to them the Holy Scriptures—conversed with them on the nature and importance of renewing grace, and of constant preparation for the coming of Christ. Not in one instance have I been interrupted by improper conduct: during the whole passage, I perceived not a smile of contempt toward the Word of God: generally, there was a pleasing attention. The effect of reading the Scriptures on several of the Pilgrims, was very apparent and very salutary: they understood what they read, and repeated to me the substance with great correctness: these impressions may soon be effaced; but they may, by the blessing of God, result in saving conversion. Of this I am sure, that wherever they wander as Pilgrims on earth, they will be commended to God by many, who wait for the redemption of Israel.

Of a Tract which he had in hand, Mr. Parsons says—

It is to be called the "Holy Week," and is for the use of Pilgrims of all denominations at Jerusalem. It is to contain a Scriptural account of all the transactions of our Saviour during "the Holy Week:" and is to be merely extracts from a work highly approved by the Catholics; with this difference, that the characters are changed from the Roman to the Greek. This Tract may be approved by Catholic Pilgrims, which will render it more acceptable to Pilgrims of all denominations.

PROCEEDINGS OF MR. FISK.

Residence at Sedicui.

Of this village some account was given at p. 431 of our last Volume. Mr. Fisk retired thither from Smyrna, for about a month, in October and November. He frequently visited the Greek Priests, for the purpose of reading the Scriptures with them. He writes:—

After reading our Saviour's Discourse to Nicodemus, I asked, "What is regeneration?" The Head Priest replied, "Baptism." I asked, "Is it water-baptism merely, or does it imply also the renovation of the heart by the Holy Spirit?" "It certainly implies the latter," said he. I replied, "Suppose a man has been baptised, but his heart remains unholy, and he has no true faith, can he be saved?" "Certainly not," was the reply. I then entered into conversation, to shew the nature and necessity of the renewing influences of the Holy Spirit. To all that I said, he readily assented.

Of the superstitious notions which prevail, Mr. Fisk gives the following instance:—

A little way from Sedicui, there is a spring called "St. John's Fountain," to which the Greeks attribute a kind of miraculous power. The water is slightly impregnated with iron. The sick resort to this fountain, taste the water, make the sign of the cross, offer a short prayer, and then tie a small rag to the bushes which surround the spring, and, according to public opinion, depart materially benefitted. Hundreds of rags are hanging on the bushes; having been left there by invalids, who came to be healed. Similar springs are found, it is said, in the neighbourhood of many Greek Villages.

State of Turkey, and its Influence on Missionary Exertions.

Mr. Fisk writes from Smyrna, in the same Letter of Nov. 22, 1821—

Smyrna, with its vicinity, continues to be a theatre of the most tragical and bloody scenes. Three or four days ago, a quarrel took place between some Turks and some Slavonians and Ragusians who are Austrian subjects: a few individuals were killed on both sides. This excited the anger of the Turks, generally, to the highest pitch of frenzy; and they wreaked their vengeance on the poor Greeks, shooting and stabbing them in the streets, and even breaking open houses to glut their fury and gratify their lusts. I have heard the number of assassinations committed in the course of two or three days, variously estimated at from 100 to 300.

Mr. Fisk states, that firmâns had been repeatedly received, ordering all peaceable Greeks to be protected, and that Turks who molested them should be severely punished. The effect of these firmâns was usually a short period of tranquillity, which, however, was repeatedly interrupted by a report of some victory gained, or some outrage committed, by the Greeks.

He adds—

My own situation is such, that I entertain very little apprehension as to my personal safety. Yet scarcely a week has passed, for eight months, in which I have not witnessed, or heard of events of the most revolting and distressing kind. The occurrences of this year have made the most horrid things recorded in Ancient History seem familiar—seem like FACTS; and not like the imaginations of a tragic muse. These exhibitions of lust, of cold-blooded cruelty, furnish dreadful testimony of the corruption of human nature. Oh that from these impressive and instructive lessons, I may learn practical wisdom!

Be the result of the war, however, what it may, I entertain very little apprehension, that it will be seriously unfavourable to our cause; and possibly it

may open a wide door, for the circulation of the Scriptures, the establishment of Schools, and the diffusion of Evangelical Truth. Our plans should be laid, not with a view to present occurences merely, but principally with reference to the general state of the country.

In recommending the visit to Armenia, suggested by Mr. Parsons, Mr. Fisk writes—

It is a serious question, what effect the disturbances which now exist, and which must be expected to take place from time to time, in this country, ought to have on our plans. These events interrupt, but do not prevent, the proceedings of merchants and travellers. Amidst all the horrors and dangers of the present revolution, ships come and go—trade is carried on to a great extent—and European Travellers, though obliged to curtail their plans and use extra precautions, still pursue their objects.

As the study of languages and the preparation of Tracts will constitute a great part of the business of a Missionary designed for Armenia, it will undoubtedly be best to embrace opportunities when the country is tranquil, to travel; and, when plague or war rages, to retire for study. This may render it necessary, sometimes, to change our plans; and may render it impossible to lay plans with precision: but I cannot feel as though it ought, on the whole, to be considered any reason why Missionary Labours in this country should be relinquished or discouraged. Rather let the number and the magnitude of the difficulties which lie in the way awaken more earnest prayers, firmer zeal, and more unyeilding perseverance.

RE-UNION OF MESSRS. FISK & PARSONS.

Messrs. Fisk and Parsons having again met, they give from Smyrna, under date of Dec. 13, 1821, the following

Summary View of the Mission.

It is with emotions of gratitude and satisfaction, that, after a year's separation, we once more sit down TOGETHER, to address you. During the past year, we have encountered disappointments, we have endured afflictions, and we have experienced mercies, which we hope never to forget, and which we trust may be useful to us as long as we live. We separated, hoping to meet in Judea: the event has shewn that the Divine purpose was, that we should meet again where we separated. Thousands of our fellow men have fallen around us, but we still live. One of us has lain for weeks on the very borders of the grave; yet life is spared, and every thing now indicates a speedy restoration to perfect health. We would, therefore, call upon all within us, and upon all our friends, to praise the Lord for His great goodness.

After a year of hopes, and fears, and anxieties—of plans, and labours, and disappointments, such as before we knew nothing of—we were permitted to meet again, Monday, December 3d, and unitedly join with those friends of Zion, who, on that day, raise their supplications to heaven for the conversion of the world. It was particularly pleasant to meet on that day. We met with earnest desires, that the past may prove instructive and useful to us; and that for the future we may be wholly devoted to our work, to the service of our Redeemer, and of the souls of men. If we know our own hearts, we wish to live for nothing else.

Brother Parsons's health is still feeble; but his disorder has entirely left him, and nothing is now wanting, but the recovery of flesh and strength. On his arrival here, the English Consul was so good as to offer him the rooms usually occupied by the Chaplain, where he is very favourably situated for the recovery of his health; which will be, for the present, his principal object.

The English Chaplaincy having lately become vacant, Brother Fisk preaches on the Sabbath. We also find, every week, more or less opportunities to distribute the Scriptures and Tracts, and to converse with individuals concerning religion. It is true, we do but little. We hope, however, that this little may ultimately be productive of great good. We never expected, nor did you ever expect, that the Scriptures could be circulated and true religion revived, in this country, without meeting with many disappointments and encountering many obstacles. If, however, you ask us, after the events of the past year, what are now our feelings, our resolutions, and our expectations, we are constrained to answer, we never loved our work more sincerely than we do now—we never felt a more consoling conviction, that we are in the field where our Lord and Master would have us labour—we never entertained more confident hopes of usefulness, and ul-

timate success. Still, we desire to feel, that we are nothing, and that our fondest wishes may be disappointed.

Were we both in health, one or both of us would sail immediately for Alexandria, with the view of being at Jerusalem before the Passover. As the case is, we both purpose to remain a little while in Smyrna, hoping to receive letters from you, and waiting for the direction of Providence.

Proceed to Alexandria.

On the 7th of January last, they write—

Our hopes that Brother Parsons would regain health and strength rapidly in Smyrna are, in some measure, disappointed. The winter air here proves too humid and chilly for his feeble health; and his physician has strongly recommended a sea voyage, and a change for a milder climate. This consideration, in connexion with our wish to see Egypt, and to be in Syria next spring, if possible, has induced us to determine on a voyage to Alexandria. We have, accordingly, engaged a passage in an Austrian vessel, and to-morrow is the day appointed for sailing.

For the present, we see no prospect of being able to get any thing more printed, till a Missionary Press is received. We would not be impatient. We desire to acquiesce in the will of God, whatever it may be. But we do feel as if there was no time to be lost. These are, indeed, days of trouble in this country. But let us not forget that the walls of Jerusalem were once built in *troublous times*. The same thing may, with the blessing of God, take place again. For this let us hope, and pray, and labour.

Our Readers have been already informed, that Mr. Parsons died at Alexandria (see p. 167 of our Number for April) on the 10th of February.

Caspian and Black Seas.

SCOTTISH MISSIONARY SOCIETY.

Visit of Drs. Paterson and Henderson to Astrachan, Karass, the Crimea, and Nazran.

Of this Visit the Committee thus speak in their last Report:—

Drs. Paterson and Henderson have *been, for many months past*, engaged in an extensive tour through Tartary and Persia. In the course of this journey, they visited Astrachan, Karass, the Crimea, and Nazran; and, agreeably to the request of the Committee, examined minutely and carefully into the circumstances and prospects of these different Missionary Stations. The Society is deeply indebted to them, for the time and attention which they have bestowed on this important work—for the valuable suggestions and the fatherly advice and direction which they afforded to the Missionaries—and for the minute information which they have forwarded to the Committee, respecting the circumstances of the different Stations. The Committee are happy to be able to state, that this report is, on the whole, highly gratifying.

We shall quote the remarks extracted in the Report from the communications of these Gentlemen.

Astrachan.

We were quite delighted with the Missionary Family at Astrachan. Their regularity in attending to their respective duties, the love and unity which reigns among them, pleased us much. The Mission House is a fine building, and certainly worth much more than was paid for it. The situation is good, and it possesses many conveniencies.

In speaking of your Missionaries, we must begin with Mr. Mitchell. He acts the part of landlord for the whole establishment, transacts all secular business, and is highly respected by the Russian Authorities. This, with the printing-office, keeps him completely occupied; and leaves him no time for doing other Missionary Work, even if he had such a knowledge of the language as would qualify him for it. The Russ he speaks pretty well.

Mr. Dickson is very weak and sickly, and is never likely to regain his health and strength. He is in his element among his books, which he pores over day and night. He has a very good knowledge both of the Tartar and Turkish; and is well qualified, in other respects, as a Translator of the Scriptures. He speakes the language fluently, and commands the respect and attention of the Natives when he can get them collected around him; but neither his health nor his time permits him to do much in this way. The

work of translation is his department; and if he be the instrument of giving the Tartars the whole of the Divine Records in their own tongue, he will have accomplished a great and good work. We are of opinion, that, although he may go out to visit the villages once or twice a-week, he ought not to have his mind diverted from his proper work, especially as his health is so precarious; and were he to be called from this earthly scene before the translation is finished, it will not be easy to find another so well qualified for the work.

Mr. Glen is pastor, schoolmaster, itinerant preacher, &c. He is a good Persic Scholar, and can speak it with tolerable ease. He is now labouring hard to acquire such a knowledge of the Turkish and Tartar, as shall enable him to speak to the people without an interpreter; and were his time not so much occupied with other things, he would soon attain his object.

Indeed, as to your three Missionaries at Astrachan, we know not which of them to esteem the most: their talents are very different, but all highly useful and necessary for this Station.

The Ladies also deserve all praise: pious, modest, prudent, and attentive to their families, they do honour to the Mission.

As to the Young Folks, we had every reason to be pleased with them. James Mitchell is a fine boy, an excellent Scholar, and has a good knowledge of the Persic: he also knows Tartar and Russ well. John is not much behind his brother: and if the Lord be pleased to confer his grace upon them, they will both make excellent Missionaries. Mr. Dickson has very fine children: the two eldest girls are very good scholars, and may soon be useful in the Mission. The younger children at school, including Mr. Glen's four sons and Mr. Galloway's boy and girl, are going on very well: we were perfectly delighted to hear the little things reading and translating in different languages, and in seeing how well they wrote English, Russ, and Persic. Every attention is also paid to their religious instruction, and the elder children have certainly a very good acquaintance with the Scriptures. Indeed, of all things at Astrachan, the School pleased us most; and our greatest hope in regard to the Mission arises from it. We cannot but notice Miss Scott, in connexion with the School, as the progress which the young folks have made is, in a great measure, to be ascribed to the pains and care with which she watches over them. Her element is the school-room; and she loves the children, and the children love her.

Karass.

Karass, as a Station, has certainly not that importance which it had when the Mission was first established; but we think it sufficiently important to deserve the vigorous support of the Society. Scarcely a day passes, on which the Missionaries have not visits from the Natives to whom they have an opportunity of preaching the Gospel; and there are several villages in the immediate neighbourhood, which can easily be visited two or three times a week.

Mr. Jack has made some considerable progress in the languages: he speaks a little Russ and German, and can converse with some ease in the Tartar: to this last he is to direct all his attention during the present winter, that he may be able to commence his active labours among the Natives in the spring: with a little more experience, we have every reason to think that he will make an excellent Missionary. Mr. Galloway is a pious and sensible man, and preaches in Tartar quite fluently: every moment of his time ought to be devoted to Missionary Work: we saw much of him, as he accompanied us as far as Kasbuh, and were much pleased with him. Mr. Paterson is a sensible and good man; has a good knowledge of the Tartar, Russ, and German; understands the business of the Colony completely; and, with the good management of his Wife, adds not a little to its respectability in the eyes of strangers who visit it.

Crimea.

Your Missionaries in the Crimea will, doubtless, have informed you, that we spent some days with them at Baktcheserai, and afterward made the tour of the south coast with them; which gave us an opportunity of seeing more of our friends, than we otherwise could have enjoyed. The days which we spent in the company of these excellent men, were the happiest that we spent during the whole of this long journey.

We were much pleased with Dr.

Rost. His unfeigned piety, missionary zeal, prudence and suavity of manners, endeared him to us, and must endear him to all with whom he has any thing to do. The knowledge which he has acquired of the different languages, bears ample testimony to his diligence since he came to Russia. He speaks the Russ better than any of your Missionaries whom we have yet met; and, with a little more exercise, he will be able to transact business in it with ease. His knowledge of the German is respectable, considering the little time he has been able to devote to it. The Tartar he speaks with considerable fluency; and as the whole of his time will be devoted to the Turkish during his residence at Astrachan this winter, we have no doubt that he will have a good knowledge of it by the time that he returns to the Crimea.

The favourable opinion which we had formed of Mr. Carruthers' missionary qualifications, during his residence in Petersburgh, was much heightened by what we saw of him in the Crimea. We found him busy in acquiring, along with his brethren, a knowledge of the pure Turkish, which is spoken at Baktcheserai, in order to qualify himself for the work to which he is called. The proficiency which he has already made is very considerable.

On the whole, we are fully persuaded that you could not have chosen two men better qualified for superintending the affairs of the proposed Institution.

Nazran.

In Vladikafkas, we met with our dear friend, Mr. Blyth; and went with him to his Station at Nazran. He is truly an excellent Missionary; and if the Lord spare his valuable life, we may expect great things from him. He has completely gained the confidence of the people, and they already begin to look upon him as a father and a friend. We were much pleased to find that he has a warm affection for them, and is perfectly satisfied that the Lord has called him to labour among them. He is labouring hard at their language, and can make himself understood by them on various subjects tolerably well. They are a fine race of people, extremely clever; and, having no religious system, *we may reasonably hope, that, as soon as he is able to speak to them on* religious subjects with some degree of fluency, they will not be averse to listen to his instructions.

The Committee accompany these extracts with the following cautions:—

From their knowledge of the weakness of the human heart, and their apprehension lest this favourable report should, in the smallest degree, prove prejudicial to any of the individuals so honourably mentioned in it, and in whose spiritual prosperity the Committee feel the deepest interest, they experienced some difficulty in giving it publicity. But a report, at once so interesting and satisfactory, could not, with justice to the cause, have been withheld from the Members of the Society: and the Committee trust that it will be perused by the individuals to whom it more immediately relates, not to the nourishment of carnal pride and self sufficiency, but in the genuine simplicity and lowliness of spirit so eminently characteristic of that religion which it is the business of their lives to teach to others; and that it will be converted by them into a theme of gratitude and praise to Him, through whose grace it is that they are what they are. Maintaining this temper of mind, and preserving the unity of the spirit in the bond of peace, they may confidently expect the blessing of their Divine Master to rest upon their labours, to the everlasting salvation of many immortal spirits, and the brightening of their own immortal crowns: for, while it is most unreasonable to suppose that HE will work together with those who go forward in the high spirit and with the unsubdued tempers of this world, to preach that doctrine which prostrates all the pride and glory of man in the dust, it is a beautiful and divine arrangement of His administration, that He communicates liberally the inestimable blessings of His grace, through the instrumentality of those men who are themselves richly imbued with its spirit, —who afford eminent examples in their own persons of its renewing and transforming efficacy—who are living epistles of that lowliness, peace, and love, which it is calculated and destined to diffuse through all the habitations of the children of men.

India within the Ganges.

BAPTIST MISSIONARY SOCIETY.

To Mr. Ward's View of the Philosophical System of the Hindoos, extracted, in our last Number, from his Farewell Letters, we shall now add his

View of the Popular Superstition of the Hindoos.

On landing in Bengal, in the year 1793, our Brethren found themselves surrounded with a population of Heathens (not including the Mahomedans) amounting to at least one hundred millions of souls.

On the subject of the DIVINE NATURE, with the verbal admission of the doctrine of the Divine Unity, they heard these Idolaters speak of 330,000,000 of gods. Amidst innumerable idol temples, they found none erected for the worship of the One Living and True God. Services, without end, they saw performed in honour of the elements and deified heroes; but heard not one voice tuned to the praise or employed in the service of the One God. Unacquainted with the moral perfections of Jehovah, they saw this immense population prostrate before dead matter—before the monkey, the serpent—before idols, the very personifications of sin: and they found this animal, this reptile, and the lecher Krishna and his concubine Radha, among the favourite deities of the Hindoos—all these millions in prostrate homage before the instrument of the fall, here called Ununtu, the everlasting—before sin, deified in the persons of an infamous lecher and his concubine! Lower than this, human reason cannot fall—the human being cannot be precipitated. In this worship, do we not perceive put forth the utmost malice of the Powers of Darkness? And can we not imagine, that when the news of this consummation of the triumph over man was carried to the Stygian Council—

> The hollow abyss
> Heard far and wide, and all the host of hell,
> With deaf'ning shout return'd the loud acclaim?

To one hundred millions of men in such a state of deplorable ignorance and alienation from God, was it not of the last consequence, that the glorious nature of the True God, whom to know is life eternal, should be made known?

Sept. 1822.

On further inquiry, they found, that this immense population had no knowledge whatever of the DIVINE GOVERNMENT: that they supposed the world to be placed under the management of beings, ignorant, capricious, and wicked; that the three principal deities, the Creator, the Preserver, and the Destroyer, having no love of righteousness, nor any settled rules of government, were often quarreling among each other, and subverting one another's arrangments; and that, among 330,000,000 of governors, the governed knew not whom to obey, nor in whom to confide. Now, to a Christian Mind, having before it the vicissitudes, afflictions, and difficulties of the present state, nothing can appear more deplorable than this ignorance of the Divine Government—nothing more desirable than some correct knowledge of that wisdom, goodness, and power, which is exercised in the government of the world.

They found that this people were equally ignorant of the LAW OF GOD—that the injunctions of their Shasters were often contradictory, not unfrequently commanding services puerile and vicious, and were rather a transcript of the blind and corrupted heart of man than of the Divine Nature—and that these people had no idea of sin, as connected with a disposition different from the mind of God, and as a moral evil. If the knowledge of his spiritual state be of more importance to man than all other acquirements, and if *by the law is the knowledge of sin*, then surely it was of the utmost consequence to all these millions, that to them should be made known the holy principles of that government under which all mankind are placed.

Our Brethren found, that, through their ignorance of the Divine Law, of the corruption of the heart, and of the deep turpitude of sin, these people imagined that the waters of the Ganges had virtue enough in them to purify the mind from its earthly stains: and hence they saw the whole population residing in its neighbourhood, morning and evening, crowding to the river: they saw this holy water carried for religious uses to the most distant parts, and the dying hurried in their last moments to receive their last purification in the sacred stream. Under the delusion, that sin is to be removed by the merit of works,

they observed others undertaking long and dangerous pilgrimages in which thousands perished; while others were seen inflicting on their bodies the most dreadful tortures; and others were sitting through the day and through the year, repeating the names of their guardian deities. Who can contemplate mistakes like these, terminating in everlasting disappointment, without perceiving the wisdom and the benevolence of the command, *preach the Gospel to every creature*, and pointing all to *the Lamb of God which taketh away the sin of the world?*

Respecting the real nature of the PRESENT STATE, the Missionaries perceived that the Hindoos laboured under the most fatal misapprehensions—that they believed the good or evil actions of this birth were not produced as the volitions of their own wills, but arose from and were the unavoidable results of the actions of the past birth—that their present actions would inevitably give rise to the whole complexion of their characters and conduct in the following birth—and that thus they were doomed to interminable transmigrations, to float as some light substance upon the bosom of an irresistible torrent. To a people like these poor Hindoos, *without hope*, how necessary the messages of mercy—the invitations and promised succours of the Gospel!

Among these Idolaters no Bibles were found—no Sabbaths—no congregating for religious instruction in any form—no House for God—no God, but a log of wood, or a monkey—no Saviour, but the Ganges—no Worship but that paid to abominable idols; and that connected with dances, songs, and unutterable impurities: so that what should have been divine worship, purifying, elevating, and carrying the heart to heaven, was a corrupt but rapid torrent, poisoning the soul and carrying it down to perdition—no Morality: for how should a people be moral, whose gods are monsters of vice; whose priests are their ringleaders in crime; whose scriptures encourage pride, impurity, falsehood, revenge, and murder; whose worship is connected with indescribable abominations, and whose heaven is a brothel? As might be expected, they found that men died here without indulging the smallest vestige of hope, except what *can arise from* transmigration—the hope, *instead of plunging* into some place of *misery, of passing* into the body of some *reptile!* To carry to such a people the Divine Word, to call them together for sacred instruction, to introduce among them a pure and heavenly worship, and to lead them to the observance of a sabbath on earth as the preparative and prelude to a state of endless perfection, was surely a work worthy for a Saviour to command, and becoming a Christian People to attempt.

But, finally, our Brethren found, that the ideas of these Heathens respecting a FUTURE STATE were equally erroneous and pernicious with those already stated. By a Future State, they perceived that a Hindoo commonly understands nothing more than transmigration; and that he dies with the expectation of immediately rising to birth again in some other body—in that of a dog, or a cat, or a worm feeding on ordure; that if he has committed some dreadful crime, he expects to fall, for a time, into some one of the dreadful states of torment described in the Shasters. They discovered, that no Hindoo, except he has given all his wealth to the priests or has performed some other act of splendid merit, or except he be drown himself in a sacred river or perish on the funeral pile, has the least hope of happiness after death. Those who are supposed to attain happiness, are said to ascend to the heavens of the gods, where, for a limited period, they enjoy an unbounded indulgence in sensual gratification. This is the only heaven of conscious bliss held out to a Hindoo; and held out to him on conditions, which the great bulk of the people find to be impracticable. The state beyond this, reserved exclusively for Jogees, is absorption, or a complete loss of separate existence in union to the soul of the world. How important to pour into the lap of all these millions, living without God, and without Christ, and without hope, the unsearchable riches of Christ—to carry to them the news of life and immortality, that they may possess that hope which is as an anchor to the soul, both sure and steadfast, and which is the sourse of a purification terminating in everlasting perfection!

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

We shall now proceed, as was proposed at p. 450 of the last Number,

to give a digest of the communications relative to this Mission up to the latest dates.

PROCEEDINGS OF THE REV. SAMUEL MARSDEN, ON HIS THIRD VISIT.

It was stated at p. 92 of the Survey, that Mr. Marsden spent about Nine Months in this visit. The following outline of his proceedings will shew how laboriously this time was occupied.

General Outline of this Visit.

A reference to the Maps given at pp. 249 and 250 of the present Volume, will throw light on the following sketch of Mr. Marsden's proceedings.

On the 13th of February 1820, he sailed from Port Jackson, in the Dromedary, Captain Skinner, proceeding to New Zealand, on account of Government, for spars; and reached the Bay of Islands on the 27th.

From the 5th of March, a fortnight was spent in a visit to the Gambier, or Shukeangha, in company of some of the Ship's Officers and Mr. W. Hall.

On the report of this visit, Captain Skinner determined to go round to the Gambier in the Dromedary. Mr. Marsden accompanied him. After examining the entrance for several days, it was not judged prudent to attempt to take in so large a vessel.

Returning again to the Bay of Islands, Mr. Marsden determined on a tour into the interior; and accordingly left the Dromedary on the 1st of May, on a visit to the south-westward, accompanied by some Gentlemen from the Dromedary. Near Kiddeekiddee, they fell in with a powerful Chief, named Wyeterrow, who was much rejoiced to see Mr. Marsden. From Kiddeekiddee they set forward to visit the districts of Wyemattee, Pookanuee. and Tiami. They spent thus about *ten days, and found the country* rich and fertile. Kiterra, a Chief of Tiami, had been at Port Jackson, and was greatly improving his land.

The Coromandel, Captain Downie, having arrived in the Bay with the same view as the Dromedary, and proceeding for her cargo to the River Thames, Mr. Marsden embarked in her on the 7th of June, accompanied by Temmarangha, who had lived with him at Parramatta, and in whom he had great confidence. Tooi was also of the party. In the evening of the 12th, after a stormy passage, the ship anchored under Cape Colville. Having spent a week in forwarding the object of the voyage among the Natives, Mr. Marsden passed three weeks, while the Coromandel was collecting spars, in visiting the bays and creeks on the eastern side of the river. He met here with a principal Chief, named Tippoohee, whom he had formerly known, and who gave him a cordial reception. Tippoohee and Towretta are two great Chiefs, in this quarter: they are both very tall, fine, handsome men. The Head Chief of these parts, or Arekee as the Natives call him, has his Hippah, or fortified village, on a high point of land, at the junction of two fresh-water rivers, whose united streams form the Thames.

On the 12th of July, Mr. Marsden left the Coromandel, with the view of visiting the Wyecoto, a river in the interior, where the population is said to be very large. Circumstances preventing, however, the accomplishment of this object, he resolved to visit Mercury Bay, which lies on the ocean, to the south of Cape Colville. Having spent about a week in this journey, he returned to the Thames, and crossed to the western side of the river, in order to visit Kiperro, a settlement on the west coast of New Zealand, south-east of the Gambier. On the 25th of July, he set forward on this expedition, up a river named the Wyeroa, which

falls into the Thames, and thence up the Wyeteematta which falls into the Wyeroa: these are broad and fine rivers. On the 26th, they were 50 miles from the ship, and a considerable way on the route to Kiperro. Falling in, on the 27th, with a canoe of Natives, in which was Kowow, a Chief of Kiperro, they took Mr. Marsden, and one of the officers of the Coromandel, six or eight miles further up the Wyeteematta; when they landed at a place where they could see the high sand hills on the western coast of New Zealand, distant apparently 18 or 20 miles. They reached Kiperro in the evening, and returned the next day to the canoe. The water was now rough, and the wind contrary; but after hard pulling for several hours, down the river, on the 29th, by a crew of very fine young Natives, they landed, and reached that evening a Settlement called Mogoeah, belonging to the Chief Enakee, about 30 miles distant from the place of their embarkation, on a river which, like the Wyeteematta, falls into the Wyeroa. On the 1st of August they rejoined the Coromandel. Of this journey, Mr. Marsden says—

I had now been twenty days from the Coromandel, during which time I had slept in my clothes, generally in the open air, or in a boat or canoe. A great part of the time, the weather had been very wet and stormy. I had crossed many swamps, creeks, and rivers, from Mercury Bay on the eastern side to Kiperro on the western; yet, through the kind Providence of God, I met with no accident or unpleasant circumstances; but, on the contrary, had been highly gratified, and returned to the Coromandel in perfect health.

I hope my visit to the different Tribes will be attended with future good. In every place, I endeavoured to explain to the Natives that there is but One True and Living God, who made all things; and that our God, *therefore, is their* God—that the tabooing of their houses, themselves, their servants, their food, their fires, and all other things, could neither heal their wounds, preserve them from danger, restore them to health, nor save them from death; but that our God, though they knew Him not, could do all these things for them. They all wished for Europeans to reside with them.

My constant companion, Temmarangha, recommended the Chiefs every where to leave off fighting; and reminded them how often their Wives and Children were crying for hunger, when their crops of sweet and common potatoes were destroyed by their mutual contests, and many of their Children left fatherless and their Wives widows. They said that they were well aware of the miseries of war; but that there were some Chiefs that would never give over fighting, and that their fathers and forefathers were always fighting men.

I have no doubt but that these subjects will furnish them with useful matter for reflection and conversation, and will tend to enlighten and enlarge their minds.

Enakee had accompanied Mr. Marsden on board the Coromandel, where Mr. Marsden had the happiness of effecting a reconcilation between him and Tippoohee, and of accommodating other differences among the Natives.

On the 12th of August Mr. Marsden left the ship with a view of returning to the Bay of Islands. Crossing the Thames, which was there about 15 miles wide, to the western side, he reached Mogoeah that evening, distant from the Coromandel between 40 and 50 miles. The weather preventing his return to the Bay of Islands by water, he determined to walk thither. As he could not proceed by the eastern side of New Zealand on account of the rocks and rivers, he set forward again to Kiperro on the western coast, with the intention of striking off from thence into the interior, in order to head the main rivers and bays. Temmarangha still accompanied him, though he was now going into districts with which he had been at war. On this second visit to Kiperro, Mr. Marsden met

with various Chiefs, by all of whom he was kindly received. With Moodeepanga in particular, one of the greatest warriors in New Zealand and an opponent of Shunghee, and with several others, he had much interesting discussion. Here he continued till the 21st, when he embarked on the Kiperro and descended to the harbour at its mouth. Into this harbour fall two other rivers besides the Kiperro: one of these is named the Kotamatta, and rises near Bream Head on the eastern coast, being separated only by a narrow neck of land from a river which falls into a small harbour a little south of Bream Head, and thus affords easy communication between the eastern and western coasts: the third river which falls into the harbour of Kiperro is called Wyeroa, and is to be distinguished from the river of that name which falls into the Thames. The course up this western Wyeroa is, for about thirty miles, north-westerly, parallel to the coast, to which it is so near that the noise of the surf may be heard all the way; and thus affords a convenient passage toward the Shukeangha, or Gambier: from this point, which is about six miles from the coast, the course up the river changes to the north, and afterward easterly. In ascending it Mr. Marsden visited Tetoko and Toorow, both powerful Chiefs, hostile to Shunghee, but anxious to live in peace and cultivate their lands. Ascending the Wyeroa as far as the tide flowed, they soon after, on the morning of the 26th, left the canoe, and walked across the higher land to Wangaree, on the east coast, twelve miles north of Bream Head, which they reached in the afternoon of the next day, and where Temmarangha again got among his friends and allies. They had been much distressed on their journey, on witnessing the ruin and devastation which the partizans and allies of *Shunghee* had brought on the country. From Wangaree, Mr. Marsden proceeded to the Bay of Islands, in part by water and in part by land.

Arriving at the Bay on the 4th of September, nearly three months had elapsed since he left it in the Coromandel on the 7th of June. On a review of these journeyings, Mr. Marsden writes, while resting on the 3d in his walk from the ocean across the neck of land to the district of Parroa in the Bay—

> I now felt myself happy in having got within one short day's journey of the Bay of Islands, after an absence of three months; and particularly in having got clear of the sea, where we had experienced such a succession of stormy weather. I was also thankful that I had not met with any accident in my journey, either by land or water; nor had I received any material injury from cold and wet, and want of proper rest, though I had lain down in my clothes in boisterous weather, wherever the night overtook me. A kind and watchful Providence had attended my going out and my coming in; and had given me favour with the Heathen, among whom I had sojourned.

Some Whalers lying off the shore, Mr. Marsden says—

> I got into a canoe to go on board the Catherine, and fell in with Captain Graham in his whale-boat, and went on board with him; where I once more entered into civil life, and felt it much sweeter than at any former period. The food, the conversation, the rest, were all sweet. I put a much higher value on the blessings which I had always enjoyed in civil and religious society, than I had ever done before; for I was able now, from experience, to form a true judgment of savage life.

The Prince Regent, a Government Schooner, arriving in the Bay, from Port Jackson, Mr. Marsden embarked in her, on the 17th of September, to return to New-South Wales. The Schooner was so deeply laden with spars, and encountered such bad weather off the North Cape, that the Captain returned to the Bay in order to

lighten her. Mr. Marsden had, however, suffered so much from wet, sickness, and want of rest, that he determined to wait for the return of the Dromedary to Port Jackson; but, finding that she would not sail for six weeks, he resolved to occupy the interval in revisiting the different tribes of the eastern and western coasts. On the 30th of October, being joined at Kiddeekiddee by Mr. Butler and some others, they set forward; and, having touched at Wangaree, reached Mogoeah on the 3d of November. Leaving that place the next day, to visit the Coromandel, about forty miles distant, in the Thames, they met with much bad weather on the Wyeroa. Returning to Mogoeah on the 9th, they spent several days in exploring the rivers in the vicinity; and then proceeded to the western coast, Mr. Marsden thus paying a third visit to Kiperro. On the 17th, Mr. Butler set out up the Kiperro, on his return to the Bay of Islands by the Thames; while Mr. Marsden took his former route up the Western Wyeroa. Leaving the river at the point before mentioned, he reached the Gambier on the 22d. Having renewed his intercourse here with his old friends, he ascended the river, and travelled across the country to Whangarooa, where he embarked, on the 25th, on board the Dromedary. On this occasion, he writes—

I had been absent from the ship five weeks and one day; during which period I travelled, by land and water, about 600 miles by estimation, and in some of the worst roads that can be conceived. This must naturally be expected, as the country is, in this respect, in an aboriginal state; no swamps drained—no bridges over rivers or creeks—no rubbish cleared from the paths. A New Zealander makes no difficulty in crossing the deep marshes, *swamps, or rivers: through the one he wades, and through the other he swims at his ease.*

We have been the more particular in tracing, from Mr. Marsden's Journal, this outline of his laborious exertions, as it not only gives some idea of the privations and toils to which this distinguished friend of New Zealand has voluntarily subjected himself for its benefit, but as it furnishes information relative to the nature and state of the country which will one day resound with the praises of Jehovah, and as it will further serve to throw light on the various incidents and circumstances which we shall now proceed to collect from the Journal.

Affection of the Natives for their Children.

Of the Chief Wyeterrow, above mentioned, Mr. Marsden says—

He is a near relative to Temmarangha, and a powerful Chief. Two of his Sons had been with me at Parramatta: one died there: the other returned with me in the Dromedary, and is now very ill, and not likely to recover.

Wyeterrow was very much rejoiced to see me. He requested that I would allow him to return with me to Port Jackson, for his Son's bones, that he might deposit them in their Family Sepulchre. He was uncommonly fond of this Boy: he was the Son of his Head-Wife, and he considered him his heir. He wept much when he thought of him, and told me that he was sprung from one of the first families in New Zealand. He had a fine Boy sitting beside him, a younger Son: I pointed to him, and endeavoured to console his mind by observing that this Son would be his heir. He remarked that the Mother of this Boy was not of that noble family which the Mother of the deceased Boy was; and, on that account, he regretted his death. I felt much for his affliction, for he wept sore.

The Son who was sick, was a young man about seventeen years old. I saw that he was too far gone to entertain any hopes of his recovery. When I conversed with him, he said, "My eyes will soon be dark in death. I can live no longer in New Zealand: it is a bad country: I do not like it: the Chiefs are always fighting and dis-

tressing one another. It is a country, also, where there is no Tea, Sugar, Rice, or Bread: I cannot eat Fern root: I shall soon sleep in the ground." I never heard any person speak with more feeling than this Young Man: he mourned over the degraded state of his country, and appeared to have little wish to live any longer.

I seldom visited Wyeterrow, or he me, but the death of his Boy was the subject of his conversation; and, at all times, he expressed a wish to have his bones conveyed to New Zealand: and, as he himself was now indisposed, he wished that, if he could not go himself for them, I would allow his Wife to go. I promised that, when I returned, he should have them sent, if no person went for them. Everywhere the New Zealanders are very particular about the bones of their departed friends.

A War Council of the Natives.

In the road from Kiddeekiddee to Wyemattee, which is twelve or fourteen miles distant, Mr. Marsden met a number of Natives, who inquired whither he was going. He writes—

When we told them, they immediately informed us that there was the Atua at Wyemattee. I could not comprehend what they meant, as they all seemed much interested about the Atua. I thought some Chief was either dead or near death, as they told us that there were a great number of persons at Wyemattee.

We arrived there about sunset, at a farm belonging to a Chief named Terria. Here we met the largest assemblage of Natives that I had ever seen. Terria received us very cordially; and furnished us with a good hut, and plenty of potatoes for ourselves and porters. Here were some of the Heads of Tribes with their Fighting men, from Shukeangha on the Western side of New Zealand, to Bream Head on the Eastern. We walked round the various groups, as they were assembled in different bodies. We found a number of Chiefs, sitting in a circle, in deep consultation. We understood that the Heads of different Tribes had met to settle some war-expedition; and that each Tribe had to furnish a certain number of men. The concourse of people, and the bustle occasioned thereby, resembled a Country Fair more than *any thing else that I* can conceive.

I inquired what had occasioned so very large a meeting of the Chiefs from such distant parts; and was informed, that, previous to the destruction of the Boyd (which happened about ten years ago), Shunghee and his Tribe made war against the inhabitants of Kiperro; when he was defeated and lost a number of his officers and men, and among them were two of his brothers; and that the Heads of Shunghee's Tribe had called this meeting to arrange an expedition against Kiperro, in order to revenge the death of those who fell in the above war. I was also informed, that Shunghee had been collecting ammunition ever since his defeat, to enable him to renew the war with the people of Kiperro; and that he had left instructions with his officers to do so in a few months after his departure for England.

We spent the evening in conversation with the different groups. They appeared all very cheerful and happy. There was great feasting in their way: some hundreds of baskets of sweet and common potatoes, with fish, were eaten. The bustle continued more or less during the night. When we retired at a late hour, we left the assembly of the Chiefs sitting in a circle where we had found them, carrying on their deliberations.

Ever since our arrival we had heard loud lamentations from a farm which appeared to be nearly a mile off. When we inquired the cause, the Natives told us that the Atua was there; and that was all that we could learn. These lamentations continuing without interruption, we determined to visit the Atua next morning, in order to ascertain what it was that interested almost every one we spoke to.

We arose at the dawn of day, and walked through the camp again. We found the Chiefs sitting still in a circle. They appeared never to have moved, from the time of our arrival on the preceding day till now. After walking round and taking leave of the Chiefs, we left this extraordinary assembly; intending to breakfast with Shunghee's Son, who had lived with me at Parramatta, and whose village was near at hand; purposing afterward to visit the Atua, as the lamentations continued with increased cries. When we arrived, we found him at home, with his mother and sisters in the midst of their people. Shunghee's Wife gave us a very hearty welcome, and

ordered some provision to be got ready immediately. While we were sitting talking with them, a number of armed men appeared on the edge of the wood, close to a field of potatoes which lay between them and us. The armed men were naked, and put themselves in a posture of defence. As soon as Shunghee's Son and Daughters observed them, they instantly flew to arms. At first I was not certain whether we were going to have a real or sham fight; but when I observed that Shunghee's Daughters only charged their muskets with powder, I was convinced it was the latter. When both parties were ready and drawn up in military order, which was done very quickly, they began the fight. The women loaded and fired their muskets with much military spirit, and appeared to be very fond of the sport; and I could not doubt but they would be equally active and brave in a real battle. The men fought with spears and pattoos. In their contest, they threw one another down, took what prisoners of war they could, and carried them off the field of battle. After they had amused themselves in this way for some time, they closed the whole with a war dance; and we then took our breakfast. The party which appeared in the wood belonged to Shukeangha, and had come to the General Congress.

Deification of a Dead Chief.

Mr. Marsden proceeds—

We now took our leave of Shunghee's family, and went to see the Atua, the lamentations still continuing. On our arrival, we found a dead Chief seated in great state. His hair was dressed according to their custom, and ornamented with feathers and a garland of green leaves. His countenance was bright and clear, having been recently anointed with oil; and retained its natural colour. Whether there was a body or not, we could not tell; for the mats covered the whole up to the chin. He had the appearance of a living man, sitting upright in his chair. I had seen one, some time before, whose head was dressed in a similar way; and the body had been preserved and dried as well as the head. This Chief was a young man when he died, apparently about thirty years old. His Mother, Wife, and Children, were seated before him; and the skulls and bones of his family and ancestors were placed in a row on his left hand. I inquired where he died, and was told that he was killed in battle beyond the River Thames, some months ago.

This Chief was called the Atua, of whom we had heard so much the preceding day. The New Zealanders appear to entertain an idea that the Deity resides in the Head of a Chief; as they always pay the most sacred veneration to the head. If they worship any idol, it is the Head of their Chief, so far as I am able to form an opinion of their worship.

On the present mournful occasion, a number of persons had assembled together from a great distance, to comfort the mourners, and to pay their respects to the remains of the departed Chief. His relatives cut themselves, according to their custom, till the blood streamed from their faces, arms, and breasts. The more they wound their bodies, the more they believe that they show their love for their departed friends. When I told them that the Europeans did not cut themselves in such a manner for their dead, but only wept; they replied that the Europeans did not love their friends as the New Zealanders did, or they would do so too. Their loud lamentations, night and day, for the loss of a relative, show what a state of darkness and ignorance they are in. They sorrow as those without hope. Reason can find no sufficient remedy to relieve the human mind in the day of trouble: it wants a more solid consolation than reason can give: it is a Divine Revelation which must enable the surviving Husband, Wife, or Father, to say with David, *I shall go to him, but he shall not return to me.*

Eagerness of the Natives for Improvement.

Mr. Marsden adduces, in proof of this disposition, the following circumstance, which occurred on his visit to Tiami:—

We found a Young Man, named Ari, (who had lived some time with me at Parramatta) very ill, past all hope of recovery. He had only returned in the Dromedary; and was a fine healthy young man when he arrived at New Zealand, but was now reduced to a mere skeleton. He was affected with a bowel complaint; probably occasioned by a change in his food and lodging, as he was compelled to adopt his former mode of living.

Three of the Young Men who lived with me at Parramatta, and returned in the Dromedary, have died: two of them were strong healthy young men. Ari was possessed of three mats, at the time of his death, which he directed his Father to send to me after he was dead: these I received, with the news of his death, at the Bay of Islands. Seven have died this year, who were living with me at the beginning of it; four at New-South Wales, and three at New Zealand. These young persons belonged to the first families in the Bay of Islands.

How mysterious are the ways of God! they *are past finding out*. I had fondly imagined that some of these Youths who are now no more, would, upon their return to their native country, have promoted the general welfare of their countrymen; and have forwarded, by their superior knowledge of civil life, their civilization. But God's *ways are not as our ways, neither* are *His thoughts as our thoughts*.

When I have conversed with the Parents of these Youths, I have been much struck with the patient resignation of some of them to the afflictive dispensation.

One of the principal Chiefs, when he heard that his Son was dead at Parramatta, came on board the Dromedary with his Wife. They both wept much. He was a fine youth, and their only Son. He requested me not to fret for his Son, observing that, as he was dead, he was happy that he had died at Parramatta; for he was sure that he would want for nothing in his sickness that would do him good. His Wife said that she was childless now; that they had large possessions of land, but no heir; and requested me to send them one of my Children, whom they would adopt as their own, and who should succeed to their lands. They both ardently wished to have their Son's bones conveyed to New Zealand, that they might be deposited in their Family Sepulchre; and requested that one or both of them might be allowed to go to New-South Wales for them.

The death of the above Youths seems to have attached the New Zealanders more than ever to the Europeans; though I cannot account for this. I should have thought it would have had an opposite effect. Notwithstanding the death of so many of the Chiefs' Sons, others are urgent to send their Children to Port Jackson: when I have told them that I was afraid to allow them to go lest they should die, they replied, that they would run the risk of their death, if I would only permit them to go. Korrokorro, Tooi's Brother, has a very fine boy about eight years old, whom he has pressed me very much to take to Port Jackson: when I told him that I was afraid to take him, as he would most probably die, he replied, "I will pray for my Son during his absence, as I did for Tooi; and then he will not die."—Though the New Zealanders have no idea of a God of Mercy, such as Divine Revelation exhibits, yet they have a strong belief that they can appease the anger of their God by their prayers.

Notwithstanding the above mysterious dispensation, I have no doubt but that the time is at hand, for these poor Heathens to receive the Gospel: but how or by what means God will accomplish His gracious purposes, I am unable to comprehend, as clouds and darkness are round about His footsteps. My opinion is, that if half the New Zealanders were to die in their attempt to force themselves into civil life, the other half would not be deterred from making a similar effort; so anxious do they seem to attain our advantages.

Destructive Effects of the Native Superstitions.

On his first visit, on this occasion, to the Thames, Mr. Marsden writes—

We entered several of the coves, in which a number of inhabitants had lately resided, but we saw none. Their Hippahs were all in ruins, having been lately burnt or destroyed. We observed some remains of the slain. Tooi pointed out the beach, which, he said, was covered with dead bodies like a butcher's shop, only a few months before. This Tribe had been wholly cut off, except two or three individuals, who were fortunate enough to escape. I heard that Korrokorro was engaged in this destructive war. The alleged cause was, that a near relation of Korrokorro's had been poisoned when on a visit at the Thames. He was the son of Kipo, better known to the Europeans who visit the Bay of Islands by the name of Old Benny. The Young Man did not die at the Thames, but

was taken ill there. Tooi was sent from the Bay of Islands for him; but he died in the canoe, before he reached home. Kipo afterward offered up several human sacrifices for him, and then commenced war against the suspected Tribe at the Thames.

Nothing will ever relieve these people from their public calamities, but the knowledge of Divine Revelation. They find themselves bound, by the chains of superstition, to revenge the death of their relatives; whether they are killed in war, or are supposed to have died by poison or incantation.

Of the Chief Tippoohee, Mr. Marsden says—

He told me that he was in great trouble—that the Chiefs on the western side of the Thames, who are distinguished by the name of Howpah's Tribe, had lately made war upon him, and killed a number of his people, among whom was his Brother—that he expected they would renew their attack upon him in a short time—that most of his hogs had been killed and his potatoes destroyed, and himself and his people reduced to great want. I expressed my concern for his calamities, and felt very much distressed for him and his people. I promised that I would see the Chiefs on the western side, and use my influence with them to bring about a reconciliation. He observed that they were too powerful for him, as their friends in the Bay of Islands furnished them with arms and ammunition; that he was not able to meet them; and that he believed it was their determination to dispossess him of his land and drive him away altogether, and he thought nothing short of this would satisfy them.

Hippah of Tippoohee, on the Thames.

This Hippah is situated at the mouth of a fresh-water river, on a beautiful eminence which commands the River Thames both above and below. The prospect is very extensive. There is a large flat of good land, above, below, and in the rear of the Hippah, well adapted for the growth of grain. A creek of salt-water, about one hundred yards wide, runs from the main river round to the rear of the Hippah, till it meets a fresh-water stream: the creek was navigable for small craft where I crossed it. A battle had been fought upon its banks a few months ago, when a Chief was shot: they shewed me the spot where he was standing, and the bush behind which the enemy lay concealed when he was shot. When we arrived at the Hippah it was too late to proceed up the Thames. After taking some refreshment in the evening, I got a canoe and went up the fresh-water stream, which flowed down between some high hills. A large body of water comes down the creek occasionally. The land upon its banks is exceedingly rich, and could easily be cultivated with the plough. In the valley through which it runs, I met a number of Natives returning from work, with whom I walked back to the Hippah.

In the Hippah was a Brother of Tippoohee, and several other Chiefs: Tippoohee was not there. I spent the evening with them in conversation upon the ruinous consequences of war, and the advantages of civil government, agriculture, and commerce. Tippoohee's Brother appeared a very mild and sensible man; and expressed his disapprobation of the conduct of many of the Chiefs, who were always fighting, and brought great distress on the inhabitants. Temmarangha informed me that this Chief never went to war; he disliked it so much.

This Hippah has been a very strong place, both by nature and art. It is fortified by very deep fosses, and a high fence made of split wood. In their native mode of warfare, it must have bid defiance to any force which might be brought against it; but it cannot afford secure protection against an enemy armed with muskets. The Natives shewed me where the musket-balls had struck their buildings, and stated that it was impossible for them with spears to stand against the force of muskets.

Should the British Government ever form a Settlement at the River Thames, the ground on which this Hippah stands, is, in my opinion, the most eligible spot that I have seen. It possesses many important local advantages. It could easily be made impregnable. It commands the entrance into the fresh-water river, is surrounded by a tract of fine land for cultivation, and is convenient for timber to build with; and though shipping cannot come up to it, yet it is more convenient to the harbour where the ships can lie in perfect safety, than any other situation. Small vessels of 100 or 150 tons may come up the river, and anchor opposite to the place.

Hippah of the Arekee, or Head Chief, in the Thames.

This settlement is called Rowpah, and is situated at the junction of the two fresh water rivers, whose united streams form the Thames. On a point of high land where the two streams meet, and by which it is nearly surrounded, stands the Hippah of the Head Chief, or Arekee, as the Natives call him.

The Hippah was very full of people, who welcomed us on shore with loud acclamations, and conducted us to the Arekee. He was seated in the midst of his family. He was an old man, apparently not far from seventy years of age, well made, and of great muscular strength. His Mother was still alive, with three generations beside her. The native houses here were much larger and better built than any which I had seen in New Zealand. The Arekee appropriated one for us, which accommodated us with lodgings, and about fifty natives who had attended the launch up the river.

The next day being Sunday, we rested in the Hippah, and I spent part of it in conversing with the Natives upon the works of Creation and the institution of the Christian Sabbath; Temmarangha acting as my Interpreter upon all occasions, when I could not make myself understood. This would be an eligible situation for a Missionary Station at some future period, should God be gracious to this dreary land, where there is no light, and visit this people with His salvation.

A Sunday in the River Thames.

On occasion of another Sunday passed in this quarter, Mr. Marsden makes some remarks on the state of Sailors, which may serve to shew the necessity and value of those exertions which are now made, both in this country and in the United States, for the spiritual good of this long-neglected class of men. While Profligacy—in opinion, in spirit, and in manners—appears to be awfully on the increase, through the malignant influence of that *spirit which now worketh in the children of disobedience*, there is no state or form of human ignorance and vice to the removal of which the prayers and labours of the Servants of God do not begin to be directed. The enemy comes in like a flood; but the Spirit of the Lord is lifting up a standard against him.

I explained to the Natives the institution of this Sacred Day, with the assistance of Temmarangha. He told them that many of their public calamities, such as wars and famines, from both which they greatly suffer, were owing to their ignorance and neglect of this day; and that he had learned from the White People, that there was but One God, and that the God of the Europeans was the God of the New Zealanders also; which caused them to ask many questions about our God.

After I had finished my conversation with the Natives, I explained the Commandments of God to the Sailors. This class of our fellow-subjects, both officers and men, are exceedingly to be pitied, so far as concerns their religious edification. The want of the due administration of the Sacred Ordinances of Religion to these people is a great calamity. Wherever the Sabbaths are neglected and forgotten, there God is neglected and forgotten also. These men fight our battles, defend our country, expose themselves to every hardship, and support our Church and State against all foreign enemies; yet no adequate provision is made to administer to them the Bread of Life, but they are left to perish for lack of knowledge. I have felt much pained in reflecting upon their state, while I have been in the present service.

Wounded Chief.

In the first visit which Mr. Marsden paid to Kiperro, he writes—

We found the Chief's brother lying under a shed, unable to stand, from the wound of a spear, which he had received some considerable time before. Kowow, and two others who had attended us, made great lamentations over him, weeping aloud. The place where he lay, and the ground for some distance round the shed, were tabooed. His Wife and a pretty little Girl were set apart to attend him. No other person was permitted to tread upon the sacred ground, excepting myself and Mr. Fwels, who accompanied me from the Coro-

mandel. We sat down by the side of this poor afflicted warrior. He shewed us his thigh: the flesh was wasted away, and he had no power to move it. We gave him a little Tea, which he relished very much. They all seemed to feel much for his afflictions.

We spent the evening in conversation on the dreadful calamities of war, the advantages of agriculture and commerce, &c.—subjects on which they were anxious to gain information. Kowow showed great aversion to war, reprobated the conduct of many of his countrymen, and stated how much the people of Kiperro had been destroyed and cut off by war; that they had been fighting for years with the Napooes and the Tribes in the Bay of Islands; and that the Napooes were then in the districts of Kiperro, murdering and plundering the inhabitants. I lamented these public calamities; and expressed my hopes, that when more Europeans resided among them, an end would be put to their mutual contests.

The next morning Mr. Ewels and I set off to the sand hills, accompanied by one of the Chiefs, in order to take a view of the Western Ocean and Shores. We passed a Hippah, on a commanding spot; but the Chief told us that it now afforded them no protection against their enemies, since fire-arms had been introduced into New Zealand: he shewed us where their enemies had fired upon them in the Hippah with ball, and that the distance was too great for them to throw their spears. The sand hills are very high, and command a wide prospect on the sea and in the interior. There is no vegetation upon them, and the sand shifts with the contending winds: they are several miles broad; and extend along the coast, both to the right and left, further than the eye can reach.

We now returned to the village; and, on our arrival, found that Kowow and the two Young Men who had made such bitter lamentations over the afflicted Chief the preceding evening, had been cutting themselves till their faces were covered with blood, and had renewed their mournful cries. Kowow requested me to pray to our God for the poor afflicted man; which I promised to do, *and told them* that there was but one *God, and that* our God was their God *too. I went* up to the sick man's shed, *and kneeled* down. He crept out upon his hands, and laid himself down by my side; uncovering his thigh, and laying his hand upon the affected part, looking wishfully at me as if he thought I could heal him. His conduct called to my recollection what Naaman the Syrian thought, when he went to the Prophet: he thought the Prophet would stand and call upon the Lord his God, and strike his hand over the place and recover the leper. The natural ideas of this fallen Chief and Naaman, appeared to be very similar. My own mind was deeply impressed, in the peculiar circumstances under which I had been called upon to address the Father of all living, who is loving to every man and whose tender mercies are over all his works.

Polynesia.

Georgian and Society Islands.

LONDON MISSIONARY SOCIETY.

From Letters of the Deputation sent to visit these Islands, we extract the following

Summary View of the State of the Mission.

From Eimeo, December 3, 1821, the Deputation bear a very striking testimony to the power of the Gospel:—

We have been more delighted with the victories and blessed results of PREACHING and LIVING the Gospel of Christ than we are able to express, at every Station where we have already been. TRULY, "THE HALF WAS NOT TOLD US!" God has indeed done great things here, in a civil, moral, and religious view. The people exhibit as literal and pleasing a proof of being *turned from darkness to light, and from the power of Satan unto God*, as can be conceived.

A nation of pilferers have become eminently trust-worthy. A people formerly universally addicted to lasciviousness in all its forms, have become modest and virtuous in the highest degree. Those who, a few years ago, despised all forms of religion except their own horrid and cruel superstitions, have universally declared their approbation of Christianity—study diligently those parts of the Christian Scriptures which have been translated for them—ask earnestly for more—and appear conscientiously to

regulate themselves by those Sacred Oracles, under the direction of their Teachers, whose self-denying zeal and perseverance have been almost as remarkable as the success with which God has been pleased to honour them.

On the general circumstances of the Mission, they add—

The present state of Public Affairs prevents our being sanguine in our expectations of doing much; but we are satisfied that the sending out a Deputation from the Society was a prudent measure and well-timed. The hearts of zealous and faithful Missionaries will be encouraged and their hands strengthened, while they will become still more united in their affections and exertions; and if we can transmit or bring back with us any thing like the powerful impressions and delightful feelings which we so often enjoy respecting the vast advantages of Missions to the Heathen, then will the hearts and hands of our dear brethren in England and Europe be still more energetically employed in the glorious cause.

The Translations and Printing are going on well. Matthew and John are printed in Taheitan, and are in innumerable hands. The books of Genesis, Joshua, the Psalms, Isaiah, the Acts, the Epistle to the Romans, and the other Epistles are in course of translation, and are waiting the mutual corrections of the Brethren. The Grammar and Dictionary are not in so forward a state; but both these are so important, that we hope to make a more encouraging report of their progress at no distant period.

Our hearts have been rejoiced to find that those labourers in the Lord's vineyard here, with whom we have had intercourse, appear to be, generally speaking, of the right stamp; holding forth the truth in their public and private teaching, and exemplifying the Holy Gospel in their life and conversation. We must also add, that the general intelligence and good sense which we find among them is highly gratifying to us.

With the various appearances and productions of these delightful Islands, which the Lord hath blest, we cannot now entertain you by any descriptions: indeed they are, in many respects, so entirely *sui generis*, that vision only can convey an adequate idea of their fertility, beauty, and sublimity.

It is found unadvisable, and in part *impracticable, to attempt* at present any *manufactory on a large scale*; but the King and Chiefs have approved of setting up the little Cotton Work; and Messrs. Blossom and Armitage are just now getting into their houses which the Chiefs have provided for them, close to the stream in Taheite, where the mill is immediately to be erected.

The principal articles in request among the Natives are cloth, and clothing of all the lighter descriptions. Cheap printed cottons of showy patterns, as well as whites and blues, are much sought after: and we rejoice in this; because their desire for these articles is, that they may be able to dress in the English mode: and it is truly delightful, on the Lord's Days especially, to see so many of the Natives with parts of English dresses; almost all the females having bonnets of the English form; made by their own hands, and those of them who can obtain a neat slip of printed calico or a riband to put round their bonnets are greatly pleased.

We are gratified in observing, almost everywhere, many marks of improvement. Better houses and chapels having been built, or are in preparation for being built, at nearly every Station—rapid improvement in reading and writing—European dresses partially superseding the Taheitan—the Chiefs ingeniously and diligently building their own boats in the European form with European tools—many cultivating tobacco and sugar, and nearly all manufacturing cocoa-nut oil.

Among other marks of improvement, we must mention a road, which is already made to a considerable extent, and which is intended to go round the whole island. This is of great and obvious importance. It has been formed by persons who were punished, according to the new laws, for evil doing; and the intention is, that it shall be completed by persons of that description: it is remarkable that these persons have no need to be superintended in their labour, but they uniformly perform the portion of work allotted to them. Before this, there was no road in any part of the island, except the narrow winding tracks by which the Natives found their way from one place to another.

Some commercial attempts have been made, and are now making, by the King and Chiefs: there are also some indications of improvement in civilization; but, from a complication of circumstances, these attempts have hitherto proved embarrassing to Pomare and

the Missionaries. It may be hoped that hereafter these things will be better understood, and consequently better managed.

From Huaheine, the Deputation thus refer, under date of Dec. 11th, to the death of Pomare:—

We have to mention a great calamity, which though not altogether unexpected, yet produces here a very great sensation. Pomare is dead! He died on Friday last, two days after we left Taheite for this place. The Arii of Borabora has called on his way from Taheite to his own Island, to bring the mournful news; but he only stopped a few hours to see the Arii of this Island: the Missionaries have not seen him.

The late Pomare, we learn, has left directions that his Infant Son shall be acknowledged Sovereign—that the Queen and her Sister shall remain at Taheite, having the care of the Son and Daughter, and governing the Kingdom with the advice of all the principal Chiefs—and that the Daughter shall possess only her own district. This arrangement, we rejoice to learn, gives much satisfaction both to this Island, Natives and Missionaries, and to Taheite; and the hope is, that peace may continue, and every thing go on well: for this we pray, and in this we shall truly be glad.

Of the state of the Mission at Huaheine the Deputation thus report:—

Every thing around bears the marks of great improvement among the Natives—their enclosures, their plastered houses, their manners, and especially their dress; which is as much European as they can obtain, by purchase, the means of making it: indeed on Sabbath-Day, in the noble Place of Worship, (which is well built and plastered, well floored with timber, and of which considerable part is neatly pewed,) the Chiefs, and great numbers of the principal people, were dressed quite in the English manner from head to foot.

We spent a delightful Sabbath here; there were not fewer than 1900 persons present at each of the Services, conducted after the English mode, but of course in Taheitan. At noon, we had the pleasure to meet 700 or 800 persons in one of the School-Rooms: 400 of these were Children, of the most interesting appearance, of from 6 years old to 15 or 16: the others consisted of Adults, who attend, it seems, with remarkable diligence on the Sabbath-Day for religious instruction, and every other day of the week, except Saturday, for instruction in reading and writing, and for instruction also in religion.

On Monday, we were invited to meet the King and Queen—the Chiefs—the Communicants—the Baptized—and others, in the Chapel. At this Meeting our hearts were almost overwhelmed. There were about 1000 persons present; and when each of us had spoken to them, and our friends had interpreted our speeches, we were addressed by four of their Orators: one of these was the King (Mahine), two others Chiefs, and the fourth was a Deacon of the Church and a Teacher in the Schools—a man of exemplary piety and amiable deportment. Indeed we cannot conceive of countenances expressive of more benevolence, even in our own favoured country, than those of two of these speakers: and they all spoke so evidently from the heart, that we felt moved by their speeches even before they were interpreted to us; and when they were explained, we found that they were highly creditable both to their heads and hearts.

Our greatest delight is, after that arising from the apparent piety of many of the Natives, to behold such respect and attachment manifested to the Missionaries here, and the desire expressed in other places to obtain Missionaries. We think this is a pleasing indication of the Divine Favour toward the good cause, in which you and the Society have the happiness to be engaged.

Recent Miscellaneous Intelligence.

British and Foreign Bible Society.

We announce, with pain and regret as it regards this Noble Institution, the death of one of its Secretaries, the Rev. John Owen. As a distinguished instrument in the Divine Hand of consolidating and extending this great Society, this excellent *man has successfully* devoted his powerful talents for upward of eighteen years. Directed as these talents were by a candid and conciliatory spirit, he has left an impression of regard on all who had the happiness to act with him, which no time will efface. For himself the change is blessed indeed. He had been taken to Ramsgate, in the hope of restoring an enfeebled

frame; but in vain: his time of departure was at hand; and all who witnessed the debility of both body and mind under which for several weeks he laboured, were prepared to rejoice, on his own account, that he was soon to depart to his eternal rest. He died at Ramsgate on Thursday last, the 26th of September, at two o'clock in the afternoon.

Baptist Missionary Society.

Mr. John Marshman, eldest son of Dr. Marshman, arrived at Plymouth, in the Abberton, Captain Gilpin, after a long voyage from Calcutta of nearly seven months, on the 17th of August. The object of his visit is to obtain further assistance to the Translations and to the Serampore College.

Mr. Tinson (see p. 258) is arrived at Jamaica, and Mr. Bourne at Honduras. Mr. Bourne is to proceed, without delay, to the Mosquito Shore.

Church Missionary Society.

The Rev. Henry Williams and his family embarked at Woolwich, in the Lord Sidmouth, for Port Jackson, on the 7th of this month. The ship left Gravesend on the 12th, and Deal on the 15th.

On Tuesday, the 24th instant, at a Special Meeting of the Committee, the Right Hon. the President in the Chair, Fourteen Labourers were dismissed to their destination—six married Missionaries and Schoolmasters and their Wives with one unmarried, to Western Africa; and one unmarried Missionary, to the Mediterranean. Particulars will be given in our next Number.

The Rev. Marmaduke Thompson has taken his passage, on his return to Madras, in the Woodford, Captain Alfred Chapman. G. J. Casamajor, Esq., another Member of the Madras Corresponding Committee, returns in the same ship. We are happy to report the beneficial effect of a visit to their native country, on the health of these active friends of Christianity in India.

London Missionary Society.

The Rev. Alexander Fyvie (see p. 74) reached Bombay, after a passage of nearly six months, on the 25th of April.

Miscellanies.

HIGH ESTIMATION OF THE SCRIPTURES AMONG THE ESQUIMAUX.

Bibles and Testaments, in foreign languages, are frequently put on board the ships which leave our ports, to answer any occasions that may arise. The following history of an Esquimaux Testament, sent in this manner from Hull, is given in the words of the Captain of the vessel, and is extracted from the Eleventh Report of the Auxiliary Bible Society of that port.

In May 1820, being in South-East Bay, we were visited by several of the inhabitants, both male and female, who staid on board a considerable time. Having been supplied with some Esquimaux Testaments previous to leaving Hull, I gave one to a leading character among them. He appeared to know what book it was, and pointed with his finger to the sky, saying, "Very good!" He then asked me, "What truck?" or what he must give me in exchange: I endeavoured to make him understand that I gave it him; and he put the book into his bosom. During the time that he remained on board, he wrote several Christian Names on a slate, which could be distinctly made out. After some time he pulled off his boots, and gave them into my hand. I asked him why he did that. He immediately took the book from his bosom, to shew it was for that, that he was ready to part with so essential an article of his dress. I intimated that I could not think of taking them; and endeavoured to make him understand, that I had brought out the books on purpose to give freely to such persons as himself: but he threw down the boots on the cabin floor, ran upon deck, and immediately got over the ship's side, along with his companions, who descended with him into their boats; when the whole company gave us three cheers, and returned on shore.

CONVERSION BY MEANS OF THE SCRIPTURES ALONE.

The following remarkable narrative is extracted from the Report of a Bible Association, at Parramatta, in New South-Wales. It is written by the Rev. Samuel Marsden, the President of the Association.

Some time ago, I was called on to visit a Young Woman, about twenty years of age, in one of our districts, who was extremely ill, and who wished very

much to see me before she died. On my arrival at her Father's house, I found her heavily afflicted; and death appeared to be at no great distance. I sat by her bed-side, with the Bible in my hand; expecting to find her, as I have but too often found others in similar circumstances, ignorant of the first principles of religion.

I read a portion of this Sacred Book to her; and was most agreeably surprised to find, that she not only understood the letter, but the spirit of the Scriptures.

I asked her Father how she became so well acquainted with the Scriptures: he said he did not know—she was always reading her Bible at every opportunity, and sometimes sat up whole nights for that purpose. He observed, she was a very dutiful daughter: he had a large family, and she being the eldest and very industrious, was of great service to her Mother and the younger branches of the family: the only indulgence which she desired, was to be allowed to read the Bible when her work was done: but he could not account for her attachment to it; and it seemed very strange to him, that she should attend to it so much. I asked him if she was in the habit of going to Church, as I did not personally know her: he said she went sometimes; but was generally prevented, from the distance, and the large family which she had to attend to.

This Young Woman may be said to have obtained her religion wholly from the Bible. None of the family knew any thing of the Bible but herself. I visited her during the whole of her sickness, from the time she sent for me, until she fell asleep in Jesus. Her faith was simple—her views of the way of Salvation clear. She gave me many proofs of this, in the various conversations which I had with her during her sickness. The Bible was more precious to her than gold: she had found it, under the influences of the Divine Spirit, her counsellor and her guide; and, by it, she had been brought to a knowledge of the only True God, and Jesus Christ whom He had sent; and hereby was she filled with a hope full of immortality. Previously to her last sickness, she had enjoyed good health: it was in the prime of youth and vigour that she had read her Bible, and loved it; so that she had not to seek God, for the first time, in this trying moment, but found him a present help in sickness and in the approach of death. The Bible had testified of Christ to her: she had found eternal life in the Bible; and the Divine Promises were both great and precious to her soul.

CONTRIBUTIONS PAID TO THE CHURCH MISSIONARY SOCIETY,

From August 21, *to September* 20, 1822.

ASSOCIATIONS.	*Present.* L. s. d.	*Total.* L. s. d.
Aylesbury	2 15 6	13 18 8
Bodmin	15 0 0	126 9 5
Brentford	16 0 0	81 4 2
Brighton (Ladies)	25 0 0	25 0 0
Bucks. South (Iver Branch)	15 8 6	2030 9 5
Cambridge—Town, County, and University (including £1. 7s. from Mrs. Powell)	31 7 0	4065 12 5
Devon and Exeter (Teignmouth Branch)	56 17 6	3649 2 10
Epsom	23 2 9	246 8 11
Glentworth (Lincolnshire)	6 5 0	94 18 8
Gloucestershire (Campden Branch)	13 4 0	4142 16 10
Guernsey	103 0 8	2231 1 6
Guildford (including £24. 5s. from Ladies' Association, and £1. 17s. 8d. from Woking Branch)	27 17 7	585 2 9
Hibernian Auxiliary—Legacy by the late Lady E King	30 0 0	9875 12 6
Hull and East Riding	30 12 0	5479 6 4
Lostwithiel	8 10 10	8 10 10
Nazing (Essex)	4 8 0	75 0 8
Newcastle-upon-Tyne	40 0 0	1295 10 10
Northampton (Creaton Br.)	207 17 6	1356 5 4
Nottingham	40 3 4	1915 15 9
Ossett	4 19 7	235 9 6
Saffron Walden & N.W. Essex	25 0 0	326 16 9
Saxby	10 15 0	46 19 1
Scriby and its Vicinity	13 4 0	257 3 1
Sunderland & Bishop Wearmouth	100 0 0	521 0 0
Tamworth	146 3 0	1841 14 6
Truro	7 13 6	7 13 6
Yeovil	140 0 0	925 14 0
COLLECTIONS.		
Agg, Mr. John, Evesham	17 18 6	67 1 8
Byard, Misses	1 18 4	12 18 9
Champion, Mr. Richard	1 2 7	14 0 10
Dawson, Mr. Jos. jun. Juvenile Assoc. Camberwell	5 0 0	60 0 0
Ewens, Mr., Broadwinsor	5 3 0	19 5 4
Lea, Mr. John, jun. Kidderminster	7 5 0	14 0 0
Murray, Miss, Chelsea	0 13 0	23 9 11
Weddall, Miss, Yarm	2 0 0	10 5 4
LEGACY.		
William Southwell, Esq. late of Titchmarsh, Northamptonshire	100 0 0	
Legacy Duty	10 0 0	
		90 0 0

Missionary Register.

OCTOBER, 1822.

Biography.

CHARACTER AND OBITUARY OF MRS. WILSON,

(WIFE OF THE REV. ISAAC WILSON, MISSIONARY IN INDIA,)
WHO DIED, AT TRANQUEBAR, DEC. 11, 1821.

FROM a Letter of Mr. Wilson to the Secretary of the Church Missionary Society, dated Tranquebar, Feb. 14, 1822, we extract some account of the devout character and triumphant death of his departed Wife. Mrs. Wilson's career of service was soon closed: but she appears to have been remarkably prepared for her great change; and affords an example of Missionary Devotedness, which will prove, we trust, a blessing to those of her own sex in particular, who are engaged in this service.

Mr. and Mrs. Wilson arrived at Madras but about three months before her death, and were preparing themselves at Tranquebar for the work of the Mission.

It has pleased the Lord to call away the spirit of my dear Wife to His eternal glory! She was exercised with a severe six weeks' illness, which baffled all the skill of medicine.

We arrived here on the 11th of October, after a passage of three days from Madras. We soon got our house arranged, and then commenced the study of Tamul.

About ten days after our arrival, my Wife complained of being rather unwell. In a few days, however, she was again comparatively well; and pursued her studies with close application and much pleasure.

On Thursday, Oct. 25th, she was seized with a slight degree of fever, which continued to increase until the evening. The physician administered some medicine. On the following day she appeared worse. The complaint now assumed all the symptoms of a putrid fever.

For about a week her pains were most excruciating. By the blessing of God the alarming appearances were subdued, and we had strong hopes that all would soon be well. We had, however, scarcely begun to comfort ourselves with this prospect, when a bilious fever came on: this required large doses of calomel, as every other means failed. Premature labour came on: and she was delivered of a daughter on the 29th of November, which, to the surprise of all, was a living child: it survived, however, but a few hours, and then went to its rest.

After Mrs. Wilson's confinement, she grew weaker every day: calomel was again administered, but without effect.

My beloved Wife calmly fell asleep in Jesus, in the triumph of faith, on the 11th of December—leaving us a legacy, which her whole life, and particularly the close of it, had rendered of inestimable value.

We had no sooner commenced our voyage from England, than she laid out plans for the best improvement of her time. She paid strict attention to reading the Word of God and prayer. I have often been awaked by her fervent prayers in the night, when there was no noise to disturb

her devotions. Besides our regular family devotions, she would always have nearly an hour in the middle of the day for secret prayer; which, considering all the inconveniences attending a sea life, is not to be always enjoyed without watchfulness and self-denial.

While on the voyage, she was ever ready to turn the conversation upon the great work to which she had devoted herself; and often expressed a fear that she was unfit for duties, so sacred and important as those which naturally devolved upon the Wife of a Missionary. Sometimes, when talking together of the work of the Lord in Heathen Lands, she would rejoice, and praise God for giving her a prospect of being permitted to do something for her Redeemer. She would say, "If I be instrumental in saving one soul, it is worth all my labour and toil—yet," she would add, "why do I thus speak?—perhaps I may not live long. It is much impressed on my mind, that I shall soon leave you to labour alone in India. It is not for me, I think, to be so highly honoured: but I hope my Saviour will be glorified, either by my life or death. But if I am soon to be called away, death will not surprise me: I am not afraid to think on the solemn change: it is my privilege to feel, that *to me to live is Christ, and to die is gain.*"

The Lord's Day was closely observed by her. She frequently spent the whole of it in reading and prayer. Her soul seemed to cry out for the House of the Lord; and she longed to see the day when she should again worship with God's people, in whom she took delight. When thinking of the privileges which our friends in England enjoyed, she would watch the hours, and calculate the time when many of her father's household were bowing before the Throne of Grace; and would rejoice if any part of the Divine Service was, at the same time, performed in our cabin.

On the first Sunday in the month, we had the Lord's Supper. This she enjoyed very highly: it was a season when she more particularly spoke of the interest that she felt in the work of her Redeemer; for as one who *spiritually* ate the bread which came *down from* heaven, she made it manifest that her soul was nourishing up to eternal life. But she was not willing to possess these blessings alone; and, for this end, gave herself, on these occasions, to earnest prayer, that those whom we had left behind to enjoy the Sabbath and Sacraments, as well as those among whom we were going, might rejoice in that same Divine Lord, before whom we all must soon appear.

When the sea was very high and the wind vehement, we were occasionally deprived of light in our cabin. At such seasons, she used to employ herself in reading by a lamp and singing hymns; and would compare our dark situation to that of the Christian Pilgrim on earth, who walks in light or darkness as it pleases his Heavenly Father, expecting that his days of gloom will soon end, and the shadows of the night be turned into eternal day. Her Journal, on these occasions, breathes a blessed spirit of resignation to the Divine Will; and shews how near she was living to God, in holy aspirations and a devout mind. Her Diary closes on the 28th of July, with the passage of Scripture, which she chose for her funeral text: Genesis xlix.18. *I have waited for thy salvation, O Lord!*

When we arrived at Madras, her mind was deeply affected with the state of the Heathen. For a few of the first nights, she was much disturbed by the drums and other instruments which they use in their superstition and feasts: this led her to fervent prayer, that the day might come soon, when they would remember themselves and turn unto the Lord. The degraded state of the Females and Children was a grief no less heavy on her mind; and excited in her strong desires to know the language, that she might at least have a little School about her.

During our passage to Tranquebar, it was pleasing to witness the state of her mind: prayer seemed to be her employment; and conversation on the shortness of life and the important work which we had to do, was her delight.

We had no sooner arrived here, than she began to plan her time for devotional exercises and the study of the language.

It is usual to take exercise in India

early in the morning, and it is of the greatest importance to do so; but, when I had risen for this purpose, never could I prevail upon her to go out, though she rose at the same hour. I generally left her engaged in devotion, and as often found her when I returned wrestling with God in prayer. When at breakfast, she generally had some religious book with her; and, if she could get but a few minutes, they were usually employed in reading it. At noon she retired for reading the Scriptures (with Scott's Notes) and prayers: these occasions I shall ever remember—how much of God and heaven appeared in her approaches to the Throne of Grace.

Thus had she been long preparing for heaven, and was like a shock of corn fully ripe; but the time was now come, when her knees could no longer bend in prayer, nor her eyes trace the sacred page.

When her illness had commenced, she soon began to set her soul in order for the solemn approach of Death. Her mind was thoughtful, but calm and cheerful in the prospect of eternity: she said to me, "I think, my Dear Husband, we must now soon part. I shall shortly leave you alone, in your Blessed Master's work: the Lord is now calling me home." Her mind was much affected that our union should be so soon dissolved on earth: "Oh," said she, "if I could but take you with me to heaven, then I should be happy;" but added, "though I love you very much, I love my Saviour Jesus far better—we are only to be separated for a short time, and then our union will be consummated in glory."

Her advice to me on this occasion, relative to domestic concerns and the great work in which I am engaged, deserves a place in my memory; and will ever prove, I hope, a stimulus to my activity, and an encouragement to my soul. "Oh remember," said she, "what a serious charge you have undertaken—MIND THAT YOU BE FAITHFUL—preach Jesus, and Him crucified—tell poor Heathens of His love: but I need not advise you—I know you will, by the help of God." The manner in which she spoke these few sentences, made an impression on my mind which I had never before felt: every look *sent them home* to the heart; and the consideration that such was the advice of one so near eternity, gave her admonitions irresistible force.

She inquired, very particularly and frequently, what I thought of her state—whether it was one in which she might safely venture through the dark valley. When I told her, that I could conclude her case to be one peculiarly blessed, and a state in which I myself should wish to die, she proceeded, "Oh yes! I am not deceiving myself I hope. I have often examined myself by the standard of God's Word; and have besought the Lord to correct every false way that He saw in me, and to lead me into all truth. I hope that I can say the promises are mine; and I believe that all needful grace will be given me in this last great conflict through which I am to pass. Satan tries to persuade me, that God will cast me off at the last; but I know that he is a conquered enemy."

When I reminded her of the malice which the great Adversary bears to the children of God, and spoke of the limited power which was granted to him, and then directed her to the love and care of our Blessed Redeemer over all His people, she immediately answered, as one triumphing over all the powers of hell, "Oh yes! I shall soon be out of the reach of temptations, and with my Saviour! I do not fear death—it is rather my wish to be gone, that I may be free from sin. I cannot see the convoy of Angels, that waits to take me away; but I know they are there. Oh," she added, "how much more do I know now, than ever I did before: it is, indeed, a solemn thing to die."

For several hours, we were expecting her to breathe her last. On one occasion, when her pains were most torturing and without any mitigation, in this agony she lay, exercising the greatest patience, and commending herself to God, saying, "There is not one pain too many! What is all this, compared with what my Saviour suffered? Oh pray that I may not repine at my Heavenly Father's will. These will soon be over." She seemed to allay her pain, by calling—"Lord Jesus, receive my spirit! Heaven! Heaven! blessed rest!—Jesus is now precious, precious to me!" When she was requested to keep herself

tenances appeared to me to shew them to be greatly desirous to pray for her recovery.

Dec. 11, 1821.—Mrs. Wilson had every symptom of death. I stood near her bed, but she did not know me. When I said that Jesus was near her, and would be her support, she cried "Precious! Precious!" I told her that heaven was open to receive her: she replied "I have such a prospect of heaven, as I have never had before! A mansion is prepared for me! Oh, what a support I now find in Jesus!" "I said to her, "You will very soon see Abraham, Isaac, Jacob, and all the saints, and those friends whom you lost in England." She smiled sweetly, and said, "I know you, John." Finding her weak frame could not support more speaking, I ceased, and retired from the room; praising the Lord for the support, comfort, and prospect of heaven, which He gives to His children upon earth. The Ayah (Native Female Servant) who was present, appeared quite surprised that Mrs. Wilson should speak to me with such a joy and power of spirit. In the evening, at about half-past seven, her happy spirit took its flight to the mansions above, and the pains were terminated which her mortal body suffered in this vale of tears.

Dec. 12.—In the evening, at five o'clock, her remains were consigned to the grave, in the Church-yard where rest the venerable Ziegenbalg and his successors, with their families. A number of the principal Ladies and Gentlemen accompanied the funeral to the Church, where Dr. Caemmerer read the Burial Service. The Children sung, with the organ, three verses of an English Burial Hymn. A great number of Christians and Heathens, with our School Children, were mournful spectators; and many of them have spoken of the devoted piety and happy preparation of Mrs. Wilson for eternity. Our Heathen Schoolmasters and the Elder Youths of our English Schools bore ample testimony to this truth. This has induced many sincerely to regret our loss.

Dec. 13.—Mr. Wilson gave to me, according to Mrs. Wilson's request, the two volumes of Bowdler's Life and Writings—to David (Catechist) Addison's Evidences—and to Daniel (Moonshee) Scott's "Force of Truth," and Ward's "Epitome of Scripture History." May the blessing for which our Dear Mother prayed, accompany these valuable presents; that we may die as she died, and meet her in heaven to thank her!

Mrs. Wilson's name, before she was married, was Hill. She resided at Olney, in Buckinghamshire; where she was married to Mr. Wilson, in the latter part of April of last year, about ten days before they sailed for Madras, and was then in her twenty-eighth year. She had long been a Collector of Weekly and Monthly Contributions for the Society, and for many years a Teacher in the Girls' Sunday School; and was highly valued by her Minister, the Rev. Henry Gauntlett, and other Clergymen and Friends.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

State of the Hibernian Bible Society.

FROM the Sixteenth Report of the Hibernian Bible Society, the following Summary View of that Institution is extracted:—

The total number of Bible Institutions of every description, now in connection with your Society throughout the kingdom, is, ONE HUNDRED AND FOURTEEN, being an addition of thirty-one since your last Anniversary. This steady progress towards the occupation of the whole country by these beneficent Institutions, is highly encouraging. Still, much remains to be done. There are yet six Counties which possess no Institution in connection with your Society, and eight more in which the Bible establishments are confined to only one town, and its immediate vicinity.

The sum received in free contributions amounts to 2616*l.* 10*s.* 6½*d.* making an excess over that of last year of 1487*l.* 13*s.* 9½*d.* This sum, however, is considerably diminished by sales of the Scriptures to subscribers and donors, at the reduced prices of the Society.

The receipts from the sale of the Scriptures have been 2978*l.* 14*s.* 0½*d.*

and from the sales of Monthly Extracts, &c. 84*l.* 7*s.* 3*d.* making the total receipts of your Committee, for the last year, 5679*l.* 11*s.* 10*d.* being 1745*l.* 16*s.* 5*d.* more than the receipts of the preceding year.

The issues from the Depository of the Society have been, during the last year, 8701 Bibles, and 11,964 Testaments, making a total of 20,665 copies. These numbers, added to those distributed in former years, make a total of 295,695 copies issued since the commencement of the Society.

CHURCH MISSIONARY SOCIETY.

Dismission of Fourteen Missionaries and Teachers to their Labours.

AT a Special Meeting of the Committee, held on Tuesday the 24th of September, at the Society's House, the Right Hon. the President of the Society in the Chair, the following Labourers received the Instructions of the Committee, preparatory to their departure to their Stations:—

Rev. Charles William Beckauer,
Rev. Theophilus Christopher Deininger,
Rev. John Gerber,
Rev. G. Emanuel W. Metzger,
Rev. W. Henry Schemel,
Mr. James Lisk,
Mr. Philip Vaughan,
Mr. James Bunyer,
with
Mrs. Gerber, Mrs. Metzger, Mrs. Schemel, Mrs. Lisk, Mrs. Vaughan, and Mrs. Bunyer.

All were appointed to Western Africa, except Mr. Deininger: Africa was his original destination also; but various circumstances, in connection with the unsuitableness of his constitution to the climate of Western Africa, induced the Committee to appoint him to assist Mr. Jowett in the Mediterranean Mission.

The arrival of the German Brethren in this country was noticed at p. 359 of our last Volume and at p. 147 of the present: they have, during their residence here, improved their knowledge of English, and studied the National System of Education at the Central School.

Mr. Lisk is returning to Sierra Leone; and Mr. Vaughan and Mr. Bunyer have been appointed Schoolmasters of the Freetown Schools.

The marriages of the respective parties took place a short time before the Meeting.

The Secretary having delivered the Instructions of the Committee, Mr. Beckauer replied on behalf of himself and his companions to Africa, and Mr. Deininger to that part of them which had reference to his destination.

The Rev. James Haldane Stewart then addressed to them all much seasonable and encouraging counsel, and commended them in prayer to the Providence and Grace of their Heavenly Father; when they were dismissed with the devout wishes and affectionate benedictions of the Noble Chairman.

First Anniversary of the South-Bucks Association.

This Meeting was held in the Town Hall of High Wycombe, on Monday the 16th of September; the Right Hon. the President of the Society, Lord Gambier, in the Chair.

Movers and Seconders.

W. Rose, Esq. Mayor of Wycombe, and the Assistant Secretary of the Society—Rev. William Buckle, and Rev. John Whieldon—Rev. Henry Düring, and Robert Bird, Esq.—David Chambers, Esq., and Rev. J. H. Stewart—Rev. T. Scott, and Captain Vansittart—and Rev. Basil Woodd, and Rev. T. Webster.

The Collection, with Donations and new Subscriptions, amounted to upward of 60*l.*

Fourth Anniversary of the Berkshire Association.

This Meeting was held in the Town-Hall of Reading, on Tuesday the 17th of September; Sir Claudius Stephen Hunter, Bart., in the Chair.

Movers and Seconders.

Gen. Orde, and the Assistant Secretary—C. Sawyer, Esq., and Rev. H. Düring—Rev. Edward Vansittart Neale, and Rev. Richard Marks—Rev. T. Webster, and Rev. C. Bird—Rev. W. Edelman,

and Rev. C. Davy—and John Reade, Esq., and Rev. J. H. Stewart.

In the evening, a Meeting was held of the Collectors and Weekly and Monthly Contributors, and was addressed by the Rev. Messrs. Hulme, Hancock, Fisher, Davy, Bickersteth, Webster, and Stewart, and by Mr. Ring. The Collections were about 50*l.*

Formation of the Farringdon Branch Association.

The Assistant Secretary, Mr. Webster, and the Rev. H. Düring, proceeded to Farringdon: where a meeting was held, in the Court Room, on Wednesday the 18th; the Rev. R. B. Fisher, Vicar of Basildon, in the Chair; for the purpose of forming a Branch Association, which there is every reason to hope will materially assist the funds of the Berkshire Association.

Movers and Seconders.

The Assistant Secretary, and Rev. T. Webster—Rev. J. Knight, and Rev. H. Düring—Rev. Peter Maingy, and Rev. John Blackmore—and Rev. T. Hunt, and Rev. John Pridham.

President—Daniel Bennett, Esq.
Treasurer—C. Martin, Esq.
Secretary—Rev. John Pridham.

About 50*l.* was raised. This is the Second Association for which the Society is mainly indebted to the zeal and persevering labours of Mr. Pridham; the Gainsbro' Association having been formed through his kind exertions, when he resided in that town.

Ninth Anniversary of the Suffolk Association.

The Rev. R. P. Beachcroft, the Rev. H. Düring, the Rev. Thomas Mortimer, the Rev. James Scholefield, and the Rev. James Haldane Stewart, attended, at the request of the Parent Committee, on this occasion.

On Sunday the 22d of September, Sermons were preached, in *Ipswich*, by Messrs. Scholefield, Beachcroft, and Mortimer, at the Churches of *St. Stephen*, St. Mary Tower, St. Mary Key, St. Helen, St. Margaret, St. Clement, and St. Peter—at *Grandisburgh* and *Tuddenham*, by the Rev. John Wilcox—and at *Tattingstone*, by the Rev. T. Mortimer.

On Monday Evening, the Annual Meeting of the *Tattingstone Branch* was held; the Rev. John Bull, Rector, in the Chair.

On Tuesday, the Rev. James Scholefield preached, in the morning, at *Debenham*. The Annual Meeting of that Branch was held after the Service; the Rev. W. Hurn, Vicar, in the Chair: and a Sermon was preached, in the evening, by Mr. Mortimer; Mr. Scholefield preaching, without a collection, the same evening, at St. Peter's, *Ipswich*.

On Wednesday, Mr. Scholefield preached, in the morning, at *Little Stonham*: and, in the evening, the Annual Meeting of the Association took place; the Rev. John Wilcox, Rector, in the Chair.

On Thursday, the Ninth Annual Meeting of the Parent Association was held in the Shire Hall, *Ipswich*; the Rev. Richard Ramsden, D.D. in the Chair. In the evening, a Sermon was preached, at St. Peter's, by Mr. Stewart.

On Friday morning, Mr. Mortimer preached at *Rattlesden*; and, in the evening, the Annual Meeting of the *Kersey Branch* was held.

Besides the Clergymen already mentioned, assistance was rendered, at one or other of the Meetings, by the Rev. Messrs. Carr, Faithful, Griffin, Julian, Maitland, Nottidge, and Wightman; and by John Clarkson, Esq. and H. Tebbs, Esq. Mr. Düring much interested the various Meetings, by a simple and forcible detail of the proceedings of himself and his Brethren in Sierra Leone.

The Collections amounted to 118*l.* 7*s.* 2*d.*; of which the sum of 58*l.* 17*s.* 4*d.* was contributed in Ipswich, and 59*l.* 9*s.* 10*d.* by the Branch Associations.

An Association has been formed at *Framlingham*, after Sermons by the Rev. W. Marsh.

Ninth Anniversary of the Norfolk and Norwich Association.

From Ipswich, several of the Society's Friends proceeded to Norwich.

Sermons were preached in that city—on Sunday the 29th of September, by the Rev. J. H. Stewart at St. Gregory's, by the Rev. H. Jowett at St. Edmund's, and by the Rev. H. Girdlestone at St. Lawrence's—on Tuesday Evening, by the Rev. Francis Cunningham, at St. Gregory's—on Wednesday Evening, by the Rev. James Scholefield at St. Lawrence's, and by the Rev. A. S. Thelwall at St. Edmund's—and, on Thursday Evening, by the Rev. J. W. Cunningham at St. Augustine's, and by the Rev. F. Cunningham at St. Peter's Hungate.

On Monday Evening, a Meeting of the Ladies' Association was held.

On Thursday the Ninth Annual Meeting of the Association took place, in St. Andrew's Hall; T. Fowell Buxton, Esq. M.P. in the Chair.

Movers and Seconders.

C. Barclay, Esq., and Rev. James Scholefield—Rev. C. Simeon, and Rev. S. Carr—Rev. H. Düring, and Rev. Robert Hankinson, jun.—Rev. J. H. Stewart, and Rev. A. S. Thelwall—and Rev. F. Cunningham, and Rev. J. W. Cunningham.

The Collections were about 75*l.*

NATIONAL EDUCATION SOCIETY.

ELEVENTH REPORT.

Central School.

THE Committee are happy in being enabled to renew their expressions of satisfaction, at the manner in which both the Male and the Female Schools are conducted, under the Rev. William Johnson and Mrs. Morgan. The average attendance during the last year has been, of Boys 493, of Girls 232; exhibiting no material difference from that reported last year. In the Female School, they have observed, with pleasure, a manifest improvement in the general discipline and course of instruction: they have been anxious, as they stated last year, to enforce a proper attention to the working department; and they have satisfaction in stating that their endeavours have been successful.

Additional regulations have been adopted in the Training Department, with a view to its further efficiency.

The attendance of the Scholars at the Society's Chapel, in Ely Place, is improved in regularity.

The Central School continues to be eminently useful in affording assistance to Schools in all parts of the country. The number thus assisted, during the course of the last year, by being supplied with temporary or permanent Masters and Mistresses; or by having persons, intended to conduct them, received into the School for instruction; or, lastly, by having Monitors sent to them to improve their practice of the National System, amounts, on the whole, to 113. In the latter cases, of Monitors sent out from the School, the School-Committee have found, with great satisfaction, that the reports which they have received of the conduct of all, both Boys and Girls, during their absence from the control of the School, have been uniformly good.

The Central School has been further useful, in several instances, in imparting the System to some Missionaries intended for foreign parts, to Assistants in Classical Schools, and to Teachers in Families of a higher class. In many cases, the School-Committee have contributed toward the expense of maintaining Masters and Mistresses, sent from the country, where the local funds were inadequate to that purpose.

Progress of the System.

The public are aware, that a continuance of the same annual increase, which has been reported in former years, is not now to be expected; since establishments on the National Plan have already been formed, in the greater part of the principal Cities and Towns in the Kingdom, and other places most favourable to its adoption. When, however, it is stated that 82 New Schools have been formed in the present year and received into Union, they trust it must be felt that the increase has been quite as great, as, under the circumstances, could be expected.

Thirteen Schools have been suspended—6 in Suffolk, 6 in Dorset-

shire, and one in Westmoreland—in consequence, it is presumed, of the difficulties of the times.

Adding the 82 New Schools to the 1721 before in Union, and deducting the 13 just mentioned, the number now in Union is 1790.

An increase of Scholars has taken place, to the number of about 12,000; carrying the total number under education in Schools united to the Society, besides those who are training in Schools formed on its principles though not received into Union, to nearly 250,000.

In the Schools at Bombay, there were, when last reported, 1023 Scholars; and in those of New Brunswick, about 1800.

Pecuniary Grants.

These have been 39 in number; and the sum expended on them has been 3425*l.*

To the Parish of St. Leonard, Shoreditch, with a vast and very indigent population of nearly 53,000 persons, among whom are from 6000 to 7000 Children requiring gratuitous education, a Grant has been made of 400*l.*, to promote the erection of Schools for 1000 Children—to Lane End, among the Potteries in Staffordshire, with an indigent population of 7000, a Grant of 280*l.*—to Wakefield, with 20,000 Inhabitants, 200*l.*—to Sunderland, 200*l.*—to the south-east side of the Forest of Dean, 200*l.*—to Bridlington, 200*l.*: with three Grants of 150*l.* each; five of 100*l.* each; and others, according to circumstances, from 75*l.* down to 15*l.*

Funds.

The Net Income of the Year was 2422*l.* 1*s.* and the Expenditure 3368*l.* 14*s.* 1*d.*

The fund remaining at the disposal of the Committee amounts to about 2500*l.*

BRITISH & FOREIGN SCHOOL SOCIETY.

SEVENTEENTH REPORT.

State and Influence of the Central Schools.

THE Central Schools and the Training Establishment form a conspicuous item in the expenditure of the Society; but they are also among the most important means of its usefulness.

As Local Schools, they have continued to supply instruction to 500 Boys and 300 Girls. The number of Children received into these Schools, since their establishment in 1798, is 21,397; viz. 14,188 Boys, and 7209 Girls.

As establishments for the Education and Training of proper Masters and Mistresses of Schools, they have afforded, during the last twelve months, instruction to Thirty Masters, and enabled the Committee to supply Sixteen Schools in different parts of the country with permanent Teachers, and to afford to Twelve others temporary assistance. Eight Masters have been trained for the West Indies and the Cape of Good Hope; and Eight Missionaries, destined for various Stations, have acquired a knowledge of the British System, as one of the best means of insuring success in their important labours. Masters have also been sent to Lisbon, the Mauritius, and St. Petersburg, and one is now preparing to depart for Canada: besides these, Eight Youths from the Island of Madagascar, who came to this country with the Prince Rataffe, have been placed by the Directors of the London Missionary Society under the superintendence of your Committee, boarded in the Central Establishment at the expense of the Government of this country, and are diligently applying themselves to the practical study of the British System: all who have lately visited the Schools have admired the progress made by these Youths in the short space of ten months: their rapid improvement is an honourable proof of their docility and industry, while it clearly evinces the power of the British System to rouse and exercise the energies of the human mind.

The Central Schools deserve also particular notice, from the invitation which they hold forth to strangers to inspect them; and, by that means, to satisfy themselves of the advantages of the British System: and the effect of such visits has uniformly been, to produce the inclination and desire of transferring to other countries the blessings of this system of education. During the past year, they have been visited by many strangers and foreigners, who have universally expressed their admiration of the high order and regular discipline for which they are so conspicuous.

In reference to the Girls' School, the Ladies' Committee bear a satisfactory testimony to its beneficial influence on the Scholars :—

From visits of inquiry made by some active Members of your Committee, the most satisfactory accounts have been received, of the dutiful manner in which many of the Scholars have conducted themselves in their stations as Servants, and also in their conduct to their Parents. Although it has not been in the power of the Ladies who attend the Committee, to obtain accurate knowledge of the conduct of all who have completed their education; yet, so far as they have acquired information, it is highly satisfactory, and tends to encourage their future endeavours to instruct the Children under their care in the truths contained in the Holy Scriptures. The Committee may also refer to the late public examination of the Children, when, by the clear and distinct answers which they gave to the questions put to them, (not merely by the Teachers, who might be supposed to have given them previous instruction,) but to various questions put to them by several Gentlemen who attended, they manifested a degree of religious knowledge, which, in the opinion of the company present, as well as that of your Committee, afforded the highest satisfaction.

Your Committee invite the attention of the friends of education to the Central School. The numerous visits of respectable persons have hitherto proved, at once, satisfactory to the Visitors and a great stimulus to the minds of the Children. The evident proofs of approbation received, from time to time, from Visitors, the increasing demand for Manuals, and the introduction of the British System of Needle-work into Schools established on other systems, afford great encouragement to your Committee in their progress.

Instances of a striking change of character in the moral conduct of several Children have occurred. Some who were unruly and disobedient to their Parents at home, as well as negligent and idle at School, have become regular, attentive, and assiduous in their duties: and criminal deviations from the paths of duty, your Committee are convinced, must be very rare; as no instances of that nature have come to their knowledge.

In the Training Establishment, Twenty-six Mistresses have been received, during the year, for instruction: thirteen Schools have been supplied with permanent Mistresses, and eight with temporary assistance.

State and Influence of Local Schools.

The accounts of the state of the Schools connected with the Society are universally satisfactory; and the increasing desire on the part of Parents to obtain admission for their Children, is peculiarly encouraging. The readiness with which Parents of Children have in many instances acceded to the proposal of paying a small weekly sum, though they might have obtained gratuitous instruction in other Schools, evinces, at once, a most laudable spirit of independence, and a high esteem for the Schools to which they have given the preference.

It is indeed highly satisfactory to perceive, that not only all the Reports given to the Public by the respective Directors and Superintendants of the Schools on the British System both in the metropolis and in all parts of the country, but also the private information received by your Committee, lead to the conviction, that the difficulties, so severely felt by some classes of the community, have not been allowed to deprive those institutions of necessary support, and that their beneficial influence continues to appear in the increasing attachment to religion, and love of order and industry, within the sphere of their operation.

The Ladies' Committee add on this subject, in reference to the Female Local Schools—

The Reports received from Schools, in various parts of the metropolis and throughout the country, are of the most encouraging nature. All agree in the great moral benefits arising from the Scriptural Instruction dispensed: and the Reports of Schools lately established afford pleasing instances of the value and esteem which the industrious class now express for the instruction of their Children: many of them prosper through the weekly payments of the Scholars, and some are thereby almost wholly supported.

Of the instruction afforded to the Irish in London, the Committee say—

Your Committee cannot but notice, with high satisfaction, the provision which has been made, on a very enlarged scale, for the education of the children

of Irish Parents in this metropolis. The Six Institutions expressly destined for them, in different parts of the town, viz. St. Giles's, Saffron Hill, Southwark, Westminster, Whitechapel, and the Benevolent Society of St. Patrick in Stamford Street, Blackfriars, afford instruction to 1200 Children. The last of these Schools, since it was placed under the direction of the present Master, is particularly distinguished by regularity and discipline. Extracts from the Scriptures alone form their reading lessons.

Auxiliary Societies.

The Auxiliary Society established at Bristol has remitted, in the course of the last year, the balance of its funds, after providing for the support of Two Local Schools. The Corresponding Committees, recently established at Plymouth and Tavistock, have materially contributed to the aid of the general fund.

Your Committee are encouraged to hope for similar assistance from other places; and they again most earnestly urge the consideration, that, by the union of small contributions from the various towns or districts where they might without difficulty be raised, the Society would be enabled, not only to support its present expenditure, but greatly to enlarge its sphere of usefulness, and to give increased vigour to the most powerful of all means for promoting the best interests of the nations of the earth.

Progress of Education in Ireland.

It must be peculiarly gratifying to every friend of his country, to learn, from the Reports of the "Society for promoting the Education of the Poor in Ireland," the rapid strides which Education continues to make in that Island. This Institution now numbers 513 Schools in connection with it (containing upwards of 40,000 pupils), all of which have been established since the year 1814.

By the appointment of an active Inspector over all the Schools, by offering judicious rewards to the most deserving Teachers, by the wide dissemination of their valuable publications (of which since the month of November 1817, not less than 556,522 copies have been circulated), by the attention paid to the state of gaols and the establishment of Schools in them, this Society has spread blessings over Ireland, the continuance of which it is gratifying to reflect will not be withdrawn by the melancholy distress under which a certain portion of her population so severely suffers.

With reference to the above-mentioned publications of that Society, its Report contains the following observation, to which your Committee with pleasure refer, as furnishing the best refutation of one of the common arguments against the instruction of the lower classes, and pointing out the surest remedy against the abuse that might be made of the art of reading:—That by getting possession of the market, through the means of the wholesale dealers who supply the country shops and hawkers, they have nearly taken away from the printers of ribaldry and pernicious books all motive of interest for continuing their trade. A judicious education of youth, followed by an ample supply of the best food for the mind, will most effectually secure the sacred interests of religion and virtue.

The Hibernian Society also continues its labours with increasing success. Schools connected with that Institution have increased, during the year ending last February, from 534 to 575; and the number of Scholars under instruction was then 53,233. That Society, acting on the same liberal basis which forms the fundamental principle of the British and Foreign School Society, as well as its Sister Institution, the "Society for promoting the Education of the Poor in Ireland," has stated an important fact, which merits the most attentive consideration:—

"Whenever the sanction of the Catholic Priest can be obtained, the Schools are crowded to excess. In a large village, in which a correspondent had laboured for years to preserve a School in existence, owing to the interference of the Titular Bishop of the Diocese the School-room has now become so numerously attended, that it proved insufficient to contain the numbers who flocked to it. The Boys were removed to another room, and the two Schools increased to between six and seven hundred."

Publications.

From the Depositories for Lessons and other School-apparatus, your Committee have not only supplied many Schools in all parts of the country, but have frequently made grants, in order to facilitate the formation of Schools, or to assist those whose resources were inadequate.

Nor is it only the Schools at home, which have been benefitted by these Depositories: your Committee have fur-

nished lessons, slates, and other articles, to Schools in Foreign Countries, both for actual use and as patterns for imitation.

Your Committee have, on these occasions, peculiarly felt the value of the new Scripture Lessons. Many copies have been sent to School Committees abroad, where they are used as class-books; and have served to prevent delay in the establishment of Schools, by immediately supplying what otherwise it would have required a considerable time to prepare. These Lessons may now be obtained in Italian, Spanish, Russian, and Portuguese; and will soon be printed in French. Many hundred copies, in English, have been dispersed for the use of Schools at home.

The Manual of the British System, first printed at the expense and under the direction of the Committee, has likewise been of most essential service: it has introduced the knowledge of the system in places where it would otherwise hardly have reached; and has assisted, by its easy and practical directions, those who were desirous of introducing it. For the convenience of Ladies, who frequently have applied for the Manual of Needlework, the two branches of instruction are published separately. The estimation in which these publications are held, and the advantages likely to be derived from them, may be inferred from the circumstance of translations having been printed in Russian, Swedish, Italian, Spanish, French, German and Modern Greek. The Manual has also been reprinted at New York.

State of the Funds.

The Income of the Year was 1686*l.* 10*s.* 7*d.* and the Expenditure 2140*l.* 18*s.* 7*d.*; leaving a Balance, on the Year's Accounts, against the Society, of 454*l.* 8*s.* On the 11th of January, there was a Balance due to the Treasurer of 1383*l.* 15*s.* 11*d.* exclusive of a loan advanced by him on the building.

On the state of the Funds, the Committee introduce the Report with the following remarks:—

Were it the sole or even the principal object of your Committee to report on the pecuniary resources of the Society and to detail the state of its finances, they would be tempted to shrink from a duty which must be attended with very painful feelings, both to themselves and to every friend of the Cause of Education: for they cannot conceal the lamentable fact, that, with every possible exertion, they have hitherto been unable to procure for the Institution that degree of patronage and support, which the nature of its object and the abundant proofs of its beneficial influence seem to claim for it. Even with the greatest economy in the application of the funds, they have frequently been obliged to refuse pecuniary assistance, where they were convinced that it was both much wanted and would have produced the most salutary effects. Nor have they been able to reduce their expenditure within the narrow limits of their income: though their expenses do not exceed the sum of 2000*l.*, yet as their Annual Subscriptions amount only to 900*l.*, besides Donations, the Debt of the Society has unavoidably been increasing every year.

Foreign Proceedings.

In the next article, we shall extract the principal statements of the Report relative to the Continent of Europe, and shall reserve some notices of the Progress of the System in other parts of the world for the next Survey.

Continent.

EDUCATION SOCIETIES.

State and Progress of Education.

THE Seventeenth Report of the British and Foreign School Society and its Appendix, have furnished the following particulars relative to Education on the Continent.

FRANCE.

It is stated, in the Report just mentioned—

From the Report of the Society for Elementary Instruction at Paris, read at the General Meeting of April 10th, 1822, it appears that the zeal and activity of the members of that Institution are unabated. The Society has taken the lead on the Continent, and set an example worthy of imitation to every country of Europe.

The Report states, that 157 New Schools have been formed during the year 1821; making, with those formerly reported, 1400. The Government of

that country has uniformly supported, and continues to aid, the establishment of Schools, by grants of money toward their building or outfit; which liberality has been equally extended to the voluntary efforts both of Roman Catholics and Protestants, and has materially contributed to the unparalleled success of the Society of Paris.

Your Committee cannot pass over the advantages which appear to have attended the introduction of the New System into Adult Schools in France, of which a considerable number have been formed; and it is gratifying to learn, that the labouring classes attend those Schools most cheerfully, and make such progress as astonishes every one not acquainted with the facilities connected with the System. The Society is making efforts to extend the benefits of education by means of Sunday Schools. The Report mentions several Prisons, in which Schools have been formed with the best effects on the morals of the prisoners.

From the Report of the Paris Society we shall make some extracts.

Of one of the Prisons, it is said—

At St. Denis, 144 Young Prisoners have been admitted into the School, during the year 1821: 53 have left, who are able to read, write, and cypher, and their minds impressed with good principles and pure morals. They have all entered into some description of trade.

The following summary is given, in the same Report, of the Schools of Paris and the Department of the Seine:—

Up to the 1st of January 1821, of 2,882,000 Boys, from 5 to 15 years of age, 1,070,500 attend the Primary Schools: the number of villages provided with Schools was 24,724; and that of Schools 27,581, managed by 28,945 Masters. The Number of Schools belonging to the "Frères" was 187; attended by about 30,000 Children; and each conducted by three Masters. Moreover, 1800 Schools, managed according to the method of Mutual Instruction, would be capable of giving education to 125,000 Children. The number of Boys without instruction amounts to 1,818,081: in order to instruct them, 15,000 or 18,000 *Schools would* be necessary; the annual *and total expense* of which would be *from 15 to 18 millions*: half of these establishments would support themselves, and there would remain to the State or Communes an annual expense of from eight to ten millions more.

In reference to our own country and its exertions, the following friendly remarks occur:—

It is due to the philanthropy of the English to say, that they continue to be, as they ever have been, the principal promoters of Universal Education. It is by their exertions, that the truths of the Gospel are now spreading over every part of the globe. The desire of reading the Holy Scriptures has been the means of Schools being established in every part of the world; and the people, once acquainted with the art of reading, receive this valuable treasure with an eagerness which daily increases.

The Paris Report closes with a forcible appeal:—

The zeal with which the Scholars perform their religious duties is now no longer denied, even by the enemies of the System. The correspondence of the Society with Clergymen has furnished it with satisfactory testimonies on this head: they fully refute the unjust charges against the New Method; and afford additional proof, that no means is more likely to draw the people from vice, immorality, and irreligion. Who will venture to assert, that, among fifteen or eighteen millions of individuals in France, that can neither read nor write, there is more piety, morality, and virtue, than among those who have been instructed? —How reply to the argument, deduced from the judgment of the Courts of Assizes, that, out of ten persons who were condemned, scarcely one could read and write?—or how account for the reformation of those, who have been confined in Prisons which are provided with Schools? Let us then persevere, Gentlemen, in spite of unjust opposition, in the good work which we have undertaken; and not rest satisfied, until we are confident that the means of instruction are given to the whole population of France. What remains to be done is immense: but let us not be discouraged: what we are obliged to leave undone, our Children may accomplish after us.

NETHERLANDS.

Education is making considerable progress in the Netherlands. General in-

terest is taken in the measures adopted for the instruction of the poor. Sunday Schools are establishing for Adults, and for those who have employment during the week. The Province of Hainault, in particular, has made so great a degree of progress since the year 1817, as to have doubled the means of education by the adoption of the New System; and, in a population of half-a-million, nearly 60,000 Scholars are daily receiving instruction.

In this instance, your Committee cannot omit to notice the important aid which the Cause of Education has derived in that Province from its vicinity to France, which, by the establishment of the New System of Instruction in Mons and Tournay, has probably given an impulse which has greatly contributed to the rapid progress of education in the Province of Hainault.

The success of the School established at Brussels, for Boys, has excited in the friends of education a due sense of the necessity and utility of extending education to Females by the British System; and a Central School in that city has been resolved upon.

GERMANY.

In Germany, the prevailing zeal in the Cause of Education continues to stimulate to the progressive improvement of the existing establishments, and the British System has of late become the object of great attention. Its principle being now better understood, many of the objections formerly raised against its adoption have disappeared; and your Committee have the satisfaction to remark, that, in a highly respectable periodical publication, on the Schools in Germany, the progress of the British System forms one of the standing articles.

SWEDEN.

In Sweden, the patriotic exertions of M. Gerelius deserve particular notice. By order, or with the sanction of the Government, he has organized many Schools, both in Stockholm and in other towns. By the special desire of the King, he has introduced the System into a Naval and Military School for 370 Boys, in which the plan of instruction embraces Geography, History, Geometry, Navigation, and Linear Drawing. A Society has been formed for the further extension of the improved method, which has also been adopted in Girls' Schools.

RUSSIA.

In Russia, the printing of the Scripture Lessons, and their circulation on a very extensive scale, have facilitated and prepared the way for Schools. At Petersburg, a good School has lately been established for the children of foreigners; and Mr. Heard, who acquitted himself so much to the satisfaction of Count Romanzoff on his mission to the extensive estates of his Excellency at Homel, is now on his way to the capital of Russia. As it must be evident, that without an improvement of the education of the people, all other measures adopted for the dissemination of light must fail, it cannot be doubted that the numerous friends of the Bible in that empire will speedily turn their attention to this object.

An account of the proceedings of Mr. Heard at Homel, here mentioned, was given at pp. 152—154 of our present Volume.

ITALY.

In various parts of Italy, a powerful influence has unhappily been excited to check the spreading of light and knowledge, by the suppression of the Schools on the System of Mutual Instruction; and many Schools have actually been shut up, in the course of last year. The School Society at Florence, however, continues its philanthropic exertions; and, in addition to the Three Schools established in the City of Florence, Seventeen Schools are now in actual operation in various parts of Tuscany; and here, as well as in other countries, this system of instruction has been found to be the means of conveying the rudiments of learning with expedition, of subjecting the youthful mind to order, and of promoting the moral improvement of the children.

SPAIN.

In Spain, the Schools which were mentioned in former Reports are continued under the sanction of the Cortes. In the mean time, the Government of that country have assigned a convent (of Capuchin Friars) for the establishment of a Normal or Training School, and provided funds for its support. It is intended for 500 Boys and 400 Girls.

Lieutenant-Colonel Kearney, who first prepared himself for his present be-

nourable career under the auspices of the Society in its Central School, is an indefatigable labourer in the cause; and has lately opened Schools in the principal towns of Spain; and others attached to Military Corps. At the opening of those belonging to the Regiment of the Infant Don Carlos, the Minister of the Interior, the Governor-General, and the whole Garrison, were present. It is intended to establish a Normal School at Valencia. "All the Schools," says Colonel Kearney, "are making rapid progress." The Cortes have, by a Decree of April 30th, ordered the general establishment of New Schools in every district and in all the military departments.

Female Instruction makes regular progress. The Central School at Madrid is enlarged. The cause is much indebted to the persevering energy of the Marchioness of Villafranca. A General Examination was held on the 1st of February.

From a Letter addressed by the Marchioness to the Secretary, we extract a passage relative to this Examination of the Girls' Central School:—

The Minister of the Interior was pleased to assist, as well as several members commissioned by our Cortes, in order to inform themselves of the state of the School. Both his Excellency and the several persons of rank who assisted, testified not only their satisfaction, but manifested their surprise, at the great and rapid progress which the Children had made in all the branches of education, in the short space of nineteen months and a half, under the tuition of the present Mistress. She is a Young Woman of fifteen years of age, who formerly was a school-companion of those very Children whom she has now under her care; having been instructed in this same School: her name is Ramona Aparicio.

The Minister was highly gratified, and expressed his intention of immediately adopting the plan proposed to him by Colonel Kearney, for establishing a grand Central School here, and another in the capital of each province, subordinate to the one here, in order that the method may be uniform here and in the *Schools throughout* the kingdom.

Western Africa.

CAPE MESURADO.

AMERICAN COLONIZATION SOCIETY.

Purchase of Land for a Colony.

THE design of forming a Settlement at Grand Bassa, particulars of which were given at pp. 22 and 23 of the Survey, has been relinquished, as we intimated at p. 304 of our July Number. Land has been purchased at Cape Mesurado, to the northwestward of Grand Bassa.

Of Cape Mesurado, Mr. Bacon thus speaks, in the Journal which he kept of his visit with the late Mr. Andrus to Grand Bassa—

We made Cape Mount, about 250 miles distant from Sierra Leone. This part of the coast we had previously learned to be in the occupancy of King Peter, one of the most powerful and warlike Chiefs of West Africa, and more deeply engaged in the Slave Trade than any of his neighbours. The known hostility of his views to the objects of the American Government and Society, dissuaded us from incurring any loss of time or expense in procuring an interview with him.

We accordingly proceeded onward to the north of the Mesurado River, about fifty miles south of Cape Mount; where we came to anchor the next day, before two small islands, owned by John Mills, a yellow man, having had an English education, and Baha, a black, and Native African: both these men are Slave Dealers; and it is supposed that their islands are mere Slave Markets: every appearance went to justify this suspicion.

The neighbourhood of Cape Mesurado having been indicated as a part of the coast favourable to our purpose, we were induced to make the most particular inquiry and observations in our power, relative to the advantages and disadvantages that would attend a Settlement here.

The appearance of this part of the left bank of the Mesurado River, which terminates in the Cape of the same name, is elevated and inviting: the natural growth is luxuriant and abundant: many of the trees attain to a large size, and present every indication of a fertile soil. But, in the interior and on the right bank

of the river, the land is nearly as low as in the vicinity of Sherbro, and covered with a small growth of osiers and mangroves. A bar obstructs the entrance of the river, on which, we were informed, there was less than two fathoms of water at high tides; and which must be passed before a secure anchorage can be obtained.

The Headman is a dependant of King Peter, and has the same name. We attempted to obtain a Palaver with him; and, for this purpose, went on shore with a present: he was not ignorant of the object of our visit; and sent by a messenger, declining an interview, and refusing to receive our present; though we had reason to believe, that, if we had been mere Missionaries, he would have received us readily.

Following the direction of the coast, which here stretches south-easterly, we had the prospect of a delightful country, the whole distance of St. John's River. The coast presents a sandy beach: the country is gently elevated from the very coast, and has a surface agreeably diversified with moderate inequalities. Most of the land visible from the sea either has been or now is in a state of cultivation. The soil is prolific in the most substantial articles of food produced in tropical countries. The neglected parts of the land are covered with a thick growth of brushwood. The mountains in the interior are here about 20 or 30 miles from the sea, stretching in the direction of the coast; and come more distinctly into view than at the northward of the Cape: their elevation must be considerable.

On occasion of reporting the purchase of land at Grand Bassa for the Colony first intended, we extracted, at pp. 372—375 of our last Volume, from Mr. Cates's Journal in the Third Appendix to the Twentieth Report of the Church Missionary Society, the account of his proceedings while at Grand Bassa. As that purchase seems to have been relinquished for another at Cape Mesurado, we shall extract some account of the Cape and its vicinity from Mr. Cates's Journal, that the circumstances under which the formation of this Colony is attempted may be the better understood.

Oct. 1822.

Feb. 25, 1819.—About five o'clock, we arrived at a town near the bar of St. Paul's River, and stopped for the night. The people would not hear us read or speak, till the neighbouring Headman should arrive in the morning. They seem to view our goods with an envious eye: and, as the most specious pretext for claiming them, assert that we have been cast away on the beach—in which case the custom of the country is to take every thing.

Feb. 26—A number of people having assembled, I attempted to read and speak to them; but was again prevented, as they would not hear till a Gentleman should be sent for from Mesurado, to tell them whether I read right: they therefore sent a man to fetch him.

About two o'clock, as the man had not returned, I went to the Palaver House; and told the people that they must hear what I had to tell them if they wished to hear it at all, as I could not stay another night. After some consultation, they agreed to hear. I then explained our object in coming down the coast, read part of the Twenty-fifth Chapter of St. Matthew, and addressed them. When I had done, they consulted again: and then said it was good, and that they should like to hear more of it; but that they must make a further inquiry throughout the country, before they could say whether a Missionary might reside with them. The number present was between 30 and 40, six or seven of whom claimed the title of King. When I had done, they all wanted tobacco: which was refused, saying we never paid men for hearing God's Word. In the interval, the man returned from Mesurado, with a Note declining the invitation to come to St. Paul's, and requesting me to call at Mesurado.

From Little Cape Mount to Mesurado, there is no proper King. The late King, who was called Long King Peter, had been but a little time dead; and, as the government is not hereditary, when a King dies it is generally long before a successor can be fixed on. Every Headman, who has a little more power than common, assumes the title (which accounts for so many being present, under that name, at St. Paul's); and tries, by every means, either to overcome or undermine his competitors: and thus it too frequently happens, that many lives are lost before any one succeeds in establishing his authority.

Feb. 27, 1819.—Having walked about six miles, we arrived at Mesurado River, just opposite Darzoe Island, the residence of the Gentleman (Mr. Mills) who was sent for to St. Paul's by the Kings. He received us in a very friendly manner.

Darzoe Island does not contain more than an acre of ground. At low water, it is connected with another, somewhat larger, by a sand-bank.

Feb. 28, *Sunday.*—W. Tamba, W. Davis, our people, and many of the Darzoe Island people, attended me to the larger Island, where we kept our Morning Service. No Sunday being generally observed here, when Service was over some went after one thing, some another; but they did not appear to have any work required of them by their employers.

Setting forward to Bassa the next day, Mr. Cates says—

This side the Mesurado is circumstanced as the other with respect to a King. The late King George was murdered by his own subjects, for having obtained people from King Peter, at Grand Cape Mount, to teach him how to make a barricado and commence tyrant. Before the barricado was half finished, King George's subjects rose up against him, and succeeded in cutting off his head, which they carried about in horrid triumph.

When a king dies, it is usual to preserve his body some months uninterred, as they pretend; but, in reality, the body is buried, and an effigy made to represent it. This effigy is clothed in some of the deceased's best apparel, and placed in a chair of state; and, round it, at night, the women make much lamentation; the men blow horns and beat drums, and finally both men and women dance and sing till they are tired. When this effigy has been exhibited for the proper time, it is buried in state; and, to complete the tragedy, many slaves are often killed and buried with it. Surely gross darkness hath covered this people! May the Sun of Righteousness arise upon them!

On his return from Grand Bassa, in a little more than a fortnight, Mr. Cates was again hospitably received by Mr. Mills. Having assembled a congregation on Sunday, he *writes*—

Silence and attention prevailed when I had done, the people divided themselves into groupes, conversing about what they had heard; and were very inquisitive to know of Mr. Mills what he thought of it, as they had never heard the same before. He advised them to attend to it, and try to get Instructors; but the unsettled state of the country round, in consequence of the loss of its King, prevents any person having power sufficient to give a decisive answer on the business.

It appears that Dr. Ayres, in going down the coast, did not proceed so far as Grand Bassa; but, concluding a treaty with the people of Cape Mesurado, returned to the Colony for the Settlers. The Bassa King having given a pledge of his sincerity in allowing his Son to accompany the Agents to Sierra Leone, and this Young Man having died in the Colony without, as it appears, any communication having been made on the subject to the King, apprehensions are entertained in Sierra Leone that the Colony at Cape Mesurado, if the Settlers should be allowed to fix there, will have to encounter the hostility of the Bassa People. Reports were, indeed, in circulation at Sierra Leone, that the Natives would not suffer the Settlers to land on the main, but obliged them to take up their abode on a small island; one of those, no doubt, mentioned by Mr. Cates; and it was further stated, that the Headman who had made the agreement with them was put in irons. The hopes and expectations cherished by David Noah, W. Davis, and other Christian Natives of the Bassa Country in Sierra Leone, were much checked by this state of things.

With respect to the purchase itself at Cape Mesurado, we collect a few particulars from some American Publications:—

The Agents have succeeded in purchasing of the Natives a fine tract of land, at the Mesurado, for the future settlement of the Colony. This place is represented as possessing superior advan-

tages for a Colony of Blacks to any other portion of the coast. The whole Cape, with the mouth and a considerable extent of the river, are included in the purchase. The Colony, consisting of about 100 people of colour, with the stores belonging to it, have removed to the Mesurado.

It appears by the Treaty, between Captain Stockton, of the United-States Navy, and the Kings and Headmen of Cape Mesurado, that the Natives agreed to accept the following valuable consideration for the Territory purchased:—

Paid in hand—Six muskets, one box of beads, two hogsheads of tobacco, one cask of gunpowder, six iron pots, one dozen knives and forks, one dozen spoons, six pieces of blue baft, four hats, three coats, three pair of shoes, one box of pipes, one keg of nails, twenty looking-glasses, three pieces of handkerchiefs, three pieces of calico, three canes, four umbrellas, one box of soap, and one barrel of rum.

To be paid—Three casks of tobacco, one box of pipes, three barrels of rum, twelve pieces of cloth, six bars of iron, one box of beads, fifty knives, twenty looking-glasses, ten iron pots, twelve guns, three barrels of gunpowder, one dozen plates, one dozen knives and forks, twenty hats, five casks of beef, five barrels of pork, ten barrels of biscuit, twelve glass tumblers, and fifty pair of shoes.

China.

LONDON MISSIONARY SOCIETY.

FROM the American Missionary Herald of June, we extract, from a Letter of Dr. Morrison to the late Dr. Worcester, a Paper translated from a recent Pekin Gazette, indicative of the hostile feelings of the Chinese Rulers to Christianity; and subjoin Dr. Morrison's Remarks on this document.

Dr. Morrison thus introduces the Paper:—

On the 2d of September 1820, the late Emperor of China, Kea-king, who shewed, after he came to the throne, the utmost aversion to the Christian Religion, as exhibited by the Romish Church, the only form in which he knew any thing of it, was suddenly summoned by Death to render an account of the use of that *power over millions* of men, which Heaven had committed to him during a period of twenty-five years. On the 1st of October, the following Paper was laid before his Son and Successor to the Imperial Dignity:—

Document illustrative of Chinese Aversion to Christianity.

Ying-ho, Commander-in-Chief of the National Infantry, kneels to present to his Majesty the particulars of a case, on which he requests the Emperor's decision.

The Metropolis, which lies immediately below the wheels of the Imperial Car, being a most important region, should at all times be searched with the greatest strictness. I, your Majesty's slave, and those associated with me, therefore gave the most positive orders to the officers and men under the several Tartar banners, to make a very full and careful search in all those districts which pertain to them; and not to allow any person, whose circumstances and character were not perfectly plain, to lurk about. In consequence of this order, a scout, named Toomingleang, found out a culprit of suspicious appearances, called Chinleenching. It was discovered that this man practised the Religion of the Western Ocean (i.e. Europe), and therefore he, and three others of the same religion, were seized, together with a cross, &c. which were brought before us.

We, your Majesty's slaves, subjected them to a strict examination. Chinleenching gave the following account of himself.

"I am a native of the province Gan hwuy, and am now in my 41st year. In the third year of Kea-king (twenty-two years ago) I came to Pekin, and lived behind the western four-faced turret, on the bank, getting a livelihood by carrying burdens and shaving heads; or by being a travelling barber. I now live in a barber's shop, situated in Paoutize Street.

"During the 1st moon of the 11th year (of the late Emperor, fourteen years ago) an acquaintance, whom I had known some time, whose name was Ho, induced me to enter with him the European Religion; and I then went to the Church, and read prayers. In the 6th or 7th moon of that year, the European Church was declared illegal, and put a stop to; and Officers of Government watched it, and would not let me enter: I therefore remained in the shop, and read prayers. The other three

persons connected with the shop are all of the European Religion. Wang-kew, the father of Wangszewih, came to the shop to procure hair, which was given him, and he carried it to the Fouching Gate of the city. I went after him, but could not find him; and waiting till it was very late, I could not get back into the city. I therefore sat down on the west side, and was there till the fourth watch, when I was seized by people connected with Government; and when I confessed that I was of the European Religion, they carried me to the shop, and apprehended the three other men, and seized a cross, and a catechism called Yaou le wan ta; and finally they brought us all here. It was I who induced Wang-kew to enter the European Religion. The man called Ho, who induced me to adopt that religion, died long since. I really have no desire to quit that religion; but only beg for mercy."

Two of the other men, it was found on examination, belonged also to Ganhwuy Province, and they received their religion from their fathers. Wangszewih belongs to Pekin, and he followed his father Wang-kew in the profession of the European Religion. They all declared they did not desire to quit the religion; but Wang-kew, when examined, said he had already forsaken it.

Now, the European Religion is, by law, most rigorously forbidden: yet here, Chinleenching has audaciously presumed to keep by him a cross and a catechism, and to read prayers with these three other men; which shews a decided disregard of the laws. We apprehend that this culprit may have propagated the religion, and deceived the multitude; or perhaps done something else which is criminal: it is therefore incumbent on us to lay these circumstances before your Majesty, and request your will, commanding, that all these four culprits, the cross, and the catechism, be together delivered to the penal tribunal; and that the men be then subjected to a severe trial, and have their sentence determined.

Reply, in the Emperor's name—"Your Report is recorded and announced."

Remarks, by Dr. Morrison, on the preceding Document.

The phrase employed, in the above paper, for the Christian Religion, or the religion of Rome, viz. Se-yang Keaou, is one which has been of late adopted by the enemies of that religion in China, instead of the phrase employed by the Catholic Missionaries, viz. Teenchoo Keaou, which means, the "Religion of Heaven's Lord," a designation which imports great dignity; and even to a Chinese reader, appears venerable.

It would seem that the Tartar Rulers of China dread the introduction of what they choose to call the "European Religion:" not because it differs from the ancient usages of China, nor yet because they think it false; but lest it should be connected with European Politics and Governments, in such a way as to affect their own domination over the Chinese.

No form of Christianity is more dissimilar to the ancient opinions of China, than the Buddhism of India, the Tartar Shamanism, and the religion of the "Yellow Cap", i. e. the Thibetian Lamanism.

The Shaved Head, of which the above statement reminds one, and the Long Tail of modern times in China, are all anti-Chinese, unknown to their forefathers, and imposed on them by their Tartar Conquerors on pain of death; which alternative was preferred by many of the old sons of Han, the dynasty in which the Chinese glory, and from which they take their national name.

If the writer of this is not mistaken, Ying-ho, the Commander-in-Chief, has long manifested himself an officious enemy of the Christians; and, if he has not some other sinister end, the bringing forward this (even according to his own shewing,) TRIVIAL case, indicates how anxious he is, that Taou-kwang, the new Emperor, should confirm the edicts of his Father.

The polytheism of ancient China—the worship of hills, rivers, deceased men and women, &c.—the worship of living human beings—Buddhism, Shamanism, and Lamanism, as well as Atheism—are all tolerated in China: the Monotheism of the Arabian Prophet is also tolerated. Why then their hatred to the Name of Jesus!

The two nations professing Christianity, at this day most respected by the Chinese, are, the Russians on the north, and the English on the south and west of their empire.

The Tartar Rulers know least of the English; and dread most the Russians. From this circumstance it is, that the Russians are permitted to learn the Chinese Language in the capital of the

Ta-tsing Empire: whilst the English have to learn it by stealth, a thousand miles away from the capital, at the port of Canton, or at the Chinese-Portuguese islet called Macao.

If Kings and Queens are expected to be nursing fathers and mothers to the Church, is it incongruous, that they should become, as the Ancient Fathers did, Apologists for the Church? If it could be hoped that a good purpose would be answered, it is not perhaps unsuitable, that the great Emperor, Alexander, should explain to the new Emperor of China the claims and the scope of Christianity; and request for its peaceable professors, in that country, the free exercise of their religion.

However this may be, it should be useful to the Court of St. Petersburgh to know, that, according to the reports of the Missionaries of the Latin Church, who have been resident in Pekin, the Students of the Greek Church, who live in the Chinese Capital, by no means exhibit a decorous and orderly behaviour, but often disgrace themselves and their country.

And when they entered unto the Heathen, they profaned my Holy Name; when it was said of them, These are the people of the Lord! And I had pity for my Holy Name; and I will sanctify my Great Name; and the Heathen shall know that I am the Lord.—Ezek. xxxvi. 20—23.

What answer his Imperial Majesty Taou-kwang, may be pleased to give to the above communication from the Commander-in-Chief, is not yet known.

ROMAN-CATHOLIC MISSIONS.

From the Appendix to Dr. Milne's Retrospect of the Ultra-Ganges Mission, we extract the following articles. They were supplied by an European Gentleman, who had long resided in Macao.

Some Account of the College of St. Joseph, at Macao.

The College of St. Joseph, at Macao, was founded by the Jesuits, who used to instruct some of their pupils in the sciences there. The Jesuits were expelled from it in the year 1762. In 1784, it was granted, by Her Most Faithful Majesty, to her subjects, the Priests of the Missionary Congregation. By order of the Prince Regent of Portugal, a yearly sum of 6000 taels is assigned by the Senate of Macao, for the performance of Divine Service, the support of the Seminary, and the maintenance of the Professors and Scholars. There are six European Tutors, or Professors; the senior of whom is called the Superior, i. e. of all living within the precincts of the College. To each of them are allotted 240 taels per annum, for their personal expenses and table charges.

The principal object of this Institution being to provide the Missions of China and other countries with suitable and proper Teachers, Young Chinese and others, inclined to become Christians and Priests, are admitted gratis: their expenses are defrayed by a yearly allowance, for every individual, of 150 taels. They are taught to read and write: they learn the Portuguese and Latin Grammars, Latin, Arithmetic, Rhetoric, Philosophy, and Theology; and when these Young Persons persist in the desire of being initiated into the mysteries of the Priesthood, Holy Orders are conferred upon them: such individuals commonly remain ten or twelve years in the College. In 1815, there were eight Chinese and two Malays living in the Seminary, besides sixteen Boys born at Macao.

The Superior, with the approbation of his colleagues, admits Children on their paying a trifling sum for boarding. This is reduced, when parents are very poor, to the mere expense of clothing. Other Children, who are living with their Father and Mother, come, at the fixed hours, to the Lectures on those sciences, which have already been enumerated. To those sciences may be added, instructions, occasionally delivered, on Mathematics; and the Chinese, French, and English Languages. Some of the Young Portuguese enter the Priesthood: others devote themselves to professions more congenial with their inclination.

The head of this Congregation resides in Europe. To him the College must give an account of its labours and proceedings; and the Superior of the College ought to deliver yearly to the Senate of Macao, a list containing the number of Professors and Chinese Students which the city has to provide for.

State of the Missions.

In the year 1810, it was reported that there were, in China, Tonkin, Cochin-China, and Siam, 14 Bishops, 7 Apostolic Vicars, 43 European Missionaries, 231 Native Priests, and 585,000 Roman-Catholic Christians.

India within the Ganges.

BAPTIST MISSIONARY SOCIETY.

FROM Mr. Ward's Farewell Letters we extracted, in the Numbers for June, August, and September, his forcible representations of the Cruelties connected with Hindoo Superstition, and of their Philosophical and Popular System of Belief. From other parts of the Volume we shall now collect such statements as throw further light on their condition.

Circumstances of Aggravated Cruelty, attending the Burning of Widows, and Burying of them alive.

There are a number of circumstances, connecting themselves with these butcheries, which plainly point out to us the infamously base feelings of this people, from their rulers downward, toward Women.

For instance:—1. The Widow is told that there remains no higher duty to a faithful Widow than to burn with her Husband. 2. They next hold out to her promises of immense happiness; as well as the deliverance of her Husband and all their relations from torments, and elevation to the same happiness. 3. Some Widows are placed under a fatal necessity of giving up their lives; as their unfeeling Parents have married them into families in which Widows are always burnt. 4. All the motives urged for her burning meet her in the height of her first anguish for the loss of her Husband: time is not allowed to deliberate. 5. In the test which these wretches sometimes demand from a Widow, that she will not disappoint them by shrinking at the sight of the pile, we further see how utterly destitute the Hindoos are of all respect for the sex—they put a lamp in her hand, and demand that she shall hold her finger in the flame till it is nearly burnt to a cinder. 6. If she have an infant, and on this account is interdicted from burning, a male relation never fails to come forward; and, rather than that she shall not burn, engages to maintain the child. 7. The law does not authorize the use of cords or levers; but the present race of Hindoos are determined to secure their victim. 8. That part of the ceremony which compels her to walk deliberately and repeatedly round the pile, appears to have been invented on purpose to aggravate her misery: one of the Widows, whose immolation I witnessed, was obliged to be supported as she walked round the pile. 9. It is also very remarkable, that the Eldest Son, almost always the child to whom the Mother is most attached, is selected as the executioner. 10. The law allows her to recant, even at the pile; but the Widow never enjoys the benefit of it: she knows that her death is determined on, after the public avowal of her determination to burn. 11. And, finally, the drums, the shouts, and the diabolical eagerness with which the Natives, especially the Brahmins, go into this horrible work, bear the most decided testimony how utterly destitute these idolaters are of all proper feelings toward the sex.

The burying alive of Widows manifests, if that were possible, a still more abominable state of feeling toward Women than the burning of them alive. The weavers bury their dead. When, therefore, a Widow of this tribe is deluded into the determination not to survive her Husband, she is buried alive with the dead body. In this kind of immolation, the children and relations dig the grave. After certain ceremonies have been attended to, the poor Widow arrives, and is let down into the pit. She sits in the centre, taking the dead body on her lap, and encircling it with her arms. These relations now begin to throw in the soil; and after a short space, two of them descend into the grave, and tread the earth firmly round the body of the Widow. She sits a calm and unremonstrating spectator of the horrid process: she sees the earth rising higher and higher around her, without upbraiding her murderers, or making the least effort to arise and make her escape. At length the earth reaches her lips—covers her head. The rest of the earth is then hastily thrown in; and these children and relations mount the grave, and tread down the earth upon the head of the suffocating Widow—the Mother! —Why the life of the vilest brute that walks upon the earth, is never taken away by a process so slow—so deliberate —so diabolical!

Immoral Nature of the Hindoo Worship.

Happy will it be, when the description of the Christian Change, wrought in the character of the Corinthians, shall be applicable to the Hindoos—*But ye*

are washed—but ye are sanctified! The Writings of the Hindoos, every class of them, even their works on Ethics, are full of abominable allusions and descriptions; so that they are to-day, what they were ages ago, a people unrivalled for impurity. Many parts of the works called the Tuntrus, of the Pooranas, and of their Poetical Writings, are so indelicate, that they cannot possibly be translated—they can never see the light!

It is one thing, however, to find these things in romances, poetry, and popular fables. They become a million-fold more atrocious and more dangerous, when obtruded into the theories and offices of religion:—*God is light: and, in Him, is no darkness at all—Holiness becometh the House of the Lord for ever.*

What must we think then, what must we feel, when reading the histories of the Hindoo Deities—when the Object of Worship appears before us as the Personification of Sin itself—when we see crowds prostrate before an infamous lecher and his concubine? One or two of the Hindoo Objects of Worship cannot possibly be named. How low must human nature have sunk, how utterly extinct must every moral feeling have become, before the spirit of adoration can be excited by the sight of sin itself! One would think, that the human mind in its most debased state, when it had fallen to that very point of moral degradation beyond which there is no descent, would still have, in the association of its ideas respecting God, the impression, that He must be pure. But we do not find this to be the case among the Hindoos. Again and again have I heard the Brahmins say, in immediate reference to sin and holiness, "God can do every thing." It is not then the substitution of a stump instead of God, that gives to Idolatry its chief turpitude; but the substitution of the Principle of Evil. It is this, which constitutes the very essence of the crime; and man is here the very prototype of the great transgressor—"Evil! be thou my good!"

But, in the acts of Hindoo Worship, the same licentiousness prevails. In the songs and dances before the idols at the periodical festivals, impurity throws away her mask. The respectable Natives themselves are absolutely ashamed of being seen in their temples. Gopal, a Brahmin, acknowledged to a friend of mine, that he never witnessed these spectacles without hiding himself behind one of the pillars of the temple. The scenes exhibited in the boats on the Ganges every year at the festival of the goddess Doorga, in the presence of hundreds of spectators, are such, that I have trembled lest my own Children should look through the window as the procession passed my house. At the Annual Festival of the Goddess of Learning, the conduct of the worshippers is intolerably offensive. The figures painted on the car of Juggernaut, which is exhibited to the public gaze, for fifteen days together, at the festivals in honour of this deity, are equally licentious.

And, as might be expected, the Priests and the Religious Mendicants, under this profligate system, are the very ring-leaders in crime. The whole country is, indeed, given up to abomination to that degree, that, according to the opinion of one of the oldest and most respectable residents in India, delivered in my hearing more than once, there is scarcely a chaste female to be found among all these myriads of Idolaters.

I hope I shall be forgiven for venturing thus far to expose their abominations. It is because they are connected with what should be Divine Worship, that I cannot be wholly silent on this painful subject. Surely that people must be in a most miserable condition, whose very Worship is the grand means of the corruption of the Public Morals; and where, even in the very Sanctuary of Religion, the mind is instigated to every act of profligacy, and prepared for final destruction.

Religious Anxiety of many of the Hindoos.

Two ideas appear to have taken such hold of the human mind, that neither pleasures, business, nor any species of error has been able to eradicate them: I mean, that men are SINNERS, and that they are IMMORTAL. The Hindoos are ever ready to acknowledge that they are sinners, and that the soul survives the body. They are therefore, at least the most thoughtful among them, impressed with a great anxiety respecting their future condition.

No people can be more religious than they are, if that deserves the name of religion in which we can find neither the true God, nor the Saviour, nor Morality. If the Brahmins were to discharge all the religious ceremonies enjoined upon them, all the twelve hours

of every day would be spent in religious offices. The schemes of this people to obtain happiness after death are endless, and their earnestness and perseverance in prosecuting these schemes have no bounds:—

1. Here is a Man entering on a pilgrimage, so full of perils and hardships, that he makes his will before he leaves his family: he expects to travel a thousand miles perhaps on foot, and to be absent more than twelve months, begging his way there and home again: ask him why he encounters all these terrors, and he will tell you that his salvation requires it—2. Under that tree sits a Man repeating the name of his guardian deity, counting the repetitions by his bead-roll: he employs a part of each day in this work, which he intends to continue till death—3. Ask all these Men and Women the reasons for their incessant ablutions in the Ganges, and they will tell you that it is to wash away their sins—4. Here is a poor Man brought in a litter, in the very agonies of death, that he may not die without receiving the benefit of the Ganges: another Man is seen throwing one of the bones of his deceased relation into the river, that at least he may not be left without some resource in the state to which he is gone—5. Rich men spend in some cases, as much as 20,000*l.* and even 40,000*l.* in the funeral rites for the good of the soul of a parent—6. Finally, all the dreadful IMMOLATIONS, which have been mentioned, have the good of a future state for their object.

And thus the Hindoo spends much time every day in religion; and many give up all their comforts, make the most costly sacrifices, endure fatigue, pain, and famine, for the good of the soul: yea, some meet death in its most terrible forms, under the hope of obtaining the happiness of a future state.

Shall we then refuse to such a people the means of finding life? Are they not groping in the dark; and many of them labouring, according to the light that they possess, to find the way of peace? I have sometimes asked an inquiring Hindoo, "Why do you wish to become a Christian?" "Ah! Sir," the poor man has said, "I have tried all the ways which my countrymen follow. I have bathed in the Ganges—have *visited* the holy places—have read our *books*—*have* made presents to the Brahmins—*have* obeyed my spiritual guide —*have long* repeated the name of my guardian deity: but I find no inward satisfaction—no relief from all these expedients. But I have lately heard, that Jesus Christ became incarnate—that he died for us His enemies, and died to take away our sin. This, I think, must surely be the true way of salvation. And it is from this conviction, that I wish to become a Christian."

When a Hindoo comes to die, his friends will endeavour to console him by repeating his good deeds: that he has always been a good man—has worshipped the gods—regularly performed his ablutions—been liberal to the priests—done nobody any harm; and that, therefore, he can have nothing to fear. The dying man breaks out in some such language as this—"I? What good have *I* been doing? I have done nothing but evil. And now, where am I going?—Into what new body am I about to transmigrate?—Or, into what dreadful hell am I about to be plunged?" There is among them an earnest clinging to ceremonies, but no hope in death.

Appeal in behalf of the Perishing Hindoos.

And are these the living and dying circumstances of One Hundred Millions of beings who are to live for ever? How can we, with the views which we have of the certain consequences following a state of transgression, and of the worth of the human soul—how can we enjoy a moment's tranquillity, while such a havoc made by sin and death is going forward, hour by hour, in the same world as that in which we live? How can we be such infidels, in reference to the threatenings against sin, or such tigers in reference to the millions who are perishing? Or has Jesus Christ given us such a class of feelings, that we have ceased to be men?

We cultivate the cold earth, and bestow upon it unceasing labour, and always expect a crop; but have no heart to cultivate immortal minds, capable of bearing fruit unto life eternal! We devote our sons to professions, to be qualified for which years of initiatory application are necessary: and yet all this preparation has nothing greater in view than the removal of some disease, or the adjustment of some difference, or the preparation of some artificial accommodation; while deathless minds, capable of a divine assimilation, are suffered to become a prey to sin now, and to plunge, without any one's listening to the noise

of the fall, into endless night! We embark in speculations, which deprive us of rest, and expose us to disappointment, if not disgrace; while the certainties of the kingdom of Christ have no allurements for us! Is the world to be converted by miracle, or by means? If by means—by *preaching the Gospel to every creature*, and by *teaching all nations*, then how heavy the responsibility lying upon the Christian Church!

Travancore.

CHURCH MISSIONARY SOCIETY.

Report, by the Rev. James Hough, of the State of the Mission.

THE Appendix to the Fourth Report of the Society's Corresponding Committee at Madras, contains the account of a visit to its Mission in Travancore by the Rev. James Hough, Chaplain to the East-India Company, which will be read with pleasure by all who take an interest in the Revival of the Syrian Church.

Introductory to this Report, the Corresponding Committee observe, in reference to Colonel Newall—

The Committee perform a gratifying duty in stating, that the Missionaries in Travancore make grateful acknowledgment of the countenance afforded to them and to the Syrian Church, by the present British Resident in that country.

The Committee proceed—

They indulge a persuasion that this Document will be perused with particular pleasure by the Members of the Society, and by all who appreciate the claims of the Syrian Church on the benevolence of the Protestant Churches of Europe; whose deliverance from the spiritual tyranny of the Romish Church was effected by the Providence of Almighty God, at a period nearly coincident with the subjugation to that baneful Power of their Syrian Brethren in India. The rapacity and intolerance of those foreign oppressors roused a spirit of resistance among a portion of its victims, ere little more than half a century had elapsed; and a remnant of the people succeeded, amidst every possible discouragement and difficulty, in accomplishing their deliverance from the bondage in which they had been held. That remnant has succeeded in maintaining to this day the separation then effected, notwithstanding continual endeavour on the part of the Romish Ecclesiastical Authorities of the country, to bring them again under their power. The connection with the Romish Church, during a period of sixty years, had however introduced a lamentable declension in the religious principles and mode of worship, and in the habits of most of the Clergy of the Syrian Church; and the morals of the people experienced a correspondent deterioration. These evils unhappily survived the union with the Romish Church, from which they had chiefly proceeded. Political degradation accompanied the decay of religion and social virtue; and, in this state of general depression they have continued, until attention was lately excited to their situation. It can scarcely be doubted, that, in proportion as the state of this Ancient Christian Community becomes known to the Members of the United Church, increasing support will be given to the measures in operation for the gradual introduction of a better order of things among them: and, in this view, the Committee attach much importance to the following representation on these subjects, from a Clergyman unconnected with the Society's Establishments in Travancore, but deeply interested in the objects which they embrace, and who describes in this document what he has personally seen and examined.

A few particulars of Mr. Hough's Visit were given at p. 78 of the last Survey. His Report here follows, in his own words:—

Having returned from my visit to the Society's Missions in Travancore, I hasten to report my observations on the state of things in that interesting field, in the order in which they occurred.

I reached *Cotym* on Saturday evening, Dec. 9, 1820; and attended the Syrian Worship, the next morning, in the College Chapel. Here I could expect nothing to gratify me; but I was not prepared to witness so much superstition in their Service: had I not known the contrary, I should certainly have supposed myself in a Roman-Catholic Chapel, and have mistaken their Service for the celebration of Mass: the incense,

the adoration of the host, and the frequent crossings and prostrations before the crucifix, struck me as being the same, or closely resembling the forms observed in the Church of Rome. The Syriac Language, in which the Prayers were read, is as unintelligible to the people as Latin is to the major part of Roman Catholics. But, notwithstanding this, one part of the Service darted, like a beam of light, through the gloom that overhung the rest; and inspired the hope, that a brighter day was dawning on this ancient, but much degenerated Church — a portion of St. Matthew's Gospel was read in Malayalim, the vernacular tongue of the Congregation. It seemed like the lamp of God, still enlightening the temple; and elicited the involuntary prayer, that, ere long, it might burn with a brighter and more steady flame! There was no Discourse at the conclusion of the Prayers.

In the evening, I attended our Church Service in Malayalim, performed by Mr. Bailey in one of the Syrian Churches: about ten Catanars and one hundred and fifty Syrians were present; and they appeared to be very attentive, particularly to the Sermon. It was singular to see the person, who, in the morning, officiated as Priest at the Syrian Altar, now performing the office of Clerk to Mr. Bailey: this was the Head Malpan of the College; who expresses his admiration of most of our Prayers, and will permit no one else to read the responses.

Next morning I had an interview, at Mr. Bailey's request, with the Learned Native, whom he is employing in the translation of the Testament into Malayalim. He is well acquainted with Tamul; and the object of my conversation with him was, to ascertain whether he sufficiently understood the Tamul Version of the Testament to make use of it in his translation. Mr. Bailey is too judicious a man, and too deeply interested in his work, to leave anything to the Moonshee, or to follow any Version: nevertheless, the Tamul affords as much assistance to the Moonshee, as the English can do to Mr. Bailey; and he seemed to know how to use it with advantage. From what I could learn of the portion of the Testament already finished, there is every prospect of their possessing, ere long, *a good Malayalim Translation of the Sacred Book.*

Mr. Fenn next took me to the College, where I spent the remainder of the day in examining the Students. At present, the Institution has more the appearance of a School than of a College; but the plan, which the Missionaries are about to adopt, of establishing Three Grammar Schools at the most eligible stations, from which the most promising Youths are to be selected for the College, must have the effect of raising its character. But, even now, the progress of several of the Students does credit to themselves and their Teachers. A few of them discovered a degree of intelligence that surprised me; and one, in particular, who has begun Latin, parsed what he read as accurately as an English Scholar could have done, and was well acquainted with the leading facts and doctrines of Scripture. This was one of those young Catanars, who have passed through Five Initiatory Ordinations; and if the Establishment succeeds in supplying the Syriac Churches with a few such Priests as this lad promises to be, it will amply remunerate all the labour and funds expended upon it.

In the evening, the Malpan waited upon us, and we conversed together on sacred subjects. He spoke with great animation and considerable intelligence, for the space of two hours; quoting the Syriac Testament, which lay before him, in confirmation of all that he advanced. I was amazed at the extent of his acquaintance with Scripture, his shrewd remarks, and his striking illustrations; little anticipating so much information and good sense among the wilds of Malabar.

Nearly the whole of the 12th was spent in conference with the Metropolitan; who returned, that morning, from a journey which he had taken to marry a Catanar.

The following are the heads of private conference with which I was favoured:—

Q. Since, by this time, you will have been able to form an opinion of the object and plans of the Gentlemen who are placed here, will you be kind enough to tell me whether you approve of what has been done?

A. Yes: I entirely approve of every thing.

Q. Have you any improvements to suggest in the College Regulations, the mode of instruction, or in any other part of the measures now pursued?

A. No: none whatever.

Q. Are these Gentlemen understood, when they perform Divine Service in Malayalim; and also when they converse with the people?

A. Yes, perfectly.

Q. The English Mode of Worship is, you see, very different to that of the Syrian Church: what objection have you to that Mode?

A. I have no objection to it: it is very good.

Q. Do you perceive that any good effect is produced, by what has been done hitherto for the benefit of your Catanars and people?

A. Yes: a little improvement, both in their understanding and moral conduct. Formerly none of them could read, and they seldom or never heard a profitable discourse; and to this state of darkness, are to be attributed the evil lives which they led: but now, by the conversation and instructions of these Gentlemen, they have gained a little light, and their morals are proportionably improved.

Q. We are told by St. Paul, that it is necessary to pray publicly, in a language which all the Congregation understand. (Here the Apostle's arguments were quoted 1 Cor. xiv.) But I perceive it is the custom of your Catanars to pray in Syriac, which is unintelligible to the people: do you think that any portion of the Public Service might be translated into Malayalim? and, if so, what part or parts might be rendered into that tongue?

A. There can be no objection to the whole of the prayers in which the people join, being translated into Malayalim; for our Church has no Canon against it: but such as belong peculiarly to the Catanars must always be used in Syriac.

Q. You have seen that it is customary for the Ministers of the Church of England, to conclude the Service with a Discourse to the congregation on some passage of Scripture: would it not be well to adopt the practice in the Syrian Church?

A. This is done sometimes—always, at an Ordination of Catanars; and, occasionally at other times, when a large Congregation is assembled. There is no objection to the Catanars preaching every Sunday, when they shall be capable of doing so; but, at present, they are too ignorant themselves to teach the people. That is indeed an important work!

Q. How many Catanars are there?

A. About *one hundred and fifty.*

Q. How many of them are married?

A. Thirty-five.

Q. When were they married?

A. With the exception of two or three, they have all been married within this year.

Q. Why do not the rest marry?

A. Some are too poor: others are old or diseased; and a few object.

Q. Are the people charitable?

A. No—we are greatly in want of Churches; but they will not part with their money, even for this sacred purpose. This, however, is to be attributed to their great ignorance. Since these Gentlemen have been among them, they know a little better; and I hope they will soon come forward to do all that shall be required of them.

I should remark here, on that part of the above conversation which relates to the alteration of the Customs and Mode of Worship in the Syrian Church, that the Missionaries have never made any reference to the subject. Greatly as it must pain them to witness so much superstition and unmeaning ceremony among this interesting people, they have, as yet, with great wisdom and delicacy, refrained from interfering, in the slightest particular, on sacred matters. They are respected so highly by the Metropolitan and Catanars, and their suggestions on temporal affairs are adopted so readily, that, were they to express their wish to have a part of the Syriac Prayers translated into Malayalim, I have no doubt but that it would be done: but they are too prudent to act with precipitation, or to take upon themselves the responsibility of so important a step. At present they are expending their time and strength in preparing the people's minds for the reception of truth; content to shew them the light by degrees, as they appear ready to receive it.

It may be further observed, that many, if not all the Catanars' Prayers, to the translation of which the Metropolitan would object, are such, as it would even be desirable to preserve in Syriac: for they are addressed chiefly to the Virgin Mary; and would tend to confirm the people in error, rather than enlighten their minds and brighten the flame of true devotion.

After this interview with the Metropolitan, Messrs. Bailey and Baker accompanied me on an excursion into the interior, in which we visited five Syrian Churches; viz. Neranam, Chenganoor,

Callucherry, Puttengave, and Mavelicary. We held long, and, in more cases than one, interesting conversations with the Catanars, of whom there are five or six to each Church. The generality of them are ignorant of the most remarkable Historic Facts recorded in the Sacred Volume, and much more so of the plainest doctrines of the Christian Faith. They evinced, however, a most docile temper; and submitted to be catechized, with the humility of children, for upward of an hour together.

One of the Catanars at the first Church which we visited, Neranam, is an intelligent, and, from what we could learn, a good man. He answered every question asked him, the last of which was, "Is it enough to SAY that we have Faith in the Lord Jesus Christ?" His answer to this question was remarkable, considering the general character of the Catanars for ignorance, and the recluse regions which they inhabit—"No: our WORKS must shew our Faith to be true." On hearing this, we looked at one another with the smile of satisfaction, to find so correct a knowledge of this fundamental article of Christianity illumining these romantic but benighted abodes.

By looking over the rest of the questions proposed, the Committee will be able to form a better idea than could be given them in any other way, of the intelligence of the Catanar of Neranam, who answered most of them without hesitation; and also of the ignorance of the rest, very few of whom could answer more than one or two, and those few replied to no more than five or six. It ought, however, to be mentioned, and the fact will tend to confirm the wisdom, and justify the pains and expense, of sending Missionaries to these interesting people (if indeed the measure required justification), that the Catanar of Neranam derived his information from one of your Missionaries, Mr. Norton, of Allepie, with whom, I afterward learned, he lived for a twelvemonth. What then may we not anticipate, some few years hence, from the residence and united labours of three other good and active men in the midst of the Syrian Churches!

The morals of the Catanars are as low as their knowledge. This was to be expected from their ignorance of the *Divine* Commandments, and also of the *motives to* holiness with which the Gospel *abounds*. Their worst passions, being thereby without any moral restraint, were, in consequence of the celibacy of the Catanars, but too easily inflamed. Colonel Munro saw the evil tendency of this custom; and, since it is not contrary to the Canons of the Syrian Church for the Catanars to marry, he endeavoured to remove the fruitful cause of their immoralities, by encouraging some of them to enter the matrimonial state: he succeeded in a few instances: and the Missionaries are adopting the same plan with increasing success, and that with the entire concurrence of the Metropolitan; who, to encourage the practice, has done some of the Catanars the honour of performing the marriage ceremony himself. Many other vices prevail among the Catanars, as well as the people; but, with all their faults, they confess their conduct to be sinful, and acknowledge the broad distinction between good and evil. This is quite an anomaly in this idolatrous land, and may well encourage the best hopes of the friends of the Syrian Church in Malabar. We desired to see the Wives of the married Catanars, for the purpose of shewing our approbation of the step which they had taken: some of them came to the Church, and others waited at home to receive us. And, here again, was observable a striking difference between the Syrians and their Heathen Neighbours: the houses of the Syrians being neat and clean; while those of the Heathen are always dirty, and to all appearance comfortless.

The Missionaries are establishing Schools wherever they can; and we looked at what there were: but every thing is, as yet, in its infancy. The Syrians themselves will lend scarcely any pecuniary aid, even to this laudable and beneficial object: they are willing, however, to assist in any other way; and appear to be thankful for the instructions offered them.

Upon the whole, then, low as the Syrians are sunk in ignorance and vice—and the fact cannot be denied, and ought not to be concealed—they, nevertheless, present a more promising field for Missionary Labour than any other caste of Indians: for, in their sense of right and wrong, their confession of ignorance and avowed desire for instruction, their reverence for the Word of God and implicit acquiescence in its authority, the Missionary finds a soil to work upon, which perhaps in this country is nowhere else to be had.

It is happy for the present Syrians, that they have three such men as Messrs. Bailey, Fenn, and Baker, among them; and not a few seem capable of appreciating the blessing. They appear to have won the confidence and love of the Metropolitan, Malpan, and all about them; and I will venture to say, from what I saw and heard, that the Committee may place entire confidence in their wisdom and discretion, to use with advantage the influence which they possess.

After a pleasant, and, I trust, a profitable week, spent at Cotym and its vicinity, I set out, in company with Mr. Fenn, for Cochin.

But I cannot take leave of the Metropolitan without noticing his parting request. Pressing my hand with paternal affection, he desired, with apparent emotion, that I would remember him in my prayers. And on mentioning this to one of the Missionaries, he informed me, that the Metropolitan often spoke with them on the importance and necessity of prayer, with tears in his eyes. This fact needs no comment from me.

At *Cochin*, there is much to interest the devout and benevolent mind, and the place would furnish full employment for one or even two active Missionaries. The Missionaries at Cotym come over alternately every week; but it may be questioned whether the little which they are enabled to do during their short stay, compensates for the interruption which their visit hither occasions to their important labours among the Syrians. The Jews alone would occupy much of a Minister's time and attention; while the Dutch Inhabitants, many of whom understand English, and the five or six English Gentlemen resident there, would compose a respectable Congregation: about fifty were at Church the Sunday I was at Cochin. But the more appropriate sphere of action for a Missionary would be, the Native and Country-born Portuguese Population, both of which classes are very numerous. The Missionaries have established an English School in Jew Town, and a Malabar School in the Fort; which must be as much as they can attend to. *But what are they among so many?* There is another English School in the Fort, established by the late Chaplain, and handsomely endowed by charitable contributions. Once, this was a good school; but it is now going to ruin for want of an active Superintendent: were an English Missionary stationed here, there is little doubt but that it would be placed under his care. When I say, an English Missionary, I mean a Clergyman of our Church; for even the Dutch Inhabitants would prefer him to a Minister of their own country: and it should be borne in mind, that it would be inexpedient to send any Missionary to Travancore who has not received Episcopal Ordination; the Syrians, indeed, would not recognize him as a Minister; and they carry their objections so far as to deny the legitimacy of the Baptism which such an one administers.

Mr. Fenn accompanied me to *Allepie*, where we found not a little to interest us. Mr. Norton is active and zealous in the discharge of his important duties, and appears to have the prosperity of the Mission at heart. Considering that he has laboured the major part of his time alone, and that, before the arrival of the Gentlemen at Cotym, his attention was frequently divided between the Syrians, Cochin, and Allepie, it was gratifying to see how much had been done. He has built a neat and spacious Church; and there is good prospect of a respectable Congregation assembling, ere long, within its walls. He baptized, on the 10th of December, six Adults and eleven Children, which were the first-fruits of his labours. He has three Services every Sunday, one in English and two in Malayalim: at the English, he has from 20 to 30 hearers, and at the Malayalim, between 60 and 70. He is studying Portuguese also, for the benefit of the Native Portuguese Population, which is extensive; and many of them are desirous of having Divine Service performed in their own language. There are Two Schools; in one of which are taught English and Malayalim, and in the other Tamul. Hitherto Mr. Norton has not been successful in his English Master; but he has an active and intelligent Young Man with him now, who has, in a very short time, greatly improved the School; and when he takes charge of it altogether, no doubt it will assume a still more respectable appearance. Mr. Fenn examined the Malayalim Scholars, and gave me a favourable report of their progress; while I exercised the Tamul Boys, and thought their proficiency as great as could be expected, considering the short time they have been at school.

Mr. Norton intends to increase the number of Native Schools; and, as his attention will in future be less divided than formerly, he will be able to execute his plans without interruption.

Many towns might be pointed out in Travancore as eligible Missionary Stations, had you Missionaries to send: but Trevandrum appeared to me as standing next in importance to Cochin. Within a circumference of nine miles, the inhabitants are estimated at fifty thousand; and the Gentlemen there, of whom there are generally nine or ten, would be glad of a Clergyman. The Rannee, who resides at Trevandrum, has uniformly acted with great liberality toward the different Missions in Travancore; and there can be no doubt of her extending her encouragement to every Missionary, who shall behave with becoming prudence.

In this Report, I suspect you will find no information in addition to what you already possess through the Missionaries residing in Travancore. But, as I have mentioned only what I heard and saw, it may be satisfactory to the Committee to find the statements which they have formerly received, corroborated by the observations of a Visitor to the Missions. The pleasure which I experienced on the spot was far beyond what I had anticipated: for though, as stated above, the Syrians are greatly degenerated, yet the efforts so liberally, judiciously, and, in some instances already successfully making, to raise this Ancient Church from the dust, and the disposition which many of the people manifest for improvement in every respect, are surely encouraging signs, and gratifying to the best feelings of the Christian Heart.

State of the Mission at the close of 1821.

Mr. Hough's Report gives a View of the Mission at the end of 1820. The following Extracts of an animated Letter from Mr. Fenn to the Secretary, present an encouraging picture of its state at the close of last year.

The Mission is settling, and I think solidly. All our plans are going on, though much slower than we could wish. Mr. Baker has increased the number of *Schools considerably*. The College keeps *up its numbers*; and I am thankful to *say that the desire of* learning by no means decreases. I allude principally to the Younger Students; such as have been admitted since I came: they all have the idea that they must spend several years in study, and acquire real learning; and are pleased with the thought.

The capabilities of the Mission are great—very great. Under efficient superintendence, the College would, in a year or two, attain great and deserved celebrity.

Do not say that I am sanguine in my expectations. Consider, my Dear Sir, how the matter stands. There are Thirty Schools, and upward; containing more than 800 Youths. There are besides, a Grammar School containing 40 more, and the College. Among such a number, it is reasonable to expect that there will be some of more than ordinary talent; and we, who are on the spot, could with ease point out Twenty, who would do credit to any Tutor and any instructions. We fancy we see those among our pupils, who discover a likely talent for Mathematics: we are more confident of others having a peculiar talent for the acquisition of Languages; and we can still more confidently answer for their docility of character and thirst of knowledge.

Besides, is it not remarkable, that such a close and apparently indissoluble union should subsist between us and the Metropolitan — a man of remarkable wisdom, dignity, judgment, and humility!

With regard to the Hebrew, Arabic, and Syriac Languages, with proper assistance they would be soon obtained. With the verbiage and idiom of the Syriac, some are admirably well acquainted: in its etymology and grammatical niceties, lies their deficiency. There is a remarkable desire among all the Malpans to study Hebrew; and they are receiving instruction from Moses Sarphatl. The way to the acquisition of Sanscrit is now open, and many are plodding in it, and some, if it so please God, will succeed most honourably.

You know, my Dear Sir, that the College has fallen more immediately to my share. No man is permitted to criminate himself; and therefore, perhaps, I shall be excused saying more than that if the Committee send out a person properly qualified, they will, in a year or two, hear of a change which will at once delight and astonish them.

But pray, my Dear Sir, remember

that it is "mind" which is most wanted: a cultivated, sanctified, and directing mind. Consider the expense of the Mission. Consider the Colleges whence those men issued who visited these shores some centuries ago. Consider the number and the respectability of the Christians, all of whom look to you. At the lowest computation, I speak with great confidence, there are 15,000 families. Fifteen thousand FAMILIES! and there is not a man, woman, or child, but would come to Cotym on being directed so to do. It is a miracle, and the most astonishing one that I have met with. Do, pray do, afford them the help which they need, and which they deserve.

Mr. Bailey and Mr. Baker are both out visiting the Churches. We enjoy delightful peace, and holy and constant communion, and DO anticipate the glories of heaven. My Colleagues are full of zeal, and seem to receive every day fresh ability for their work, and rejoice in it more and more.

Letter of the Syrian Metropolitan to the Society.

A Letter has been addressed, by the Metropolitan of the Syrian Church, to the President and Members of the Society. Extracts of this very interesting document here follow, from a translation of it, out of Syriac, by Professor Lee.

May this Letter come in peace and safety to Lord Gambier, Head of the Society which is in the Church of England, from the School of Cotym!

JAH

In the Name of the Eternal and Necessary Existence, the Almighty.

Mar Dionysius, Metropolitan of the Jacobite-Syrians in Malabar, subject to the authority of our Father, Mar Ignatius, Patriarch, who presides in the Apostolic See of Antioch of Syria, beloved of the Messiah. Love from Christ, and from the People of all the Churches, to Lord Gambier, the illustrious, honourable, and renowned President; and to our Brother Mar Henry, the honoured Bishop of the City of Gloucester; and to the Priests and Deacons, and true Christians great and small, in the Church of England, who are devoted to these things and are mindful of them, who both assist and provide that we should teach and preach the precepts of our Lord Jesus Christ. Love from God, and Grace from His only-begotten Son, and Protection from the Holy Ghost, be with you all evermore! Amen.

Beloved, kind, and honoured Brethren in Christ, we would make known to you, in a few words, what has happened to us from the depth of our poverty.

We, who are called Syrian-Jacobites, and reside in the land of Malabar, even from the times of Mar Thomas, the holy Apostle, until the wall of Cochin was taken in the reign of King Purgis, kept the True Faith according to the manner of the Syrian Jacobites, of real glory, without division or confusion. But, by the power of the Franks, our Jacobite-Syrian Fathers and Leaders were prohibited from coming from Antioch: and, because we had no Leader and Head, we were like Sheep without a Shepherd; or, like Orphans and Widows, oppressed in spirit, without support or help. By the power and dominion of the Franks, moreover, and by the abundance of their wealth, and the exertions of their leaders, all our Syrian Churches in Malabar were subdued, and turned to the faith of the Pope of Rome.

In the year of our Lord 1653, came our Spiritual Father, Mar Ignatius, the Patriarch, from Antioch to Malabar: but, when the Franks knew this, they brought the Holy Man to the walls of Cochin, imprisoned him in a cell, and gave no small money to the King of Cochin. They then brought out the good man, and he drowned him in the sea, and so put him to death. But when we knew this, all the Jacobite-Syrians in Malabar assembled in the Church of Mathancherry, which is in Cochin, and we swore a great oath, by the Father, Son, and Holy Ghost, that henceforth we would not adhere to the Franks, nor accept the faith of the Pope of Rome: we accordingly separated from them. A short time after this, some of our people again joined them, and received the faith of the Pope.

Again, in the year of our Lord 1753, came to us some holy Jacobite-Syrian Fathers from Antioch, who turned us to our true ancient faith, and set up a High Priest for us.

We now have Fifty-five Jacobite-Syrian Churches in Malabar: and, as the Franks are more powerful and rich than we are, they are hourly laying the trap of the Pope for us, and endeavouring to take us in it: and, from the power of a kingdom filled with idols, the Heathen have

subdued us Jacobite-Syrians, just as Pharoah King of Egypt subdued the Children of Israel, and had no pity.

And, as the Lord sent Moses and Aaron, and delivered the Children of Israel from the house of bondage of Pharoah King of Egypt, so the Lord beheld our sorrows and afflictions; and there have been sent to us an illustrious leader named Macaulay, and Mar Buchanan the illustrious Priest: and when they came to us, and saw our subjugation and sorrow and poverty, they brought us forth from the house of bondage, and consoled us with kind words, and assisted us with money.

After this, another illustrious leader was sent to us, named Munro: and as Joshua, the son of Nun, brought Israel to the Land of Promise, and put them in possession of Canaan, so did this illustrious, discerning, and prudent leader, bring back and save us poor people from the hand of violence: and he built a School and one Church for us, in the place called Cotym; which he did with great trouble, labour, and expense, in order that our eyes, made dim by the depth of our poverty, may be opened by the knowledge of the declarations of the Holy and Divine Books. All the Deacons, moreover, and Children who are taught in the School of our place, are cherished by the assistance of this illustrious leader.

Again, the Priest Benjamin*, the Priest Joseph†, and the Priest Henry‡, our spiritual and temporal friends, brothers, and assistants, whom you have sent to us, that they may root out the thorns and tares from among the Children of God, are anxiously seeking all the requisites for the redemption of our souls, as well as constantly teaching all the Deacons and Children of our place the English Language.

The Books of the New Testament which ye sent us, we divided, and gave to the Churches in Malabar; and, with great joy, does every man present his prayer unto God for you: and we trust in our Lord Jesus Christ, who is merciful to those who shew mercy, that He will give you a good reward in the Day of Judgment, even thirty, sixty, and a hundred-fold, for your work and labour for us, and that He will make us rejoice with you. But we are unable to recompense *you* by any earthly riches: the more, however, shall we supplicate God daily that your dominion may be increased, and that he would subdue those that hate you under your feet: and daily may your preaching in Christ Jesus be increased; and may God raise up among you leaders who fear God, and who are kind to the poor, endued also with knowledge and prudence!

We have heard, too, that the people of your land are beseeching God for us, that He would supply and complete that which is defective and imperfect, both in our bodies and souls.

Respecting Samuel the Priest§, who is held in honour by us, we received the Letter which he sent by the hand of Joseph the Priest; and we read and understood what was written in it: and very much did we rejoice, with exceeding great joy, on account of your friendship for us. And may the Lord, who both hears prayer and grants petitions, lengthen your lives and increase your peace!

But we call to mind the Adage, "A glance is enough for the intelligent," and avoid prolixity. Besides, James‖, the honoured Priest, will make known to you all that is going on among us. And I, the Metropolitan, Mar Dionysius, your friend, very cordially salute you: also Abraham the Priest, our obedient servant, and all the Deacons, and Children that are in the School. All the Priests, moreover, and Deacons, and the whole Congregation of Christians who are in all the Churches in Malabar, salute you. May grace be with you all: even so, Amen!

Our Father which art in Heaven, &c.
Remain firm in the power of Jesus!
In the year of our Lord 1821.
On the third of the Month Ranun the first, Friday.
From the School of Cotym.

(Signed) MAR DIONYSIUS,
Metropolitan of Malabar.

*Mr. Bailey. † Mr. Fenn. ‡ Mr. Baker.

§ Rev. Professor Lee. ‖ Rev. James Hough.

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

PROCEEDINGS OF REV. S. MARSDEN, ON HIS THIRD VISIT.

(Concluded from p. 326.)

Visit to Mercury Bay.

THE Journal of the Visit which Mr. Marsden paid to Mercury Bay

from the River Thames, mentioned at p. 387 of the last Number, communicates such information relative to the character and manners of the Natives, that we shall extract it entire.

July 19.—We rose very early, and prepared for our journey. We had some distance to walk before we could be accommodated with a good canoe. We passed two villages, and at the third we were to embark.

While the crew of the canoe were launching it and getting all ready, the inhabitants of the village assembled round us, among whom was a very sage aged Priest. This Priest entered into very close conversation with my friend Temmarangha for some time; who was all attention, and at length became much agitated. I asked him what was the matter. He informed me that the Priest had told him that he had seen his ghost in the night; and had also had an interview with the Atua, who informed him that if Temmarangha accompanied me to Mercury Bay he would die in a few days, because he had killed two Chiefs the last time he was there, and the God of Mercury Bay would now kill him if he went; and he therefore recommended him to return. Temmarangha now told me of his war expedition against Mercury Bay, from which he was returning the morning Mr. Kendall sailed for England: the prisoners of war and the heads of Chiefs which I had seen at Ranghee-hoo that morning, were all brought from Mercury Bay.

In consequence of this information, I conceived that there might be some danger to Temmarangha, if he accompanied me; and that the people there might take advantage of him, and cut him off. I therefore asked him if he was afraid that the people of Mercury Bay would kill and eat him, if he were to go with me. He replied that he was not afraid of the people — that they would not take advantage of him; but he was much afraid that their God would kill him, from what the Priest had told him. I answered, that if he were only afraid of their God, and not of being killed and eaten by the inhabitants, I would take care that the God should not injure him; for the God that would be with us was the True God, and He would take care of us both. On this assurance, Temmarangha said that he would venture. Though his mind is much enlightened, and he sees into the absurdity of many superstitious customs of his countrymen, yet I had frequent occasion to observe that his feelings were alive to his former superstitions, whenever any serious cause occurred to call them forth. When I have reasoned with him, and stated how foolish and groundless his fears were relative to the Atua doing him or his friends this or the other injury, he would reply that it was very well for me to talk in that manner, whose God was good, and over whom the Atua of New Zealand had no power; but he and his countrymen were differently situated: their God was always angry, and, in his anger, would eat their bowels out.

After Temmarangha had got a little the better of his fears, we embarked for Rowpah, with a strong tide in our favour. The men pulled hard all the day; and we went up the river very pleasantly, and did not stop till the evening, when we went on shore for a short time, kindled a fire on the bank, and dressed a basket of potatoes in the native fashion. We had no other means of cooking any thing: my kettle having been left by mistake in the launch, I had only a small tin pot for every purpose that I wanted. As soon as we had taken some refreshment, we proceeded up the river till nearly day light, when we came opposite to a small village. The night was dark and cold, with some rain. We stopped at the village, when some of the men went on shore, and called up the inhabitants, who kindled a fire; when we landed and took up our residence in one of their huts. I supposed that I was on the banks of the river.

July 20. — When the day broke, I was astonished to find myself upon the banks of a creek, on which two small villages stood. The Chief of the place was a very fine Youth, of about sixteen years old. His name was Awaugh. His Father, he informed me, had been killed in battle. All the land around us was very fine soil: the Slaves were preparing it for planting. I informed Awaugh whither I was going; when he said that he would accompany me. He presented us with plenty of fine potatoes

pointed out to me: it was a level spot, opposite to where Capt. Cook anchored. The two parties met on the following day, at the time and place appointed. When they had both drawn up their forces, Temmarangha directed his men not to fire their muskets till he gave the word of command. He had 35 muskets; while Awarru depended upon his spears and pattoos. Awarru made the first charge with a shower of spears; in which Temmarangha had one Officer wounded. He then called upon his men to fire; when 20 of Awarru's men dropt dead at the first shot, among whom were two Chiefs, one named Newkopango (Awarru's Father), and the other Heponeku. The moment these two Chiefs fell, Awarru's men were thrown into disorder, and ran off the field of battle. Temmarangha commanded his men immediately to halt, and not to pursue the flying enemy. He was satisfied with the sacrifice that had been made, as two Chiefs were killed; and did not wish to shed any more blood. The allies were dissatisfied with his lenity, and the Chiefs called a Council of War, and censured Temmarangha's conduct in not following up the advantage which he had gained. They contended, that, if Temmarangha was satisfied with the death of the two Chiefs for the murder of his Niece, yet Awarru ought to be punished for the insolent language which he had made use of at their first interview, when he said that he would kill, roast, and eat Temmarangha, which language was such as no Chief ought to use to another; and they recommended that the attack should be renewed immediately. Temmarangha wished first to learn how Awarru was disposed: his Father being killed, he thought that he would readily come to terms of peace. He therefore went out of the camp, in search of Awarru, who had fled with his men. Temmarangha fell in with Awarru's Wife and Children, and some of his Friends, to the number of 30 persons; and brought them into his camp, under the assurance of personal safety. He inquired where their storehouses of potatoes were; and, Awarru's Wife having pointed them out, he and his men got a supply from them. Temmarangha wished to learn from Awarru's Wife and Friends, if he were inclined for peace: they informed him that he was not. The next day, while the Chiefs were consulting together in the camp, they observed that Awarru had rallied his forces, and was coming down upon them. They immediately flew to their arms; and, in a very short time, killed a great number of the enemy with their muskets, threw them into confusion, and pursued them when routed. Many were driven into the sea, and perished: between 300 and 400 were left dead on the field of battle; and 260 were made prisoners of war, 200 of whom came to the share of the Chiefs at the Bay of Islands (and whom we saw landed at Rangheehoo on the 2d of March), and 60 went to the Chiefs at Bream Head. Awarru was now completely conquered; and fled into the woods, with the few men whom he had left. After the battle was over, Temmarangha went to seek Awarru; and at length found him, when a conversation took place between them. Temmarangha asked him if he was willing to submit, and reminded him of the insolent language which he had used at their first interview. Awarru acknowledged that he was conquered: and said that he had no idea that the muskets would have produced such effects, and had till now despised them as instruments of war; but was now convinced that he could not withstand them, and therefore submitted. He inquired of Temmarangha, if he could give him any information respecting his Wife and Children. He told him that they were in the camp; and if he would go with him, he would deliver them safely into his hands. Awarru expressed his gratitude to Temmarangha for sparing their lives; and accompanied him into the camp, when they were delivered up to him. He observed that he was much distressed for the death of his Father, and requested Temmarangha to make him some compensation for his loss. Temmarangha gave him a musket, which satisfied him; and the other Chiefs made him some presents. Awarru now returned home with his Wife, Children, and Friends, who had been safe under Temmarangha's word of honour. Temmarangha informed me, that the conquerors remained three days on the field of battle, feeding upon the slain; and then sailed, with their prisoners and Awarru's canoes, to the Bay of Islands, where they arrived three days after the Dromedary.

When I had taken down the above account from Temmarangha, he also

me if I intended to send it to England. I told him that I did. He expressed his fears, that, when these things were publicly known in Europe, if he should afterward go on board an English Ship, he would be put to death. I assured him that the custom of eating human flesh was condemned by all nations; and, on that account, they were dreaded by all: at the same time, the Europeans would not kill him on account of that custom. He said it was a very bad custom; but it had always been practised in New Zealand.

I beg here to observe, that I noted the particulars of this transaction while we sat upon the hill; and, on our return to the Coromandel, I reviewed my notes, with Temmarangha by my side, in order that I might state the facts from his own mouth as correctly as possible.

When we had finished this interesting conversation, we walked down the hill to the Settlement; and first visited the residence of the Head Chief, Aneenee; whose Wife gave us a cordial reception, and appropriated one of the best huts for our use, and a new mat for me to lie down on. A great abundance of provisions were immediately got ready for our whole party, and we spent the remainder of the evening very pleasantly. Most of the inhabitants came to see us. There were a great number of Women and Children; but many of the Men were gone to war. I had all the Children arranged in a row, and gave them each a fish-hook, which they considered a great present. I gave Aneenee's Wife a present of some edge-tools, for her Husband, when he returned from war.

No ships have visited Mercury Bay since Captain Cook, that I could learn. There was an Old Chief there, whom I saw, who remembered Captain Cook. They are much in want of tools of every kind, as they are not visited by any Europeans. Supplies for ships might be got here, as they had plenty of potatoes and pork.

We inquired of Aneenee's Wife after Awarru. She informed us that he was gone to war; but that his brother Awerree was at home. These were my friend Temmarangha's opponents; who now urged me to see Awerree, and make a final reconciliation with him: he had not seen him since the day of battle. I promised to call upon Awerree in the morning, and hear what he said; which *quieted Temmarangha's mind.* I asked Temmarangha if he was not afraid of Awerree taking advantage of him now, as he was alone. He replied no; but wished for an opportunity to talk over their past differences; and he thought that, if I spoke to Awerree, a reconciliation would easily be accomplished.

July 22.—Early this morning we had a number of visitors. Awerree came, full-dressed, with a body of his friends. They all sat down in a row, according to their rank. They were all strangers to me.

Temmarangha came and whispered that Awerree was arrived, and pointed him out. He is a very stout man, and well made: he was well dressed, according to the fashion of their country, and his hair tied up very neatly. He had a pattoo-pattoo in his hand, about six feet long, made of the jaw-bone of a whale. Temmarangha requested me to take him by the arm, and walk with him up to Awerree, and tell him what his wishes were. I immediately complied. I told Awerree that I had waited upon him to express my own and Temmarangha's wishes, that mutual friendship might be in future established between them; and that I hoped he was equally inclined to reconciliation. He replied that he was very willing to meet Temmarangha upon terms of peace. They now talked the subject publicly over; and finally settled, that Awerree should send a person of rank to reside with Temmarangha, and that Temmarangha should send a man of rank to live with Awerree. Awerree then stood up, and made a speech, informing the people that there now existed no more differences between the two Chiefs, and they now sat down together as friends. Awerree presented me with his pattoo-pattoo, which I have sent, by Captain Downie, in the Coromandel, for the Society's Museum. Temmarangha expressed himself much gratified with the observations which Awerree made in his speech, and they both appeared very happy.

I made Awerree a present of some edge-tools, and invited him to see the Coromandel. He excused himself by saying that his Wife was near her confinement; and he was unwilling to be absent from home, lest anything should happen, but after she had recovered he would come. He said that it was his intention to pay Temmarangha a visit, in two or three moons. I told Awerree, that, as they were so much in want of

tools, if he would set his people to make mats, and send them to Temmarangha, he would forward them to me; when I would sell them, and send him some tools. They all approved of this proposition; and Temmarangha promised to act as their agent at the Bay of Islands.

I wished much to remain with these friendly people two days; but, before the middle of the day, the wind began to threaten for rain. I was apprehensive that if much rain fell, I should not be able to ford the river O Emanonee; and was therefore anxious to return without delay, and acquainted the Natives with my intention. They urged me much to remain with them a few days: but admitted that we could not ford the river, if there was a fall of rain; for which reason they yielded to my wishes. They now furnished us with more provisions than we could either possibly carry or consume. Aneenee's Wife ordered two Slaves to assist in carrying what our Servants could not, and we took our leave. They accompanied us up the hill with songs and dances.

We here met a Chief and his Wife belonging to Tippooari, the Hippah which I have already mentioned; who accompanied us on our return. We reached, before dark, the spot on the plain where we had lodged before, and remained there all night; having made a screen of brushwood and fern, to shelter us from the rain which now began to fall.

July 23.—As soon as the day returned, we prepared for our journey. I missed the Chief's Wife of Tippooari, and her Servant Woman. On inquiring where they were, I was informed that they had gone away very early, in order to prepare dinner for us at the Hippah, where the Chief invited us to dine as we passed. We reached the Hippah about two o'clock; and found that our Hostess had got a plentiful supply of provisions for us, and her Slaves ready to attend us. I observed several sepulchres in this Hippah, painted, carved, and ornamented with feathers. Some of them had cost much labour. One of them, which stood near where we dined, I took particular notice of: I inquired whose sepulchre it was, and was informed that one of the Chief's Wives, who had been blown up with gunpowder, was deposited in it. At the time we came, an Old *Chief had* just died; and many were *assembled to* mourn over him.

After we had dined, we took our leave of this hospitable Chief and his Wife, and made the best of our way to Awaugh's residence, where we intended to rest for the night. Awaugh, myself, and three of our companions arrived a little after dark, very weary; having had a long day's journey. We saw no more of the rest of our party till daylight next morning: they were too much tired to reach the end of our journey, and rested by the way.

July 24.—As the tide answered early for going down the river, we took our leave of this fine Youth, who appears to possess every natural endowment for making a great man and a good member of Society, if the means of improvement were but within his reach. I gave him an invitation on board the Coromandel, which he accepted. His residence from the ship I estimated to be about 70 miles.

After leaving Awaugh, we proceeded down the Thames with a strong stream and tide, arising from the late rains; and arrived, about midnight, at the place where the men belonging to the Coromandel were cutting spars.

Reconciliation of Hostile Chiefs.

Besides the reconciliation which Mr. Marsden effected between Temmarangha and Awerree, as just related, he had the happiness, on his return to the Coromandel from his first visit to Kiperro, effectually to interpose his kind offices among other hostile Chiefs, at their own request. His narrative of the circumstances, while it shews the estimation in which he is held among them, will further illustrate the notions and character of this extraordinary people.

Being now once more on board the Coromandel, and having got Enakee with me, I wished to fulfil a promise which I had made to Tippoohee, of endeavouring to settle their differences. That I might judge of the best mode to accomplish this object, I requested Enakee to state to me the cause of their quarrel. He said that, some time before their difference, his father was on the Eastern side of the Thames in a canoe, when the canoe was upset in a squall, and his father and the crew were all drowned: he was informed that their bodies afterward drifted on shore, and were taken by Tippoohee and

his people and eaten: in consequence of this insult offered to the dead, he had made war upon Tippoohee. I admitted, that, if this were a fact, Tippoohee's conduct was very bad: at the same time, their killing one another only increased their calamities; and I wished him to meet Tippoohee on board the Coromandel, and we would hear what he had to say to the charge laid against him. Enakee consented to this proposition; and, the next morning, Captain Downie was kind enough to send Mr. Anderson in his boat for Tippoohee, who returned with him on the following day. When Enakee saw Tippoohee coming in the boat, he immediately took a canoe, and went on shore: I was apprehensive that he would not return again. When Tippoohee arrived, I informed him of what Enakee alleged against him: he said that he knew Enakee accused him and his people of eating his father and the crew, but the charge was false—that their bodies never came on shore, but were destroyed in the water: he further stated, that the author of the report was the Areekee: his servants and those of the Areekee had quarrelled about some cockles and thatch, in the first instance—he had justified his own people, and the Areekee his, till they quarrelled; and the Areekee, to gratify his revenge, had propagated this report; which Enakee and his people believing, they made war upon him, and killed his brother and many more of his people. Tippoohee did not think that Enakee would return, or come to any accommodation with him. In about an hour, however, Enakee came back. When he came upon deck, Tippoohee was sitting upon it; and Enakee sat down on the opposite side. Neither of them spoke for a considerable time. I was going to address them, when Temmarangha requested me not to speak, but to leave them to their own feelings. Temmarangha and Towretta sat upon the deck, observing their looks; which betrayed contending passions. At length, one of them broke silence, and addressed the other. They now gave vent to their feelings—mutually reproached each other—advanced to meet each other, with much apparent rage, sneering, and contempt—and, at times, seemed as if they would strike each other. Temmarangha and Towretta put in a word between them now and then. After they had said all that they wished to say, they became gradually *more cool; and, at length,* came to a reconcillation. Captain Downie now invited them into the cabin, where they ate and drank together, to the satisfaction of all parties.

After my return to the Coromandel, Captain Downie informed me that the Areekee was going to kill Amoppa, a subordinate Chief in the Bay, and was determined to take his head off. Amoppa was accused of stealing a mat belonging to the Areekee's Son. The Areekee had been, for several days, making spears, and sharpening his instruments of war. Towretta also told me that the Areekee would kill Amoppa. Amoppa begged me to intercede with the Areekee on his behalf. I therefore requested Towretta to go to the Areekee with a message from me, to tell him that I wished the difference between him and Amoppa to be accommodated without coming to any battle; and I begged Towretta to use his influence with him also. In a few days, I received a message from the Areekee, through Towretta and Temmarangha, to say, that he would not put Amoppa to death; but that their difference must be settled in a Public Meeting. Very early in the morning, a few days afterward, before I was up, Amoppa called at my cabin-window: I got up, and inquired what he wanted: he informed me that the meeting between him and the Areekee was to take place that day, and requested that I would be present. Mr. Hume, the Surgeon, and Mr. Halliard, Captain's Clerk, after getting breakfast, went with me in one of the ship's boats, accompanied by Mr. James Downie. Amoppa, who had remained alongside, followed us with his friends in 16 canoes. The Areekee was about three miles off, at the head of one of the coves. When we arrived, the Areekee was prepared to receive us. Amoppa's men were all armed, and the Areekee's also—some with muskets; others with spears, pattoos, and other weapons of war. Amoppa drew up his canoes in a line, when all his men leaped into the water quite naked, and ran, in a close body, like furies, with their spears ready for the attack, toward the beach where the Areekee's men were drawn up. After they had gone through their military evolutions and war dance, the Areekee's party performed the same exercises. The charges against Amoppa were now publicly discussed by the leading men on both sides, several of whom spoke with great warmth; while each party in the dispute attended to the public speeches,

which continued a length of time. We understood that the Areekee demanded and received one canoe and one slave, as an atonement, from Amoppa, for his crime; and thus the business was finally settled.

All differences among the Chiefs at the Thames being now adjusted, and mutual harmony restored, I determined to leave the Thames on the following day. Enakee promised to furnish me with a good canoe, and to go along with me to the Bay of Islands. I was very happy that no differences had taken place between the Europeans and Natives; and I hoped that a good understanding would still continue between them, till the Coromandel sailed from the river.

Account of Moodeepanga, a Chief on the West Coast of New Zealand.

At Kiperro, on the western side of New Zealand, Mr. Marsden, when he went thither accompanied by Temmarangha, met with Moodepanga, a distinguished Chief, his account of whom will be read with much interest.

This Chief is considered one of the greatest warriors in New Zealand; and I had often heard of his fame from Duaterra, Teoi, and others. He has been the rival of Shunghee and his Tribe, for almost twenty years. Before the Boyd was cut off at Whangaroa in 1809, Shunghee went against Moodepanga with a great force: Moodepanga defeated him, slew two of his Brothers, wounded him, killed the greatest part of his officers and men, and compelled him to save his life by flight. The Chiefs on the south side of the Bay of Islands united their forces after this, and went against Moodeepanga: as they relied on their muskets, and not on their ordinary weapons of war, spears and pattoos, Moodeepanga out-generalled them: when the two contending parties met in the field of battle, Moodeepanga, knowing that his opponents were armed with muskets, ordered his men, when the enemy advanced and were on the point of firing their muskets, to fall that instant flat upon the ground, and, as soon as they had discharged their muskets, to rush upon them: this stratagem succeeded: the enemy's shot passed over his men, who instantly rushed upon them, threw the whole into disorder, and killed a number of their Chiefs, among whom were Weevea's Father and King George's: the Chiefs that escaped saved themselves by flight, and returned home with only 15 men, the rest being killed or taken prisoners. I have often heard the Chiefs that escaped speak of this battle.

Moodeepanga is a man of very quick perceptions: his mind is alive to every observation. His complexion is very dark—his eye fiery, keen, and penetrating—his body of the middle stature, but very strong and active. He appears to be about 50 years old. From the expression in his countenance and his manly deportment, he cannot fail in commanding respect among his countrymen.

I had heard so much said of him for years, that I was gratified in meeting with him. He told me that his residence was at some distance; but that he came to pay his respects to me as soon as he had heard of my arrival, and hoped that he should see me at his village. I told him that I was much obliged to him for his marked attention; and that I should pay him a visit the following day.

As soon as breakfast was over the next morning, I prepared to return Moodeepanga's visit. Several of the principal Chiefs accompanied me. In about an hour we arrived at the residence of Moodeepanga's Son, Kahoe; who was much rejoiced to see us, and urged us to dine with him. As I had devoted this day to visiting, I had no objection. Dinner was immediately prepared, and clean fern spread on the ground for us all to sit on. Kahoe is a very fine young man, and has not been long married. His residence is in a rich valley. The soil is well adapted for the growth of sweet and common potatoes, an abundance of which were now dressed for the party.

When dinner was over, we proceeded toward Moodeepanga's. In our way, we passed a very fine and strongly fortified Hippah belonging to Mowetta; and went through some rich valleys, in one of which a battle was fought about two months ago, when one Chief fell.

When I arrived at Moodeepanga's, he was ready to receive me. His Children were all dressed, and their heads ornamented with feathers; and his Head Wife had got her dog-skin garment on. Moodeepanga had placed the stump of a tree, where he intended

me to sit; and had made a cushion of bulrushes, which was put on it. He expressed the great gratification which my visit gave him, presented me with an immense hog, and ordered provisions to be prepared for my companions.

We then entered into conversation, and talked over the wars between Shunghee's Tribe and Moodeepanga's. Moodeepanga said that he did not wish to be at war with any Tribe: but was compelled to fight to protect himself and his people; and that a party of Shunghee's tribe was now plundering and murdering the inhabitants, and he was afraid that he should be compelled to appeal to arms again. He, as well as most of the Chiefs, wished for some regular government, by which they could obtain protection to their persons and properties. Temmarangha explained to them how the government of Port Jackson was conducted—that we had only one King, who was Governor Macquarrie—and that he put a stop to all fighting there: King George, he had heard, did the same in England; but, while there were so many Kings in New Zealand, there would be continual wars: he said that Captain Downie, of the Coromandel, had written to King George to send a man-of-war to New Zealand; and he thought, that, when she came, the country would be greatly benefitted, as she would prevent the people of the Bay of Islands from coming to the river Thames and Kiperro, to plunder and murder the inhabitants. Moodeepanga wished to know if the ship would come round to the Kiperro River. I told him that that would depend upon the nature of the harbour: if the entrance was good and the harbour safe, I had no doubt but she would; but if there were a bar across the harbour's mouth, a ship could not get in. He said that there were plenty of fine spars on the banks of the river in his districts, if ships could come for them, which he very much wished: he should also wish some Europeans to reside with him for the benefit of his people. I told him that much would depend on the river and harbour; but, till these were examined, nothing could be determined in this respect.

Moodeepanga's residence is very beautiful, in view of the river Kiperro; and the land about him very good, though of a light sandy nature, completely free *from stones as far as I observed*: much of it would grow fine wheat and barley. The country exhibits the vestiges of a great population, but is now thinly inhabited.

Dread of Divine Anger prevalent among the Natives.

Mr. Marsden gives an instance, in the case of Temmarangha, of the fearful hold which Superstition has on the minds of the people. The circumstance occurred while he was at the River Thames.

After we had returned on board the Coromandel, Temmarangha came to me in great agitation. I requested to know the cause. He informed me, that, when he was at the Thames on a former occasion, a Chief had given him a Maree, one of their war instruments, to sell for him for an axe: it was made of a material which they value very highly: Temmarangha obtained only a small tomahawk for it, which he conceived was by no means equal to its value. The Chief was very angry with Temmarangha, and sent him word that, if he did not procure him an axe, he would employ one of their Priests to kill him by incantation. Temmarangha assured me that he should surely die, if the Chief put his threat into execution, and requested me to give him an axe to save his life. I endeavoured to convince him of the absurdity of such a threat; but to no purpose: he still persisted that he should die, and that the Priest possessed that power; and began to draw the lines of incantation on the ship's deck, in order to convince me how the operation was performed. He said that the messenger was waiting alongside, in a canoe, for his answer. Finding it of no use to argue with him, I gave him an axe, which he joyfully received, and delivered to the messenger with a request that the Chief would be satisfied and not proceed against him. In such strong chains of superstition, does the Prince of this World bind the dark minds of these poor Heathens!

What an infinite blessing will Divine Revelation be to the inhabitants of New Zealand, when once its glorious light breaks in upon them! At present their minds are tormented with the most painful fears, on the slightest occurrence which they suppose will offend their God; and their bodies suffer very severely from their strict observance of

their ceremonial pollutions. From the influence which the Great Enemy has on their minds, they are driven to the opposite extremes, of religious superstition and crime. A Native once told me that his God would kill him, in consequence of my having taken a little fire from his to light mine with, without any intention on my part to hurt his mind; and I am persuaded, from his great agitation, that he believed this would be his fate: at the same time, it is more than probable, that this very man would kill and eat his fellow-creature without remorse.

I have never met with one New Zealander, who has not considered God as a vindictive Being, at all times ready to punish them for any ceremonial neglect even with death. Hence they labour, by every mortification and self-denial, to avert his anger. A Chief, with whom I am well acquainted, burnt his house, which had been built very neatly and had much carving about it, in the hope of appeasing the anger of his God: a short time ago, I went to pay him a visit, and stayed with him all night; and admired the neatness of his house: when I went again, there was not a vestige of it remaining; and, on inquiring the cause, I was told that he had burnt it to pacify his God!

In his visits to the Western Coast of the Island, Mr. Marsden found the minds of the Natives harassed by the same superstitious dread of Divine Anger. Of a discussion with Moodepanga and other Chiefs, he says—

Superstition had a wonderful influence over the minds of the people whom I was now with. The trees and old stumps of trees, and every kind of rubbish, as well as their fires and huts, were all tabooed. They were afraid lest any part of my provisions, dressed or undressed, should touch any of their tabooed things: and assured me that they should die if it did; for their God would kill them. The Chiefs and their Wives were also tabooed. They could not touch a potatoe, or any other provisions which they wanted to eat, with their hands; but, if no person were near to serve them, they lay down on the ground and gathered up their food with their *mouths*.

I entered into conversation with *Moodeakow*, the principal Priest, on the subject of the Taboo; and endeavoured to point out what privations they suffered from an erroneous idea of God. I told them that there was but one God; and the God who had made the White People had made them—that He would never be angry with them, for making use of their own hands to eat their provisions with—that if He had not intended that they should use them for their needful purposes, He would not have made them with hands: nor would He be angry with them for drinking out of my cup, or roasting a potatoe at my fire, or for allowing me to roast one at their fire; and they might also eat in their houses without giving offence to God. I stated to them that Pomare, King of Otaheite, once tabooed every thing as they did, but had now laid aside this absurd custom, and acted in all these things as the White People do: yet God was not angry with him; he did not die: nor would God be angry with them, if they acted in the same way. They heard me with apparent surprise, and asked a number of questions. I stated to them what God had forbidden them to do, and what He would be angry with them for—that He would be angry with them, if they stole one another's potatoes, pork, &c.; if they seduced one another's wives; if they murdered and ate one another—that these were the crimes, which would make God angry, and cause Him to punish them. They readily admitted that these were crimes, but said that our God and their's were different. They said that I might violate their taboos, eat in their houses, or dress my provisions on their fires—their God would not punish me, but He would kill them for my crimes.

I asked them if they knew any thing of the God of Kiperro, or had any communication with him. They replied that they often heard him whistle, with a low note. I asked Moodeeakow if he, as their Priest, had any communication with their God. He also said that he had heard him whistle, and he sounded the notes which he had heard. I replied that I could not credit what they all said, unless I heard him myself. They all asserted that what they had said was true; and that all the inhabitants in New Zealand knew it to be true. I still doubted, and told the Priest, that, unless I heard the Atua myself, I could not believe that either he or any other person ever heard him;

and that I wished to accompany him to any place where I could hear the communication between him and the Atua. He said that the Atua was in the bush, and I could not hear him. I replied that I would accompany him into the bush to him. When he came to be very closely pressed, he said that they had no God at Kiperro. He had heard that there was a God at Shukeangha, but they had none; and he requested me to give him one of my Gods, and he would put him in a box that he might have him always with him. I had never seen any Idol God, nor had I ever heard before that the New Zealanders had any idea of a material God. In answer to his request, I told him that there was only One True and Living God, who had made the world and all things therein; and that, if I should make him a God, he would be of wood or some other substance, which could easily be burnt or destroyed. They all smiled at the idea of burning a God; and evidently saw the absurdity of a material Idol.

Whether Satan is permitted to practise any oral deception in support of his spiritual dominion (for he is the God of this World), and in maintenance of those dark superstitions which universally pervade the minds of these poor Heathens, I cannot tell. I have met with no New Zealander, even among the most enlightened of them, who does not firmly believe that their Priests have communication with their God; and many, both of their Priests and others, have told me that they have heard their God. This is a subject of such a mysterious nature, that I cannot make up my mind either to believe or disbelieve what is so universally credited in New Zealand. I do not pretend to know how far the agency of Satan may extend in a barbarous and uncivilised nation, where there is no human or divine law to check or restrain men's corrupt passions; but of this I am fully convinced, that, in all regular civil governments, where wholesome laws lay the necessary restraints on men's turbulent passions, the secret agency of Satan—that *spirit which worketh in the children of disobedience*—is greatly restrained, and the force of his wicked instigations weakened and counteracted by those laws.

We continued, till very late in the *evening, discussing* their ideas of God, *and the tabooing* and various superstitions under which they suffer greatly. Temmarangha observed that there was too great a number of Priests at New Zealand; and that they tabooed and prayed the people to death. He related the circumstance of the Priest trying to persuade him not to accompany me to Mercury Bay, saying that the Atua of that place had revealed to him that he would kill Temmarangha in four days; but that, in consequence of my assurances, he had proceeded with me and returned safely back; which proved the falsehood of the Priest. Temmarangha argued very strongly against the Taboo; though, at the same time, his mind is greatly fettered by superstition. He cannot admit the idea that our God is their God. He would frequently say that our God was good, and we had no need of the Taboo; but that the God of New Zealand was bad.

Temmarangha explained our customs, manners, and religion, to the people, as far as he was able. He is a very intelligent man; and, at the same time, a man of great observation: and, having resided with me at Parramatta for some time, he had gained considerable knowledge. When he thought my observations pressed too hard upon the superstitions of his country, he would say, "When you send Missionaries to Kiperro, and the inhabitants know better, they will lay aside the Taboo."

After we had conversed, to our mutual gratification, till almost midnight, we retired to rest; but the Natives would not let me sleep much: one and another would be calling to me, and asking me some question on the subjects on which we had conversed.

Prevalence of the Practice of eating Human Flesh in War.

While at Kiperro, with Temmarangha, Mr. Marsden writes—

My friend Temmarangha has accompanied four war expeditions against Kiperro, in two of which he was defeated. Many of his friends were slain, among whom was his grandfather, who, after he was killed, was roasted and eaten, as a mental gratification, by the conquering party. Though Temmarangha has been at war with most of the Chiefs in these districts, yet he was treated with great respect wherever he came. The different battles and the places where they had formerly fought, who conquered and who fell, were frequent subjects of conversa-

tion; and also what became of the bodies of the Chiefs, whether they were buried or eaten.

I have met with no family but some branches of it had been killed in battle, and afterwards eaten by the enemy. If any Chief falls into the hands of a Tribe which he has oppressed and injured, by the chance of war, they are sure to roast and eat him; and, after devouring his flesh, they will preserve his bones in the family as a memento of his fate, and convert them into fish-hooks, whistles, and ornaments. The custom of eating their enemies is universal. The origin of this custom is now too ancient to be traced. It is a subject of constant conversation with the principal families which I have visited; and though they generally speak of it with a degree of horror and disgust, yet they expect that this will be their fate in the end, as it has been of their forefathers and friends. Wherever I came, if the subject was broached, I represented to them how much their national character suffered in the opinion of all civilized nations from the horrid custom of eating one another; and that the whole world looked upon them with the utmost abhorrence, as no custom of this kind was allowed in other countries. Many of them regretted that it should be the custom of their country, and observed that when they knew better, they would leave it off; and that it was not a new thing, but had always been practised in New Zealand. If the head of a Tribe is killed and eaten, the survivors consider it the greatest disgrace that can befall them, and in their turn they seize the first opportunity to retaliate in the same way. By this means their mutual contests are continually kept alive, and war becomes their study and their trade.

Conversations with the Natives on Religion.

Mr. Marsden endeavoured, in these conversations with Moodepanga and his friends, to open to them such of the topics of Divine Revelation as they could be first brought to comprehend. Of one of these conversations, on a Saturday Evening, he gives the following account:—

We spent the evening in a long conversation upon the immortality of the *soul, and the* resurrection of the body. The first is a doctrine universally believed among them; but the latter they could not comprehend, though they did not deny the possibility of it. I stated to them the happy death of the righteous; that when God revealed to them that they were to die, they were not afraid, but were happy in the prospect of being, after death, in the same place where their God dwelt: but this was not the case with the New Zealanders: when they thought they were going to die, they were much afraid, and did not wish to die. They said that this was always the case with their countrymen: they were at all times afraid to die. I told them that when they came to understand God's Book, which he had given to the White People, and which the Missionaries would give to them and teach them to understand, they would not be afraid to die any more than the White People who were good. They clearly comprehended the difference between one who was afraid to die, and one who was not. They said that all the souls of the New Zealanders went, when they died, into a cave at the North Cape, and from thence descended into the sea to the next world. The privations and mortifications which these poor Heathens suffer, from a sense of guilt and from fear, are many and great; and unless Divine revelation be communicated to them, they can never find a remedy which can free their minds from the bondage of superstition, under the influence of which many sicken, and pine away, and die. They have no idea of a God of Mercy who can do them good: but they are under the most painful fears of an invisible Being, who is, according to their belief, at all times ready to kill and devour them; and who will kill them if they neglect the smallest iota in any of their superstitious ceremonies. To drink a little water out of the same cup with me, when they are tabooed by the Priest, would be considered an offence against their God, sufficient to induce him to put them to death. When I told them that my God was good, that He took care of me night and day where-ever I went; that I was not afraid of His anger, and that He always heard me when I prayed to Him,—they said that they had no such God; and that their God only punished and killed them.

When I was among those Tribes, I

always thought proper to pray publicly, explaining to them beforehand what I was going to do. The performance of this duty, though the Natives did not understand what I said, yet furnished me with a subject of conversation which might tend to their edification. If they wished to know what I prayed for, I told them that I might be preserved in good health; that my God would not suffer any accident to happen to me, while I was travelling through their country; and that my God would send them some Missionaries to live with them, and give them His Book, and put an end to their wars, and give them also plenty of wheat and cattle, that their wives and children may have plenty of bread and animal food to eat. They would pay great attention while I stated these things, and would add that these things were very good. In the above manner we closed the week and retired to rest.

The next day being Sunday, Mr. Marsden made it known that he should stay one day longer with the people. Of the manner of spending the day, he writes—

Moodeepanga and a number more came early to spend the day with me. Though these poor Heathens had never heard of a Sabbath-day, yet, as it was the Christian Sabbath, I was naturally led to converse with them on the Creation of the World and the Institution of this Sacred Day. It furnished a large field for conversing on those objects which were visible to their senses, the sun, moon, and stars, and other parts of the Creation, and which they could comprehend. The account given by Moses is so beautiful in simplicity and order, that they found no difficulty in understanding the general outlines of the statement: the firmament, the heavenly bodies, the fowls of the air, the trees, the grass, the sea, and the fishes that pass through the great deep, were objects with which they were daily conversant; and the order of time, in which the different parts of the Creation are stated to have been produced at the mighty fiat of the Supreme Being, was so regular and plain, that the account struck their minds with great force. *God said, Let there be light; and there was light; And the evening and the morning were the first day;* &c. When God had finished all His works on the sixth day, He rested on the seventh, and set it apart for his own immediate worship. I found it very easy to communicate to them the institution of the Sabbath, and for what purpose it was ordained. The various subjects which the account of the Creation suggested, furnished much interesting conversation during the day. When I found myself deficient in the language, Temmarangha acted as Interpreter; by which means I was generally understood. Moodeepanga was so taken up with the various topics of conversation that he stopped with me the whole Sabbath, as well as several of the Chiefs; nor did he return home till I took my departure next day, but remained during the night in the same hut with me; where I had very little sleep from their repeated conversations. The hut was well filled with men, women, and children: it was pretty large, and contained more than 40 persons.

Mourning for the Dead.

At pp. 253 and 254 of the Number for June, we extracted from Mr. Marsden's Journal of his Second Visit, some affecting instances of the Hopelessness of the Natives under their Loss of Relatives. In this Journal, the following passage occurs on the same subject, in reference, like the others, to the Natives on the River Gambier:—

When I last visited this place, the Son of Mowenna, the Head Chief, his Brother's Son, and some other men of consequence, were gone to the southward on a war-expedition. They had now returned. In this expedition, Mowenna and his Brother had their Sons killed.

On my arrival, I was first conducted to two of the Chief Women, who were in deep distress. One was Mowenna's Daughter-in-law, whose Husband had been killed and eaten at Terranakka, in an engagement with the people of that district; and the other was her late Husband's Sister. They were under a shed together, by themselves, making loud lamentations, and weeping bitterly. One had a mourning cap on, made of red bunting, fringed round the edges with white dogs' hair about three inches long, which hung over her face, and concealed it, in

a great measure, from view: the cap was also bound round with a ribbon made of India print. Her Sister-in-law was dressed in a similar manner, only her cap was made of Otaheitan cloth. They appeared objects of the greatest distress—*sorrowing*, as St. Paul speaks, *as those without hope*. They made signs for me to sit down by them, which I did. As soon as they were able to speak, they told me the melancholy cause of their grief.

While we were conversing, a person on the look-out at the top of the Hippah, called out that there was a large strange canoe, full of people, approaching. Mowenna had his shell hung upon his arm, which he immediately sounded; when his people flew to arms in all directions, and those that were with me girded up their loins, and prepared for war or flight, as circumstances might dictate. All remained in this agitation, till the canoe approached near enough to ascertain who were in it, and from whence it came. When the people landed, they were found to be friends, who had come two days' journey to mourn with and comfort those who had lost their friends in the late expedition. The Women now put on their mourning dress, and sat down in the same place that I had been conducted to on my arrival. Their friends who had come to visit them assembled round, and began their lamentations and tears. They all cried aloud, the greatest part of the afternoon, and seemed to be equally distressed with the real mourners.

Hippah of Moyanger.

On Mr. Marsden's passage from Wangaree to the Bay of Islands (see p. 389 of the last Number) he met with a very romantic Hippah, which he thus describes:—

At dark, in the evening, we reached the Hippah where Moyanger resides; a Chief who accompanied Mr. Savage to England, about twelve years ago. The name of the Hippah is Picanakka. It stands on the summit of a very high conical hill; and is surrounded with water, or nearly so, at the time of high tide. It appears inaccessible on every side, with the exception of one narrow pass.

As soon as the Natives observed the canoe at the foot of the Hippah, they rushed down the pass with spears in their *hands, as if* they were going to meet an enemy. We informed them who we were; when they directed us to go round to the opposite side of the Hippah, where we could land; and invited us to spend the night with them. This invitation we cheerfully complied with; for we were hungry, cold, and weary.

As soon as we landed, I was conducted up the narrow pass; which I could not ascend without assistance, the path was so steep and narrow. When I had reached the top, I found a number of men, women, and children, sitting round their fires, roasting snappers, crawfish, and fern-root: it was now quite dark. The roaring of the sea at the foot of the Hippah, as the waves rolled into the deep caverns beneath; the high precipice upon which we stood, whose top and sides were covered with huts; and the groups of Natives conversing round their fires—all tended to excite strange and new ideas.

Though God has made of one blood all the nations that dwell on the face of the earth, and fixed the bounds of their habitations; yet how widely different are their circumstances! It would be difficult to draw a comparison between the comforts and enjoyments, mental and bodily, which those partake of who live in a polished Christian Society, and the privations and miseries which those suffer who live in savage life.

With such reflections as these, I contemplated the state of my present companions, and sat down among them. A Woman immediately handed me a snapper ready roasted: others prepared me some fern-root: and, being very hungry, I relished my supper much, notwithstanding the manner in which it was cooked and served.

Moyanger was not at home; and I did not know one of the Natives. There was an Officer in charge of the Hippah, who was very kind; as were all the inhabitants. They accommodated us with one of their best huts, in which I lay till the morning. Temmarangha amused them till a late hour, with an account of our tour, and of the incidents which had occurred on our journey.

This is a romantic spot. The sides next the sea have the appearance of an abbey in ruins; and the broken rocks are like massy columns, which time has corroded and wasted.

Recent Miscellaneous Intelligence.

Baptist Missionary Society.

The Serampore Missionaries have been accustomed to publish, at stated intervals, intelligence respecting the Translations, Schools, and Missionary Stations, under their own more immediate direction. It is intended that this Publication shall be re-issued in London, on its arrival from Serampore: it will include Annual Reports of the Translations, Schools, College, and Stations in connection with Serampore. The Ninth Number has been just reprinted from the Serampore Edition.

British and Foreign Bible Society.

The Rev. Henry Leeves, whose retirement to Odessa was stated at p. 38 of the Survey, is again actively engaged at Constantinople in pursuit of the objects of the Society. The successor of the lamented Patriarch Gregory has had but a short course; Mr. Leeves writes on the 16th of August—

The Greek Patriarch, Eugenius, has been released from the troubles of this world; and, two days after, on the 10th of this month, the election of his successor took place. The Porte gave to the Greeks free permission to elect whomsoever they pleased; and their choice fell upon Anthimus, Archbishop of Chalcedon.

I had the curiosity to go and see the ceremonies of his installation; and afterward was introduced to him. He is a man of affable manners, bears a fair character, and is much beloved by the people, who testified great joy on the occasion. At Smyrna, he has always shewn himself to be a friend to the Bible Society; and, in the course of conversation, he spoke of the late Rev. Mr. Williamson, whom he had known there, and who deserves the grateful remembrance of the Greek Nation, as the person who first engaged in procuring the New Translation of the Modern Greek Scriptures, which may, we trust, prove so great a blessing to them. Under the auspices of this Patriarch, I entertain a hope, that our work will, with the Divine Blessing, proceed without interruption.

Church Missionary Society.

Some very interesting particulars have been received, relative to a beginning made in Female Education, in Calcutta. They will appear in our next Number. The Sister of Miss Cooke is about to proceed to Calcutta, to assist in this new and promising undertaking.

A Letter has been received from the Rev. John West, dated August 28th, at York Factory, on Hudson's Bay, whither he had proceeded from the Red River. Mr. West expresses the highest gratification, at the determination of the Society to establish a Mission among the North-American Indians. (See p. 124 of our Number for March.) At York Factory he met Captain Franklin and Dr. Richardson, on their return from the Northern Land-Expedition; and rejoiced in their testimony in favour of educating the Native Children.

Mr. and Mrs. Clarke, who embarked for Port Jackson on the 20th of April (see p. 147), sailed on the 28th, and arrived at Rio Janeiro on the 20th of June. Divine Service had been held twice on Sundays, and a School formed for the Children of the Passengers.

Of the Missionaries and Teachers whose dismission to their labours was reported in an earlier part of the present Number, Messrs. Metzger, Lisk, and Vaughan, with their Wives, embarked at Gravesend, on the 3d of October, in the Lively, Captain G. Hodgson, for Sierra Leone: being detained in the Downs, the ship encountered the heavy gale of the night of Sunday the 13th, and dragged her anchor for about a mile toward the land; when the Captain was obliged to slip her chain cable, and run before the wind: she was brought to anchor at Spithead on the 15th, and sailed from thence on the 23d. Messrs. Gerber, Schemel, and Bunyer, with their Wives, and Mr. Beckauer, are about to embark for the same destination, on board the Esther, Captain J. Lowther. The remaining Missionary, Mr. Deininger, will proceed to Malta, in the Packet from Falmouth, on Tuesday the 5th of November.

The Rev. Henry Düring, greatly renovated by his visit to this Country, left London yesterday, with Mrs. Düring and their two Children, to embark, at Cowes, on board the "Betsy and Ann," Capt. Langley, for Sierra Leone.

The Woodford (see p. 399) got round to Portsmouth on Sunday Morning, October the 14th. Mr. Thompson and Mr. Casamajor embarked on the 16th. The ship met with a very providential escape, of which Mr. Thompson thus speaks in a Letter from Falmouth, of the 23d—

After beating about in the Channel in very severe weather, but with little injury, we were obliged to put back, and got into Falmouth on Sunday afternoon, the 20th. Friday and Saturday nights were fearful—complete storm, with some tremendous thunder and lightning. The Ship, however, sailed admirably; and we weathered it all, with little more damage than shivering one of our smaller sails. The close was marked with one of those striking providential deliverances, of which you hear occasionally; and which should never be suffered to pass unnoticed, without special praise and thanksgiving to an ever-watchful and gracious Protector. Through Saturday night the weather was very hazy with a perpetual drizzling rain. Toward the morning, a light from the shore was distinctly observed, and all were satisfied it was the Eddystone; and we steered accordingly. Soon after daybreak, the haze cleared considerably; and, to the terror of all on deck, we were found running ashore as fast as we could, on the Lizard!—Ten minutes

more of the hose, the Captain told me, would, in all probability, have made us an awful wreck! All hands were instantly on the alert, the ship readily obeyed the helm, and we were safe again, and on a straight course into this fine, sheltered harbour. *Oh that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men!*

London Missionary Society.

Dr. Morrison has obtained leave of absence from the Factory at Canton, and may be expected in England in the Spring.

The Directors have lately determined to procure, as soon as practicable, Versions of the Scriptures into the languages of Siam, Cochin—China, and Japan.

Mr. and Mrs. Jeffreys, with the Artizans destined for Madagascar (see p. 55), arrived at Tamatave, on the 6th of May, from Mauritius, in the Menai Frigate, Captain Moresby; having embarked at Mauritius on the 3d, after waiting there five or six months for a passage to Madagascar.

Mrs. Collie, who was, with her Husband, on their way to Malacca (see p. 54), died at Madras on the 24th of May, after an illness of fourteen days.

Mrs. Hands, just before married at Bombay to Mr. Hands of Bellary, died of a fever on their way home.

Miscellanies.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From September 20, to October 20, 1822.

ASSOCIATIONS.	Present. L. s. d.	Total. L. s. d.
Berkshire	283 0 0	2830 9 6
Birmingham (includ. Ladies, 30*l.* 3*s.*)	180 3 0	4830 17 6
Bradies (Warwickshire)	9 0 0	9 0 0
Bucks, South (includ. Aston Sandford, 10*l.* 4*s.*)	110 4 0	2140 13 5
Devon and Exeter (Dartmouth Branch)	10 10 8	3689 15 8
Dorchester	23 0 6	516 15 7
East Meon (Hants)	5 0 0	23 5 6
Gosport	8 0 0	22 5 11
Hastings and Oare	43 0 0	474 7 2
Hitchin	5 0 0	55 9 6
Hornby (Yorkshire)	5 0 0	46 8 7
Horwood, Little (Bucks)	5 0 1	31 12 6
Hull and East Riding	20 0 0	5468 14 4
Jersey	38 10 0	316 11 10
Kent (including Blackheath, 77*l.* 12*s.* 11*d.*; and Chatham, by G. White, Esq. 6*l.* 4*s.* 6*d.*)	183 6 5	2284 0 0
Kimbolton and Pertenhall	2 0 0	8 19 0
Leeds (School Fund, 15*l.*)	125 0 0	4392 12 0
Martock (Somerset)	10 0 0	25 0 0
North-East London (Hackney Ladies, 113*l.* 2*s.* 6*d.*; Stamford Hill, &c. ditto, 32*l.* 0*s.* 1*d.*)	145 2 7	273 13 5
Penryn	27 2 0	108 13 10
Plymouth-Dock & Stonehouse	80 0 0	1075 15 5
Portion	23 15 1	225 9 9
Queen's-Square Chapel	17 0 0	209 19 1
Rotherham	8 18 2	550 5 11
St. Anthelin's, Watling-Street	4 18 2	236 18 4
Saffron Walden & N. W. Essex	40 0 0	636 18 8
Sheffield	143 7 1	1858 5 11
Sherborne	34 4 0	346 18 6
West Bromwich	18 17 0	417 7 6
West Meon	3 0 0	10 18 6
Worcester	21 0 2	1106 5 8
Yoxall & Hamstall (including Abbots-Bromley and Barton-under-Needwood)	60 0 0	235 0 0

	Present. L. s. d.	Total. L. s. d.
COLLECTIONS.		
Babington, Mrs. Samuel	1 10 6	2 10 6
Burgess, Mrs. E. Waltham Abbey	8 8 5	26 6 5
Champion, Mr. Richard	1 2 7	15 2 5
Cooke, Mr. G., Marlborough	2 1 4	5 4 1
Heather, Mrs., Bishop's Waltham	1 0 0	11 0 0
Hill, Rev. John, Oxford	16 6	254 10 6
Johnson, Mrs., Folkesworth, Hunts	2 10 4	1 10 4
Lock, Miss, Oxford	1 12 6	26 12 9
Maingy, Rev. P., Bampton	11 0 0	23 5 0
Parker, Mrs., Gibraltar	16 0 0	21 10 0
Phipps, Miss, Oxford	1 10 0	1 10 0
Sawkins, Mrs., Paul's Cray	3 0 0	20 22 0
Warner, Miss, Henley	2 0 0	2 0 0
BENEFACTIONS.		
Campagne, Mons. Von, Phaffichen near Zuric (see Rix Dollars)		26 13 0
Friend at Lyme		1 0 0
Friend at Romford		0 10 0
M. Y.		10 0 0
Simcoe, Mrs., Honiton		1 15 4
Strachan, Mrs., Clapham		7 0 0
Thomson, Mrs.		1 0 0
Tristram, Rev. H. B. Oxford		10 10 0
CONGREGATIONAL COLLECTIONS.		
Balmer (Essex), by Rev. C. Neale		5 1 3
Congleton (Cheshire), by Rev. J. Porter		9 15 9
St. Thomas's Chapel (Cheshire), by do.		7 3 0
Hampstead Chapel, by Rev. E. G. Marsh		38 16 7
SCHOOL FUND.		
By Leeds Association, For *John Methley* — Fifth Year,		5 0 0
Lees Methley — Fifth Year,		5 0 0
G. P. Richards — Fifth Year,		5 0 0
LEGACY.		
By the late Rev. John Buxton of Carleton Road, Norfolk *(duty paid)*		200 0 0

*** The total sum of 2284*l.*, placed above under the head of Kent, includes the Contributions received, for several years, from various parts of the County of Kent, before the Formation of the County Association in July last. Of this Total, the Blackheath Ladies' Association contributed 220*l.* 0*s.* 6*d.*, and the Bromley and Beckenham Associations 514*l.* 14*s.* 7*d.* Page 79, col. 2, l. 6 for Dec. 18, read *Dec.* 12.—Page 284: the sum of 19*l.*, collected at Marston Trussel, came through the Creaton *Branch* of the Northamptonshire Association.—Page 320: in the sum acknowledged from the same *Branch*, were included Contributions by the Rev. H. Sullivan, from Marston Trussel 3*l.* 0*s.* 3*d.*, Lubenham 5*l.*, and Foxton 2*l.* 10*s.*; and, by Mr. Orland, Creaton, 1*l.* 1*s.*

Missionary Register.

NOVEMBER, 1822.

Biography.

CHARACTER AND OBITUARY

OF THE

REV. JOHN OWEN, M.A.

LATE ONE OF THE SECRETARIES OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

At a Meeting of the Committee of the British and Foreign Bible Society, held on the 30th of September, the Right Hon. the President in the Chair, the following Minute, drawn up by his Lordship, was put on record:—

The President stated, that he had now to discharge the melancholy duty, of reporting to the Committee the death of their Secretary, the Rev. John Owen, which took place on Thursday the 26th of September, at Ramsgate.

In adverting to the afflicting dispensation, which has deprived the British and Foreign Bible Society of the invaluable services of its late Secretary, the Committee cannot resist the impulse of duty and affection, thus to record their grateful testimony to his zeal and unwearied exertions.

As no one was more deeply impressed with a sense of the great importance of the Institution to the best interests of mankind, no one laboured more strenuously and effectually to promote its influence and prosperity. To this object, which was ever near to his heart, his time, his talents, and his personal labours, were unremittingly devoted. The correspondence which his official situation imposed on him, was alone sufficient to occupy the time which he could spare from his professional duties; but the energies of a superior mind enabled him to extend his care and attention to every branch of the multifarious concerns of the Society, and to accomplish more than could have been expected from individual efforts. His pen and his voice were incessantly employed in its cause. The former was frequently and vigorously exercised in elucidating the principles of the Institution, or in defending its character and conduct against misrepresentation or aggression. To his pen the world is indebted for a luminous and authentic History of the Origin of the British and Foreign Bible Society, and of its Progress during the first fifteen years of its existence; in which the characters of truth and impartiality are throughout conspicuous: while his eloquence, so often and successfully displayed in advocating the cause of the Institution, impressed on his audiences that conviction of its utility, which he himself so strongly felt, and which the progressive experience of eighteen years has now so amply confirmed.

But his eloquence was entitled to a higher praise: it was the effusion of a heart in which candour and liberality ever predominated: it was characterised by that suavity of disposition, which had endeared him to the affectionate esteem, not only of his Colleagues and the Committee, but of all who were in any way associated with him in transacting the business of the Society; while his great and diversified talents commanded general respect and admiration, and never failed to produce in Public Meetings

as by profession, cordially attached to the doctrines and discipline of that Church, of which he had the honour to be a Minister. But, upon matters of inferior moment, he loved not to dwell: his delight was, without compromising any of his principles, to contemplate the points upon which Christians can agree, rather than to provoke debate on those in which they may differ: and, instead of indulging a spirit of harshness, even toward those whose sentiments he totally disapproved, his conduct was uniformly that of candour, and kindness, and benignity.

I have hinted at certain painful circumstances, which, in addition to the weight of his ordinary labours, very frequently came upon him from some hostile quarters. This is not the place, in which I could persuade myself to enlarge upon such a subject; and, were not the fact too notorious to be entirely overlooked, I should have passed it over in silence. It is consoling, however, to observe, that the hostility, which your valued Minister was called to sustain, arose entirely from his attachment to the important work in which he was so assiduously engaged, and from the diligence and success with which he pursued it; and if he had a personal enemy, that enemy had most assuredly a friend in him: in his mind, no feeling of harshness could ever remain.

"I have witnessed with no little pleasure," observes a common Friend, "his conduct and demeanour when he was provoked into—I should rather say, for it is THAT which I mean, when he bore, with unperturbed and inexhaustible good humour, what would have provoked almost any other man; and when he suffered to remain in the quiver, arrows which he could have sent forth with unerring aim and vigour." I have, myself, seen him on many such occasions; and a harsh or unbecoming word never, in my presence, fell from his lips. The only feeling, I am persuaded, that he ever entertained toward his most determined opponents, might be expressed in the words of our Liturgy—"That it may please thee to forgive our enemies, persecutors, and slanderers, and *to turn* their hearts; We beseech thee *to hear us* Good Lord."

The pain arising from this unremitted hostility was, doubtless, much alleviated by the kindness of his numerous friends. There was, indeed, something in his character and deportment, peculiarly suited to gain the affections of all that approached him; and seldom has any man, within the circle of his acquaintance—a circle, which included some of the most distinguished individuals both in Church and State—been more highly esteemed, or more generally beloved.

But the great source of his consolation, and the crown of his rejoicing, was the wonderful progress of his Beloved Institution. Was every successive year charged with new troubles and additional anxieties?—but the great work was also steadily advancing. Were there many adversaries?—but a great door and effectual was opened: kindred Societies, both in the Eastern and Western World, were not only rising in rapid succession, but were effectually communicating their own spirit to many subordinate Associations, within the sphere of their respective influence; and testimonies were continually pouring in, from all quarters, of the moral and religious effects consequent upon this increased diffusion of the Holy Scriptures. These things abundantly compensated him for all his anxieties; and he dwelt, with especial delight, upon the prospect now apparently opening before the face of all people, of life and immortality brought to light by the Gospel.

We are often reminded, that, amidst the bustle and tumult of public occupations, there is great danger lest Personal Religion should be forgotten; and lest, even while endeavouring to promote the salvation of others, we should be tempted to neglect our own.

In admitting the propriety of this remark, I cannot allow that it is applicable in the instance before us. I might refer to the unaffected humility of the deceased, as often manifested in his ready deference to others: "I have seen him yield," says a near observer, "with the simplicity of a child, to persons inferior to himself in understanding and knowledge." I might advert to his unshaken trust and confidence in God when difficulties were more than

usually formidable, he was frequently heard to repeat—*If God be for us, who can be against us?* This was not, as repeated by him, merely a well-sounding quotation: he acted upon the principle: he staked upon it his ease, his prospects, his reputation, and his life. I might appeal to the impression of his friends concerning the habitual seriousness of his character, and the pleasure which he took in conversing with them upon sacred things: Christian Conversation was, at all times, delightful to him; and by him was always conducted in a becoming spirit: whatever, indeed, might be his vivacity upon other subjects, and however unrestrained within the limits of innocent mirth the course of conversation, if any observations were introduced of a religious tendency, he instantly checked his imagination, and restrained the sallies of his wit. This circumstance is more particularly worthy of remark, because he possessed, naturally, a cheerfulness and liveliness of disposition, which, in his early days, might seem almost to border on volatility; and, till disease had weakened his frame, he continued through life to have such a flow of animal spirits, that it must have required no ordinary check to keep them within regular bounds: but, on serious subjects, he was always serious. I speak, here, of the whole period within which I was honoured by his acquaintance. Of late years, this feature in his character appears to have been particularly remarked. "Ever since his severe and tedious illness in 1818," says a correspondent, "I observed, in the whole of his conversation and deportment, increased gravity and seriousness. He seemed to have Death and Eternity most deeply impressed upon his mind; and, on many public occasions, he repeated with great emphasis those striking words—*Work while it is day: the night cometh when no man can work!*"

It must be acknowledged, that even the most judicious friends may form an incorrect estimate of the religious character and Christian virtues of those, who stand high in their affectionate regard. To see the interior of a person's mind, we should follow him into retirement; and, by doing so, as far as it is possible in this case, we shall, I think, discover much evidence of a mind devoted to God.

Among the papers of our late valued Friend, I find one which he kept for some years suspended in his Study; containing a few verses of Scripture, calculated to give him courage and confidence when in great hazard of being tempted to unfaithfulness in his Ministerial Duty.

For instance: *There is no wisdom, nor understanding, nor counsel, against the Lord.* Prov. xxi. 30.

The just man walketh in his integrity: his children are blessed after him.

No *weapon that is formed against thee* SHALL PROSPER: *and every tongue that shall rise against thee in judgment thou shalt condemn.* Is. liv. 17.

I, even I, am he that comforteth you: Who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man, that shall be made as grass? &c.

In another paper, are several passages, from which, as it is stated in his own hand-writing, he was "accustomed to derive the greatest relief, support, and direction."

Such as: *Nevertheless, though I am sometime afraid, yet put I my trust in* THEE. Ps. lvi. 3. Prayer-Book Version.

Or, *what time I am afraid, I will trust in* THEE.

Commit thy way unto the Lord: trust also in Him; and He shall bring it to pass." Ps. xxxvii. 5.

My soul, wait thou only upon God, for my expectation is from HIM. Ps. lxii. 5.

Trust in Him AT ALL TIMES: *ye people,* POUR OUT YOUR HEART BEFORE HIM. ib. 8.

Let him take hold of my strength, that he may make peace with me: and HE SHALL MAKE PEACE WITH ME. Is. xxvii. 5.

What an instructive lesson would it have afforded, to behold him, in his many afflictions, thus casting himself upon the goodness of God, and reposing in the comfort of His exceeding great and precious promises!

On one occasion, when much depressed by very painful intelligence, he writes—

I sought comfort from meditation on the Word of God; particularly I was much relieved by reflecting on the passage —*In the multitude of sorrows that I had in my heart, thy comforts refresh my soul.* Oh, for faith in the divine promises, and the faculty of applying them wisely and effectually to my own condition!

At another time, being greatly afflicted, and finding that a friend was yet more troubled than himself, he observes—

The comparison of situations threw me upon my knees; and made me bless God, for the kind proportion in which he had measured out my chastisements.

Of a somewhat similar description are the following extracts:—

April 23. Humbled myself before God, many times this day; having been astonished to find such powerful corruptions within me. I betrayed a great hastiness of spirit, yesterday evening: this is a sign that the grace of God has not been improved as it ought to have been. I will, by God's assistance, watch against this propensity. And, oh, that I may never again offend Him, or wound my conscience by falling into that snare of the Devil! *Let every one of you be slow to wrath.*

Sunday, April 24. Have humbled myself before God, this morning; and do resolve to watch and pray, that I enter not into temptation. May the Lord pardon all my sins: and secure me, by his grace, from falling into them again! Amen.

It ought to be recollected, that the Writer was a man of remarkably fine temper.

Most, if not all of these passages, were written many years ago. "What," it may be asked, "was the state of his mind as he approached the termination of life?"

Just before he was taken ill, his family read to him, by his own desire, the Book of Job, with Scott's Observations; and being placed at that time under certain outward circumstances of discomfort, he was in the habit of applying what was read to his own case. The progress of disease presently incapacitated him, either for reading much himself, or for giving his attention to others: but I learn, from different friends, who had sometimes the opportunity of speaking to him, that his mind was always most awake to subjects of religion; and that, whenever he could be roused to mental exertion, these were the subjects which recalled, for a time, his decaying energies. The Sunday-week after his seizure, when one of his Daughters was sitting with him, he laid his hand upon a book on the table, and asked what it was. Being informed that it was the Life of Hooker, he immediately began to repeat, in the words of that excellent man—

I have lived to see this world is made up of perturbations; and I have long been preparing to leave it, and gathering comfort for the dreadful hour of making my account with God: and though I have, by his grace, loved him in my youth, and feared him in mine age; and laboured to have a conscience void of offence to Him and to all men; yet, if Thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And, therefore, where I have failed, Lord, shew mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits who died to purchase a pardon for penitent sinners! And, since I owe Thee a death, Lord, let it not be terrible, and then take thine own time—I submit to it: let not mine, O Lord, but Thy will, be done!

This passage, it seems, he was much in the habit of repeating; doubtless, from its expressing the views and feelings which he habitually entertained.

In one of his last Letters to the same Daughter, he writes in these terms:—

My frame has been so shattered, that I must not expect it to be SPEEDILY, perhaps never thoroughly, repaired. There is nothing I wish to live for, but the service of my Divine Master; and if I may but be favoured with the testimony of having pleased Him and of possessing an interest in His love, I shall be willing to live or to die, as to Him may appear best. Oh, my Dear Daughter, this should be our first, our last, our invariable object: we cannot dispense with its consolations in sickness, or its support in death.

The only remaining paper to which I shall refer, was written when he was deprived by sickness of the privilege of Public Worship; probably in 1818:—

What a mercy it is (he observes) that, as well from the nature of God as from his condescension and the tenor of his promises, we can have access to him in privacy and solitude, when precluded, by sickness or other impediments, from worshipping him in public and with the congregation of his saints. Of this mercy, I, who during many months have been confined to my bed, my chamber, or my house, desire to be deeply sensible, and to make it the subject of my most devout and grateful thanksgiving. *Pray to thy Father which is in secret—ask—seek—knock—draw nigh unto God*—and every other direction of o

similar tendency, are of unlimited application; and the promises annexed to them may be depended on, as engaged to be made good as often as the direction is spiritually complied with and faithfully performed.

Private Worship, which consists in acts and offerings of prayer and praise, is the peculiar and spiritual duty of the invalid; and the privileges annexed to it are peculiarly his property. In this worship, he ought to abound: he cannot perform it too frequently; and, in proportion as he abounds and perseveres in the performance of it, may he expect the promised blessing. He may confess his sins, and supplicate the mercy of God in Christ, as frequently as he feels guilt and need of mercy: he cannot confess or supplicate too often: he cannot ask too much, or with too great importunity. If he apply for spiritual things, and apply in faith, God's ear is EVER open to his cry: He will hear those that call upon Him: He giveth liberally; and, on those who ask abundantly, He will bestow abundantly, that their joy may be full.

Nor is the invalid tied down to any particular form of words or mode of service. Having only God and himself to consider, he has no other concern than to make known his wants, and give expression to his feelings, in such terms as are best adapted to lay open his heart to that God, who, he knows, seeth in secret, and who requireth to be worshipped in spirit and in truth. He may, therefore, consider himself at full liberty to contemplate the mercy of a reconciled God, in all the variety of its boundless dimensions—the privileges of acceptance, justification, and adoption—the unsearchable riches of Christ—and the immeasurable consolation of the Spirit—as a property of which he is invited freely to partake: he may come boldly to the Throne of Grace: he may obtain mercy and grace to help him in every time of need; and look up continually, with unfeigned hope and increasing confidence, to that God, who, over and above the future inheritance of the saints in light, will HERE supply all our need, according to His riches in glory, by Christ Jesus.

In contemplating a man of this character, of piety so scriptural, and of talents, which, for variety and power, are rarely to be found; we might perhaps have expected, that he would long be spared to assist in carrying on that work of mercy, which, through the Divine goodness, had already prospered so wonderfully in his hands: but—God's thoughts are not our thoughts, nor His ways our ways: he has been taken away in the midst of his usefulness. We might have expected, that, in his last hours, he would have been permitted to testify of that Saviour whom he served, and of the power of that Gospel which he had laboured to spread throughout the world: but, such was the mysterious appointment of Providence, his vigorous mind seemed to sink under the weight of the disorder which was fatal to the body. Would it not have been better, we are ready to ask, that he should be called away by a sudden death? No! for to God it seemed otherwise: and, although he was for several days previous to his dissolution able to say little, and although it was difficult, toward the close of life, to excite in him any sensible apprehension: yet since, if ever he was roused to any portion of his former energy, it was when the chord of religion was touched; since there was something within which answered to that sound, when all besides was silent—the testimony, thus given, was neither unsatisfactory nor unimportant. How strong, in his mind, must have been the influence of that heavenly principle, which, amidst the wreck of his mental as well as bodily powers, could still survive and still give proof of its existence![*]

And shall we be sorry, as men without hope, for them that sleep in Jesus? *I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth—Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.* It becomes us to be thankful, in the behalf of our Brother, that he now rests from all his anxieties; that the cares, and conflicts, and vexations of life, can disturb him no more. Some of these trials were deeply painful; but if we could ask what now are his thoughts of them, and what are his present sentiments of the course which he pursued, would he tell us, think you, that

[*] "The last words," says one of his surviving Colleagues, the Rev. Joseph Hughes, in a Sermon preached on occasion of Mr. Owen's death, "which he spoke in my hearing, were—'Those are the things!—those are the tidings!'—in allusion to the words which I had just cited, *Thou shalt guide me with Thy counsel, and afterward receive me to glory*—meaning, as it was natural for me to conclude, that to him worldly subjects had lost their savour; and that he wished to be engaged, as far as his debilitated faculties would permit, in the contemplation of God, Eternity, and Heaven!"

he repents of his devotedness to the cause of piety and truth?—that, if his days could be recalled, he would be less active, less zealous, less persevering? Does he wish that he had listened more to the voice of man, and less to that of conscience?—that, instead of consecrating his talents to the highest purposes, he had employed them to secure worldly distinctions and worldly emoluments? Did he, while yet struggling with the evils of mortality, record, in the very midst of his trials, how sweet it was to have toiled in this work? And does he repent of his exertions and his sacrifices, now that he rests from his labours, and his works do follow him? If it were no subject of regret to him in THIS world, is it such in the world to which he is gone? Oh, if we could at present perceive, as we shall know hereafter, the vanity and emptiness of all earthly things, when contrasted with those which are spiritual and eternal: how earnestly should we seek first the kingdom of God and his righteousness! and how trifling would all other objects appear, when compared with that great object of promoting the glory of God!

To him, whom we now bear in our affectionate recollection, we are well persuaded that to die was gain. Our's is the loss: and how deeply it is felt, this present assembly can witness. But shall we mourn then for the great cause to which his labours were devoted?—and especially for that Institution, which is now deprived of his services? Did the success of it depend upon human talent or human energy, the loss might indeed be irreparable: but whatever becomes of the agents of the Society, if it have the sanction of God it cannot fail to prosper. Whatever be the fate of the Society itself, the work which it has so successfully laboured to promote will eventually triumph. The ways of God will, ere long, be known throughout the earth, his *saving health among all nations. For, from the rising of the sun, even to the going down of the same, my Name shall be great among the Gentiles; and, in every place, incense shall be offered unto my Name, and a pure offering; for my Name shall be great among the Heathen, saith the Lord of Hosts.*

Already, as we may venture to hope, has an impulse been given, which shall not be destroyed till it has reached the farthest nations of the globe. Amidst all the conflicts and disappointments of the world, Divine Providence is still steadily accomplishing its plans of mercy and benevolence; and, in due season, they shall all be fulfilled. In expressing our gratitude for having been permitted to see the progressive advancement of the kingdom of Christ in our own days, and to share in the privilege of making known more extensively the glad tidings of Salvation, let us recognise our duty and zealously discharge it. Let the death of those that have toiled in the service, stimulate the industry of them that survive: let every event of this kind be felt as a call to increased energy and activity in all good works: that when this world of strife and perturbations shall close upon us, we too may *die in the Lord*: and, finally, with all His faithful people, may have our perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

EIGHTEENTH REPORT.

THE statements of the Report relative to the Funds and the Issues of the Year were given at pp. 198 and 199. We shall now extract the principal notices of the other parts of the Domestic Proceedings.

Increasing Prosperity of the Society.

Your Committee cannot regard the increasing prosperity of your Institution, in almost all parts of the kingdom, without expressing their fervent gratitude to Him, who has blessed the united efforts of yourselves and your fellow-labourers with success; and acknowledging that cordial co-operation and that increasing support, with which your Auxi-

liaries have promoted the cause in their respective districts, as well as, through your instrumentality, in all quarters of the globe. They advert, with peculiar satisfaction, to the extended demand for the Scriptures, produced by the exertions of your Auxiliaries, and especially by the Ladies' Associations: and, with feelings of the most encouraging nature, observe, that the discovery or creation of local wants, although demanding enlarged supplies, has tended decidedly to stimulate rather than impair an interest in the general object of your Institution; that the remittances from your Auxiliaries have been considerably augmented, notwithstanding the increase of local claims; and that the prosperity of your Domestic, has maintained a due correspondence with that which has attended your Foreign, Transactions.

Your Committee attribute the growing interest in the general object of your Society manifested by your Auxiliaries, in part to the more constant attention which has been shewn to the wishes which they have expressed for the attendance of Representatives from the Parent Society at their Anniversaries. Compliance in every case of application has not been found practicable; and your Committee must acknowledge, with gratitude, the assistance which they have received, in this important branch of service, from many excellent and respectable individuals, both among the Clergy and Laity. Your Committee hope that a continued pursuit of this plan, will tend to increase the number of your Auxiliaries and the amount of your funds.

New Societies during the Year.

In the Colonies, an Auxiliary has been formed at the Red River Settlement, Hudson's Bay; and Ladies' Societies, at Miramichi in New Brunswick, and at Cape Town.

At home, there have been formed, 8 Auxiliaries, 10 Branch Societies, and 3 Ladies' Branch Societies.

Grants of the Scriptures.

The Committee have, as in former years, granted considerable supplies of Bibles and Testaments to different Societies and Individuals in Foreign Countries, as well as in the British Settlements and at home. Some of the most considerable of these are, Grants of German, French, Italian, Portuguese, and Spanish Scriptures, to Gibraltar, and various parts of the Continent of Europe—of the Portuguese Scriptures, to Madeira, the Azores, and the Brazils—of Spanish Bibles, to different parts of South America—and of the Malay Scriptures, to Amboyna, Bombay, Madras, and other Stations in the East Indies, where they would be most beneficial.

Works completed during the Year.

	Copies.
Spanish Bible, Scio's version	5000
——— New Testament	15000
Italian Bible, Martini's version	5000
——— Pocket Testament	5000
——— Ditto, Diodati's version	5000
Italian and Latin Psalter	2000
French Bible, De Sacy's version	10000
——— New Testament	20000
——— Bible, Martin's version	4000
——— Ostervald's version	2500
Portuguese Bible, Pereira's version	5000
——— New Testament	5000
Malay Bible, Roman character	5000
Syriac Psalter	2000
Arabic Genesis	5000
——— Psalter	5000
——— New Testament	5000
Modern Greek Testament	5000
Gælic Bible	5000
—— Pocket Testament	10000
Hebrew Old Testament	2000
Albanian translation of the New Testament.	

Besides various Editions in the English language.

Works in Progress.

Arabic Bible	3000
Malay Ditto, Arabic character	5000
Turkish Ditto	5000
Tartar-Turkish Ditto	2000
Jewish-Tartar Ditto	2000
Syriac and Carshun New Testament	2000
Carshun Ditto	4000
Amharic Gospels	2000
Manjur Gospel of St. Matthew	1000
German Bible	10000
——— New Testament	5000
Gælic Pocket Bible	10000
Spanish New Testament, Scio's version	5000
Italian Ditto, Martini's version	5000
Danish Ditto	5000
Greenland Ditto	1000
Hebrew Old Testament	1500
Modern Greek New Testament, Hilarion's version.	
Transcription of the Turkish Bible into Greek characters.	

Together with several English Editions.

Foreign Proceedings.

In reviewing these Proceedings, the Report follows the usual course, from the Continent of Europe, through Asia and its Islands, to Africa and America. Copious extracts are given in the Appendix from the communications of the Rev. Drs. Paterson, Henderson, and Pinkerton, and the Rev. Henry Leeves.

Such principal parts of this information as have not been anticipated in our pages, from the Monthly Extracts of the Society and other sources, will appear in the present Number, or in their respective places in the Survey with which the next Volume will begin.

Conclusion.

We extract some passages from the concluding paragraphs of the Report :—

The munificent support which the Society has received in this country, the ardour with which its object has been prosecuted abroad, and the result of these combined efforts of zeal and benevolence, in the extensive circulation of the Holy Scriptures and in the increased number of Bible Societies, mark the Year which is elapsed, as one of the most prosperous which has occurred since its institution; and demand the renewed expression of our gratitude, praise, and thanksgiving, for the Divine Favour which has attended our proceedings.

At a period when doctrines the most destructive are industriously propagated; when the disciples of Infidelity, Impiety, and Atheism are exerting their malignant efforts to discredit the Scriptures; the Members of this Institution may indulge the gratifying assurance, that it has operated most opportunely and beneficially in repelling these aggressions on human happiness. It has opposed to them the united testimony of a host of witnesses, proclaiming their belief in the divine authority and inspiration of the Holy Scriptures: while, by the co-operation of numerous Auxiliaries, the Bible is introduced into the habitations of the lowest orders of Society; and the benevolence which bestows it, is, at the same *time, a persuasive recommendation to the perusal of it.*

In other parts of the world, the same charity has happily produced similar effects; and the contagion of Infidelity abroad has been checked by the sanative influence of the Word of God, which is now honoured and respected by many who had been taught to despise and neglect it.

If the temporal necessities and sufferings of mankind excite compassion; if the sight of human misery can extort, even from irreligious hearts, the sigh of sympathy, and awaken in them the disposition to relieve and assist—never will those, who profess their belief in a Saviour, who endured mortifications, injuries, miseries, and even death, for their sakes, see with unconcern, millions of their fellow-creatures passing from time to eternity, in ignorance of that Holy Book which contains the record of His great salvation.

COMPENDIUM OF THE SOCIETY.

A Compendium, or Brief Abstract of the Society's Proceedings, is issued annually. At p. 305 of our last Volume, a comparison was given of the Compendium of 1820 with that of 1821. We shall now state the chief points of difference between the Compendiums of 1821 and 1822.

Number of Societies.

From 270 Auxiliaries and 412 Branches making a total of 682, the number is now increased to 291 Auxiliaries (including 13 which contribute only a portion of their funds to the Society) and 498 Branches, forming a total of 729.

The Continental European Societies are 56, with a great number of Auxiliaries and Branches: of these, the Hanover Society has 28, the Prussian 38, the Würtemberg 44, the Paris and the Netherlands each upward of 50, the Sleswig Holstein 118, and the Russian 196.

Issues of the Scriptures.

The Foreign Societies, aided by the British and Foreign Bible Society, have increased their issues, from 739,045 Bibles to 880,955, and from 721,376 Testaments to 861,377: these make a total of 1,742,332; and shew an increase in

the course of the year, of 141,910 Bibles, and 140,001 Testaments.

An addition of more than 20,000 copies of the German New Testament has been made to the 480,000 copies before issued by two Roman-Catholic Clergymen on the Continent.

The total number issued on account of the Society, at home and abroad, has increased from 1,307,044 Bibles to 1,433,823; and from 1,963,118 Testaments to 2,130,151—making an increase during the year of 126,779 Bibles and 167,033 Testaments, and a total of 3,563,974 copies.

In addition to the foregoing, the Society has granted about 38,000*l.* for distributing by Societies and confidential Agents, in various parts of the Continent, Bibles and Testaments in French, German, Swedish, and Danish, the number of which cannot be ascertained exactly, but may be fairly estimated at upward of 250,000 Bibles and Testaments.

From these data, it will be found that the issues of the year, at home and abroad, in connection with the Society, have amounted to 610,723 copies; being 268,689 Bibles, and 342,034 Testaments: and that the total issue from the beginning have been no less than SIX MILLION, FIFTY-SIX THOUSAND, THREE HUNDRED AND SIX COPIES.

Total Expenditure.

The Expenditure of the Eighteenth Year having been 90,445*l.* 6*s.* 4*d.*, and that of the preceding years 908,248*l.* 10*s.* 6*d.*; the total up to the end of the Eighteenth has been 998,693*l.* 16*s.* 10*d.*

CHURCH MISSIONARY SOCIETY.

TWENTY-SECOND REPORT.

Income and Expenditure.

ON this subject, the Committee state—

Severely as the pressure of the times has been felt throughout the year, it will *gratify the Members* to learn that the Society's Income has continued to advance. An increase of 2000*l.* carries the receipts of the Twenty-Second Year up to nearly 33,000*l.*

The principal items which form these sums, were stated at pp. 184 and 185 of our Number for May.

The Report adds—

In accomplishing the various objects in which the Society is engaged, the sum expended has about equalled the Income. In this Expenditure, however, are included the sum of 1000*l.* vested in Government Securities, to meet a Vote of the Committee, for the year 1822, to the Bishop's College at Calcutta; and another sum of 1000*l.* remitted in Dollars to Madras, on account of the expenditure of the current year.

Recommendation of Sheet Reports for Associations.

In reference to the Expenditure, we extract a passage which we recommend to the attention of all the Society's friends:—

On the subject of the Society's Expenditure, the Committee wish to remark, that they are fully aware, that the portion of it which is incurred by the diffusion of information through the press, is not only, by the blessing of God, producing most beneficial effects on the minds of the Members, but is indispensable to the maintenance and extension of a due interest in the Society's concerns: they are nevertheless anxious, that every part of this expenditure, throughout the extensive ramifications of the Society, should be made really efficient; and, in this view, they beg to suggest to such Associations as may not have adopted the plan of Sheet Reports, that various Associations have effected a considerable saving of expense by the substitution of Sheet Reports in the place of those in a Pamphlet form; and by giving a brief summary of the Proceedings of the Society for the year, accompanied by a few appropriate extracts and remarks, instead of re-printing the details. While, however, the Committee recommend the adoption of this plan in all practicable cases, in order to the augmentation of the funds applicable to objects directly Missionary, they would leave it to the various Associations to act as may be best adapted to local circumstances.

Associations.

Lists of Contributions, both by Associations and Individuals, are now given in each Report; both of the amounts respectively paid within the year, and of the totals contributed from the commencement of such contributions.

Eighteen Associations have been formed within the year; of which four are Branches, and three are Ladies' Associations, formed in aid of Associations previously established.

The Contributions to the Society and the formation of the New Associations, with many other particulars of the Report, have already been noticed in our pages. We shall extract a passage relative to a

Ladies' Association for the Supply of Clothing to African Women and Girls.

The Committee think this a proper place to notice the formation of a Ladies' Society, for the especial purpose of supplying suitable articles of clothing to the Female Negroes in the West-Africa and West-Indies Missions of the Society. To the benevolence of Mrs. William Williams, of Portland Place, the Society is indebted for this seasonable aid to its objects. Many Ladies have enrolled themselves among the Members; and the Committee have particular pleasure in remarking, that Mrs. Fry and other Ladies have contributed parcels of clothing for the benefit of Negroes, made by the Female Convicts in Newgate. There is something in a Charity of this nature "twice blessed" indeed; and benevolent Ladies may feel singular gratification, in employing their annual contribution to set reformed Female Convicts of their own country to work, for the benefit of Negro Girls and Women, rescued from vice and oppression, and brought under Christian Instruction.

Beneficial Effects of Associations.

Various testimonies to the beneficial influence of Associations, both on parishes and on individuals, are adduced in the Report; chiefly in some very impressive extracts from the Reports of the different Associations.

Extracts are given by the Committee from the Memoir of the late Rev. W. Richardson, of York, in attestation of the benefits, both personal and ministerial, which that venerable man acknowledged that he derived from becoming cordially interested in the cause of Missions. It is said, in reference to another friend of the Society—

The mention of Mr. Richardson reminds the Committee of the public loss sustained, in the same quarter of the kingdom, by the decease, about two years before, of the late William Hey, Esq. of Leeds. The Life of this distinguished man, which has lately attracted and amply repaid the public attention, presents his support of the Society in a light which may serve as an example to others:—

"Mr. Hey was an early and zealous supporter of the Church Missionary Society: his earnest desire of the salvation of his fellow-creatures excited him to co-operate with various Societies, which had for their object the civilizing and evangelizing of the Heathen, by a more wide diffusion of the Gospel .... But, as a Member of the Church of England, Mr. Hey regarded it as his more immediate duty to assist and cherish the Church Missionary Association in Leeds .... The Committee were accustomed to meet on the business of the Association in Mr. Hey's study, where he was conscientiously punctual in his attendance; and when those Clergymen who travel in aid of Bible and Church Missionary Societies visited Leeds, he generally accompanied them to the surrounding villages which had Churches, in which they were invited or permitted to preach. He was vigilant in availing himself of every opportunity that occurred of advancing the interests of those Societies; and took great pains to excite a similar zeal and interest in others, by making their proceedings the frequent subjects of conversation in company, and by circulating their publications."*

Exertions of the Society's Friends.

The Committee gratefully acknowledge the kindness of those friends, who have rendered assistance in the visits paid to the various Associations—both those who are resident in and near the places visited; and those who travelled, some of them very distant Journeys, in

* Life of William Hey, Esq. F.R.S., by John Pearson, Esq. F.R.S. 8vo. London, 1822. pp. 193—195.

behalf of the Society. The names of these friends have already appeared in our account of these Journeys.

To those who have borne testimony, from personal knowledge, to the urgent necessity for Missionary Labours, and the measure of success which it pleases God to grant to them—the Rev. W. Jowett, the Rev. Marmaduke Thompson, the Rev. T. Rock Garnsey, and the Rev. T. Robertson—the Committee express their peculiar obligations. We shall extract a passage connected with this point:—

The Committee cannot dismiss this subject, without apprising the Members of the obligation under which the Society lies to a Gentleman whom they should have had the pleasure to see among them on this occasion, had his engagements allowed. Sir Henry Blosset, proceeding as Chief Judge to Bengal, has had the kindness to assure the Committee, that he will lend every assistance in his power to the objects of the Society in India; and has given the Society a pledge of his affection, in making himself, by a liberal contribution, a Governor for Life. Nor can the Committee allow another Gentleman, John Herbert Harington, Esq., to depart on his return to Bengal, where he has passed in the public service the greater part of his life, without assuring him, in the name of the Society, of their unfeigned thankfulness for the liberality and zeal which he has at all times manifested in promoting its objects, and the confidence which they entertain that he will continue to afford to the Society's concerns the benefit of his influence and counsels. While Adversaries will not be wanting to this great Cause, so long as men will listen to any other voice than that of Charity and Wisdom, your Committee rejoice in the more competent and authoritative testimony of Gentlemen, who, estimating Facts and Opinions by the only unerring standard, support from the heart that Cause which they know from long experience to be the only remedy for the evils against which it is directed: and who, either at home continue to protect and advance that cause, as they have opportunity; or openly avow their determination, on proceeding to the scenes of the Society's labours, to render it all *practicable aid.*

Missionaries and Students.

The Report states the arrival, at their respective destinations, of the Missionaries and others who had sailed for New Zealand, Madras, and Ceylon — the coming over to this country of Seven Missionaries from Bâsle—the deaths of Mr. La Roche, Mr. Renner, and Mr. and Mrs. Hughes—with the return of the Rev. W. Jowett, to the Mediterranean; and the departure of the Rev. Messrs. Sawyer, Maisch, and Reichardt, for Madras, and of Mr. and Mrs. Clarke for New Zealand. Particulars on these subjects have been already stated by us.

The number of persons, of both sexes, preparing for future labour was twenty-three.

On the subject of future Missionaries, we extract a passage, which we trust will not be without its effect on some of those for whom it is designed:—

More than thirty persons have offered themselves for the Missionary Service, during the year: a few only have been received, but the offers of some of the rest are still under consideration. The Committee cannot, however, but regret, that zeal for the extension of the Kingdom of Christ among the Heathen—a service of the highest honour to which the talents and acquirements of Christians can be devoted—should have such partial influence among that great and increasing body of Young Men, either under preparation for Holy Orders or recently entered on the Sacred Office, whose piety is unquestionable, and whose gifts and attainments eminently fit them for this service. The Committee feel, on this subject, that the urgent wants of the Fallen Christian Churches and of the whole Unchristianized World call on all the sincere servants of Christ to abound in importunate prayer for the gracious influences of the Holy Spirit, in preparing and sending forth able and devoted men for the establishment of the promised Kingdom of their Lord.

Missions.

Our Readers have been apprised that a Ninth Mission, among the North-West American Indians, has

been added to the preceding Eight Missions of the Society. The survey of these Missions occupies in the present Report about the same space as in the last, being a few pages above 160; and an Appendix is subjoined, consisting of Nineteen Articles, which contain a variety of details chiefly relative to the state and progress of the different Missions.

We have anticipated many of the particulars stated under this head. Reference is made, in the Notes subjoined to the Report, to various parts of our last Volume and of the Survey prefixed to the present. In our Numbers for July and August, various details have appeared relative to the *West-Africa* and *North-India* Missions; and others respecting the *South-India* and *Australasia* Missions, in those for September and October. Some particulars of other Missions will appear in the present or the December Number: the rest will be reserved for their respective places in the ensuing Survey.

We extract a Summary View of the State of the Missions:—

In the NINE MISSIONS of the Society which have now been surveyed, there are about FORTY STATIONS, with a number of SCHOOLS dependent on them. These Stations are occupied by about NINETY EUROPEANS, who have been sent forth from this country to the different Missions: of these, Thirty-two are ordained Missionaries, Twenty-four are Wives of Missionaries, and the rest are Teachers and Settlers, male and female: of NATIVE LABOURERS, there are about ONE HUNDRED AND SIXTY; two of whom are Ordained Missionaries, and the others Readers, Catechists, Teachers, and Assistants. The number of SCHOLARS, Adults and Children, cannot be exactly ascertained; but it appears, from the last Returns, to be about TEN THOUSAND FIVE HUNDRED. CHURCHES have been built in various places: and, every year, CONVERTS are added to the Lord. The work is, in truth, as yet still but a *work of preparation*—except, indeed, in *a few favoured spots, where the gracious out-pourings of the Holy Spirit has most strikingly shewn what blessed effects will follow wherever the arm of the Lord shall be revealed.*

Conclusion of the Report.

On a review of the facts and statements laid before the Society in this Report, the Committee cannot but congratulate the Members on the aspect of its labours. Its Missionaries faithfully declare, as has been seen, their difficulties, their discouragements, and their fears; and, wherever success is, for the present, either withheld or greatly restricted, they seem more anxious to obtain for themselves, and that the Society should also obtain a patient waiting for God, than either to make a good appearance before the Society and the World, or to obtain success until the full time of God's mercy shall come. And where success is granted—and, blessed be God, it is, in some parts of the Society's field of toil, largely bestowed!—there, grace is given to the Labourers to ascribe it all to the free mercy of Him whom they serve.

Can any state of things be conceived better calculated to exercise all the Christian Graces of faith and patience, of humility and gratitude?

The Committee have already said that they are prepared to meet the false estimates of incompetent judges on this great subject; but, for themselves—assuming, as they have a right to assume, that it is the duty of every man to make every practicable exertion for the Salvation of the World; and willing, themselves, to take the counsel of any man who can improve their plans; and receiving testimonies from all quarters that the great body of the Society's Missionaries are executing those plans with diligence and zeal—under such circumstances, they joyfully leave the whole work in the hand of Him, who will make perfect His own strength in the weakness of His servants.

Such are the conclusions to which the Committee have arrived on a view of the present condition of the Society's Missions: and they cannot state the grounds of these conclusions in a more concise and luminous manner, than by quoting the Report of one of its Associations; which will shew how justly the Members of the Associations are taught to estimate the success which it pleases God to grant to the Society:—

"Your Committee have much pleasure in recording the fact, that though in

scarcely any one Missionary Station of the Parent Society, Regent's Town excepted, any very extraordinary success attends its labours; yet, in almost every place within the sphere of its operation, the spirit of Religion is gradually diffusing itself, and the Word of God prospering in the thing whereunto He sends it. They think it matter of singular satisfaction to state, that, however the unreasonable expectations of the sanguine and the inconsistent demands of the worldly may be disappointed, the measure of success has far exceeded the sober calculations of wise and pious men, founded on a knowledge of the obstacles to the progress of Christianity, which originate in the very purity and excellence of that Religion itself, and in the depravity of man and the bigotry of superstition with which it has to contend.

"Had any one, at the establishment of the Church Missionary Society, hazarded the opinion, that, in so short a period as twenty years, and even on the supposition of its acquiring the patronage and support which it has obtained, the good would be done which has actually been accomplished, few persons would have failed to deem him an enthusiast. A stronger proof of the usefulness of the Institution cannot reasonably be asked.

"And it may be further observed, that God, who, in ordinary cases, adapts the means to the ends and the instrument to the work, has given quite as much success as the zeal, and love, and prayers of Christians could warrant us to anticipate. If we would see still greater things done, we must more *naturally care for the state* of the Heathen—seek more the things which are Jesus Christ's, and less our own—supplicate more constantly the outpouring of the Spirit of God, on whom alone all success depends—and labour more abundantly, that the means of doing good may be augmented. Here we all fail; and, while we do so, we have no right to complain of the smallness of success—but great cause to admire the goodness of God, in giving as much as He does."

The Committee then adduce very satisfactory evidence on two points of great importance—

The steady Advance of the Cause of Missions in the Public Estimation; and the growing Harmony of the different bodies of Christians who devote their efforts to the advancement of this Great Cause.

Having quoted the liberal and devout sentiments of Bishops Griswold and Kemp, from communications addressed to the Society by those Right Reverend Prelates of the American Episcopal Church, the Committee add—

They cannot but entertain an assured persuasion, that, through the goodness of God, sentiments of this nature are fast gaining ground among Christians; and that they are more generally awakening to a sense of that responsibility under which they lie to Him who hath entrusted them, as His Stewards, with all their means of doing good upon earth.

It is a noble employment which is assigned to Christians—to be *labourers together with God*, in cultivating *God's husbandry*, and in erecting *God's building!* In these Mightier acts of Jehovah—the establishment of Truth and Righteousness on the earth—His intelligent creatures are appointed by Him to bear a distinguished share. His purposes are not, indeed, suspended on the will of His creatures: they are all formed in wisdom, and directed to a sure end; but that end will be attained, through the instrumentality of His willing servants and the overruling of His rebellious creatures. There is no question put to us, whether the Earth shall quake, or the Tornado desolate kingdoms; but it is demanded of us, whether we will or will not promote the glory of God and the salvation of the world. It is marked as an event in the history of Providence quite out of the usual course of its procedure, that when *Elias, a man subject to like passions as we are, prayed earnestly that it might not rain, it rained not on the earth by the space of three years and six months;* while the Father of the Faithful himself was not heard, in his fervent intercession that the Elements might not avenge the outraged Majesty of Heaven on the wicked Cities of the Plain: but the relentings of the awakened soul, the sighs of the penitent, the surrender of the subdued will, the love of the grateful heart—these are the delight of Jehovah; while his resistless hand will make *the wrath of the wicked to serve Him, and the remainder of wrath He will restrain.* Yea, the Malignant Spirits, themselves, shall reluctantly subserve His glory; while His gracious purposes shall be accomplished by His weak but willing Servants—the sincere but frail and imperfect Subjects of His Kingdom. These,

He will arm us with Divine Power and guide with Heavenly Wisdom. Out of weakness, He will make them strong. By them, He will turn to flight the armies of the aliens. In their weakness, He will make perfect His own strength; and will thus, as out of the mouths of babes and sucklings ordain to Himself everlasting praise!

Appendix to the Report.

The Appendix consists of the following Articles:—

1. Some Account of the "British Ladies' Maternal Church Missionary Society."
2. Instructions of the Committee to the Rev. Joseph Bailey, Mrs. Bailey, and Miss Knight, proceeding to Ceylon; delivered June 1, 1821.
3. Instructions of the Committee to the Rev. W. Jowett, returning to the Mediterranean; and to the Rev. Messrs. Sawyer, Maisch, and Reichardt, proceeding to Calcutta; with the Replies of the Missionaries, and an Address to them by the Rev. W. Dealtry; delivered March 7, 1822.
4. Extract from the Proceedings of the American Board of Foreign Missions relative to a School Fund for Ceylonese Children.
5. *Sierra Leone*—Some Account of Freetown, relative to the Public Observances of Religion; communicated by the Chief Justice of the Colony.
6. *Calcutta*—Extracts of a Sermon, preached by the Rev. Abdool Messeeh, on his Ordination—and Extracts of the Rev. Deocar Schmid's Address to him, on the same occasion.
7. Extracts from a Tract "against the prevailing System of Hindoo Idolatry."
8. *Burdwan*—Extracts from the Journal of the Rev. John Andrew Jetter, from July 1820 to April 1821.—Extracts from the Letters of the Rev. J. A. Jetter and the Rev. W. James Deerr.
9. *Chunar*—Extracts from the Journal of the Rev. W. Bowley, for September 1820.
10. *Agra*—Journal of the Voyage of the Rev. Abdool Messeeh up the Ganges, from Calcutta to Agra.
11. *Madras*—Letters of the Corresponding Committee to the Missionaries at Madras and Tinnevelly, and in Travancore—Instructions of the Corresponding Committee to the Rev. Isaac Wilson, on his proceeding to Tranquebar — Extracts from the Journal of the Rev. G. T. Bärenbruck and the Rev. James Ridsdale.
12. *Tranquebar*—Extracts from the Journal of John Devassgayam, relative to the School Establishments, for the year 1821.
13. *Tinnevelly*—Extracts from the Journal of the Rev. C. T. E. Rhenius, from Jan. to Sept. 1821.—Extracts from the Journal of the Rev. Bernhard Schmid, from April to September, 1821.
14. *Travancore*—Extracts from the Report of the Corresponding Committee, on the Translations, Clergy, College, and Schools—Extracts from the Journal of the Rev. Joseph Fenn, at Cotym, from Jan. to July 1821—Extracts from the Journal of the Rev. Thomas Norton, at Allepie, from April to December, 1821.
15. *Ceylon*—Account of the Baddagamme Schools—Messrs. Mayor and Ward on the State of the Natives—Rules for conducting the Nellore Schools—Extracts from the Journal of the Rev. Joseph Knight, at Nellore, from Oct. 1819 to Dec. 1821.
16. *New Zealand*—Instructions to Mr. Ja^{s}. Shepherd, on his proceeding from New South Wales to New Zealand—Journal of the Rev. Samuel Marsden, during his Third Visit to New Zealand, from February to November, 1820—Extracts from the Communications of the Rev. John Butler, Mr. Francis Hall, and Mr. John King.
17. *Antigua*—Extracts from the Communications of Mr. Thwaites, relative to the Schools.
18. *North-West American Indians*—Extracts from the Journal and Letters of the Rev. John West.
19. Constitution of the Episcopal Missionary Society of the United States; with Extracts from an Address issued by the Board of Directors.

BAPTIST MISSIONARY SOCIETY.

ANNUAL REPORT FOR 1822.

We shall reserve for the next Survey, such of the Foreign Proceedings stated in this Report, as have not already appeared in our pages;

and shall extract what refers to the Domestic Concerns.

Receipts of the Year.

Mission:	L.	s.	d.	L.	s.	d.
Subscriptions & Donations	8788	9	9			
Legacies	1360	13	11			
Publications of the Society	26	6	4½			
				10175	10	0½
Translations				1396	2	0
Schools				369	9	10½
Female Education:—						
Generally	268	9	4			
Serampore	33	5	0			
Calcutta	20	0	0			
Digah	20	0	0			
				341	14	4
Proceeds of 50 Dollars belonging to the late Mr. Chamberlain				8	15	1
Total				12,291	11	4

Among the sums here stated, the Edinburgh Bible Society contributed 300*l.*, the Glasgow Auxiliary Society 340*l.*, and an Auxiliary lately formed in the Netherlands 200*l.* Various Individuals have also given liberally.

The sum of 4000*l.* was granted by the British and Foreign Bible Society, during the Year, to the Serampore Missionaries, for the Translations.

Payments of the Year.

	L.	s.	d.
East Indies	8330	3	2
West Indies	1446	18	7
Missionaries and Students	525	2	1½
Widows and Orphans	254	18	0½
Paper and Printing	477	16	6½
Sundry Expenses	1425	14	7
Total	12,460	13	0

The Payments having thus exceeded the Receipts, the debt due by the Society has been increased, and is now 2806*l.* 19*s.* 5*d.*

Measures for the Increase of the Funds.

While the Committee have been encouraged amidst their difficulties by many proofs of cheerful liberality, often indeed arriving in a juncture which seemed peculiarly to distinguish them as the effects of His care who knoweth what his servants have need of, they have been anxious to adopt every expedient that seemed likely to promote the pecuniary interests of the Mission.

Aware of the great importance of securing an efficient and permanent representation of the Society throughout the kingdom, they have proposed to a number of their friends, in different places, to unite themselves with them as a Corresponding Committee; and the proposal has been cheerfully acceded to. With a view to diffuse Missionary Information and Feeling more extensively among the Churches in the Principality, those of Mr. Ward's "Farewell Letters" which relate particularly to that object, are in a course of translation into the Welsh Language. A few weeks since, the Junior Secretary, accompanied by Mr. Anderson of Edinburgh, who has for many years rendered essential service to the Mission, visited the Metropolis of Ireland, to plead the cause of the Society, at the suggestion of some liberal friends residing there: and, at this moment, another generous and active Member of the Committee, the Rev. W. H. Angas, to whose kind exertions the Society was previously much indebted, is on his way to revisit the Continent; intending to make known the existence and objects of the Society among the numerous Christian Churches bearing affinity to our own, scattered throughout Germany, Russia, and Switzerland.

Missionaries and Students.

Mr. and Mrs. Tinson have proceeded to Jamaica, and Mr. and Mrs. Bourne to Honduras, as we have before stated. A Daughter of the late Rev. S. Pearce, of Birmingham, has embarked, at her own expense, for Calcutta; with the view of assisting in the Seminary kept by some of the Females of the Mission, and of aiding the concerns of the Mission.

Five Young Ministers have been under preparation during the year, but ill health obliges one of them to relinquish his object.

Motives for Continued Exertion, in Past Success.

Every revolving year is furnishing new and gratifying evidence, that our labours shall not be in vain. You are not invited, Christian Friends, to embark in a new and untried enterprise, of which the expediency is doubtful and the success uncertain. Were all Mis-

sionary Exertions in India at once to cease, and the Labourers employed in them to retire from the field, enough has already been accomplished, by means of this and Kindred Institutions, to shew, that the weapons which we employ are mighty, through God, to the pulling down of these apparently impregnable strong holds, by which the God of this World has attempted to secure his dominion.

We are fully aware, that, compared with what remains to be done, little has yet been effected; but, to argue, that Divine Truth will advance with no greater rapidity in years to come than that which has marked its progress hitherto, would be justified neither by the history of past ages, nor the analogies employed in Scripture to illustrate the subject. The first-fruits are a mere handful, compared with the extensive field; but the husbandman well knows, that, when these are gathered in, the whole field is rapidly hastening to maturity. And if, at many Stations, distant from one another, idolaters are, month after month, confessing that Jesus Christ is Lord, to the glory of God the Father—if, in one-and-twenty different dialects, the life-giving Word is presented to more than ten times as many millions of our fellow-mortals—if the sagacious Brahmins, feeling that the current of popular opinion is beginning to set in a new direction, have resorted to the medium of the press, in the vain hope of arresting its progress—if, finally, the votaries of Juggernaut have already begun to shrink from the useless toil of dragging the unwieldy chariot of their huge misshapen idol, so that his faithful attendants are constrained to think of transporting this "Lord of the World," to some other district, where the zeal of his worshippers is yet fervent*; surely, none will affirm that we have laboured in vain, or spent our strength for nought—none can doubt whether the leaven be already infused into the mass, which shall continue to operate till the whole lump be leavened.

But while, from a survey of the past, the Committee feel much reason to *thank God, and take courage*, they desire, habitually, to act under the impression, that, *except the Lord build the house, they labour in vain that build it*; and to connect, with more lively zeal in the service of the Redeemer, a deeper conviction of the utter inefficiency of all merely human exertions. May our God, by the plenteous communications of His Own Spirit, purify all our motives, redeem us from all confidence in an arm of flesh, and fix our hopes and expectations immoveably on himself! so shall we be happily prepared to join the general shout of acclamation, when the triumphs of the Saviour shall be complete, and the kingdoms of this world become the kingdom of our God and of His Christ!

* This fact was stated by Colonel Stanhope, at a Meeting of Proprietors, held at the East-India House, on the 30th ult (May.)

PERIODICAL ACCOUNTS RELATIVE TO THE SERAMPORE MISSION.

The republication of these accounts in London was noticed at p. 447. The Ninth Number, which has just appeared, contains various Biographical and Missionary Notices; with extracts from the Second Report of the College, and the Eighth Memoir on the Translations. We shall make an early use of its contents. An extract from the Preface, which is signed by the Secretaries of the Baptist Missionary Society, will explain the present

Relation of the Serampore Missionaries to the Society.

As the Missionaries at Serampore have been enabled so far to exceed the expectations of their first supporters, as largely to promote the propagation of the Gospel by funds which they have themselves originated, a material change has resulted in their relation to the Society from which they sprang: in consequence of which, the Brethren at that Station act independently in the management of all their concerns; while they preserve, in undiminished vigour, the principles of affectionate union and zealous operation with the Parent Society.

Such being the natural result of events, the Committee express their earnest and humble hope, that a Divine Blessing may continue to rest upon the future labours of their Brethren at Serampore, as well as upon those carried on more immediately under the direction and superintendence of the Society; and that these efforts, conducted in one

spirit and tending to the same end, may happily contribute to the general diffusion of the Religion of Christ Jesus throughout the Continent of India.

RELIGIOUS TRACT SOCIETY.

TWENTY-THIRD REPORT.

New Tracts.

ADDITIONS have been made, during the year, to each Series of the Society's Tracts.

To the First Series, for general service, have been added the following:—

The Power of the Gospel—The Cause and Cure of Spiritual Darkness—The Best Legacy, or the Poor made Rich—Common Errors—Appeal to Christians, for general and united Prayer for the Out-pouring of the Holy Spirit—The Village in the Mountains—Scripture Marks of Salvation—The Advantages and Disadvantages of the Married State—The Two Ends, and the Two Ways—The Sinner's Help—The Worth of the Soul—The Death-bed of a Medical Student—The Brazen Serpent—On Cruelty to Animals—Why so Late?

To the Second Series, or Narratives for the Young—

A Walk of Observation, on the day of the Coronation—On the Coronation—On the Death of her late Majesty—Mary Jones, or the Soldier's Daughter—Bible Happiness, or The History of a poor afflicted Woman.

To the Broad Sheets, for Walls—

A Walk of Observation on the Day of the Coronation—On the Death of her late Majesty.

To the Series for Children—

The Thunder-storm—The Christian Drummer—The Wonderful Cure of Naaman—The Happy Negro—The Soldier's Daughter, or, Mary Jones—Honest Roger—The Shipwreck, in Verse—The Cottage Hymn Book.

The Committee particularly call attention to the Tract, in the First Series, on Prayer for the Out-pouring of the Holy Spirit: 60,000 copies of this Tract have been gratuitously circulated.

Of two other Series, it is said—

The Children's Books have been materially improved, and rendered more attractive in their appearance. The Broad Sheets are also much improved in their appearance; and measures have been adopted for reducing their price from 2*s.* 8*d.* per hundred, to 8*d.* per quire: this measure has already been found to promote a very increased circulation.

Each quire containing 48 Penny Tracts, the profit to Hawkers is large. Benevolent persons might do extensive good, at a small expense, by employing the Poor in the sale of these Tracts.

Channels for Distribution.

Considerable efforts have been made by your Committee, to convey spiritual instruction to the lowest orders of Society, by availing themselves of popular occurrences, and making them the channels of communicating Divine Truth. For this purpose, suitable Tracts were published, and extensively circulated, to the number of Sixty Thousand, at the time of His Majesty's Coronation.

Your Committee would here allude to those persevering exertions to give every encouragement to Hawkers to purchase Tracts and Broad Sheets at reduced prices, though at a heavy loss to the Society; by which they anticipate that much will be done to counteract the pernicious tendency of ballads, and other licentious and foolish publications, usually sold by those persons. The Committee intend to give especial attention to this subject; and have, as a preparatory step, appointed Mr. Collins at the head of this department of their operations.

To Prisons and Convict Ships, liberal grants have been made; and large supplies have been voted for the use of Seamen who visit the River Thames and other parts.

Your Committee have also directed their attention to those scenes of profligacy and vice which attend the Wakes and Fairs, of the suburbs and vicinity of this great Metropolis. At these places, every depraved passion finds full scope for its gratification; and in these hot-beds of vice and nurseries of crime, thousands and tens of thousands of your "Warning Voices," have been heard, soliciting sinners to flee from the wrath to come, by laying hold of the hope set before them in the Gospel.

To the frequenters of Theatres, also, your Committee have deemed it prudent

to attempt to make that impression on their consciences, which a Tract is so admirably calculated to produce. For this purpose, a judicious selection has been made, and such Tracts have been liberally circulated to those who have been entering those contaminating places of amusement and dissipation.

Increase and Usefulness of Broad-Sheet Tracts.

On the subject of Broad Sheets, the Committee say—

They cannot dismiss this topic, without referring to the labours of their esteemed coadjutor, the Rev. Samuel Kilpin, of Exeter, who has, by the most energetic and ingenious measures, given circulation to upward of Twenty Thousand Broad Sheets.

The measures here referred to were detailed at pp. 149 and 150 of our Number for April.

Some extracts from the Appendix will further shew the usefulness of these Sheets; not only on account of the instruction which they convey, but as displacing the injurious trash with which the walls of Labouring People are often defiled. The Sheet called "Our Saviour's Letter," referred to in the following extracts from the Journal of another friend, is a superstitious legend, imposed on the credulity of the people. That such ignorance and folly should exist among the Protestant Population of our country, would scarcely be credited by those who are not personally acquainted with the condition of the poor in some neglected districts.

The poor cottagers in the village of B. received the Broad Sheets with much thankfulness. I got several of their "Saviour's Letters." One of these I had much difficulty in obtaining: the Woman it belonged to, told me that she could not part with it on any account, as it was valuable to her Husband: I asked her why he valued it: "Because he always carries it to sea with him," answered she: "For what purpose?" I inquired: "It keeps the vessel from sinking, preserves them from storms, and grants them a lucky voyage!"

H. is a very large village, and contains a great number of poor inhabitants. As soon as it was understood that we had Tracts to distribute, numbers came running after us, requesting some; and others inquiring whether we had forgotten them: such was their eagerness to obtain these silent heralds of salvation. We pulled down a great number of the Letters, after some difficulty in persuading the people to whom they belonged. The inclosed, which is sewn in a piece of silk, I had much trouble in obtaining; the poor woman said, (in the dialect of these parts,) "You shall read it, and *zee* what a *bostiful* letter 'tis: Jane, get the scissors, and I will unrip it."—"No," I replied: don't you rip it; perhaps it is like the one in my hand."—"*Ix, zure 'tis.*"—"How long have you had it?"—"Twelve years: *I have lent it to many women, to assist them in labour*; but they have teared it zo, I have zaw'd it in a purs, because I wan't lose none of it, and I always carry it wi' me, *as I am never safe without it.*" I spoke to her very seriously on the impropriety of trusting in a piece of paper: she was affected, and burst into tears. I then directed her to read her Bible, and to pray to God to have her mind enlightened, in order that she might understand it; and pointed her to the Redeemer, the Saviour of sinners. She then freely gave me her little idol, and I left some Tracts for her to read.

This day we stuck up 300 Broad Sheets, and returned about seven o'clock in the evening. I think there is as much ignorance and superstition in some of the villages, as there is in Heathen Countries. They keep these Letters with as much veneration as the Heathen do their idols.

The Committee have printed a Broad Sheet, for the purpose of superseding this mischievous publication.

A Correspondent in the Scilly Islands has been actively employed. He writes—

In the Off-Islands, I enjoyed much while visiting every house with a Religious Tract. How gratifying is the thought, that there are some of the islanders, who were a short time since without God, but who now refresh the soul of every servant of Jesus whom Providence directs to these isles! Many a blessed lesson am I taught, by the humble piety of a few of the inhabitants of these rocks of the ocean.

You will be gratified to learn that EVERY COTTAGE IN SCILLY now has its walls ornamented with a Broad-Sheet Tract; and highly are they prized by the inhabitants. It is some time since I was favoured with such a treat, as when I walked over the barren rocks, handing a Broad Sheet to every family. Almost every child can repeat the contents of "The beautiful paper against the wall."

Acceptableness of Tracts to Seamen.

Of the Gentleman whose visits to the Shipping in the Port of London an account was given in the former Report (see pp. 504 and 505 of our last Volume), it is said—

From his Journal, it appears that he visited between Eleven and Twelve Hundred Ships, during the past year: he has given a particular account of the reception of Tracts in each. In only three instances, have they been refused: in one, they were returned, by order of the Owners; although the Captain and Crew had willingly received them: and on board a few vessels, not exceeding ten, they were received with coolness and indifference; but, in every other case (MORE THAN ELEVEN HUNDRED) these little messengers were accepted with pleasure—often with much thankfulness; and, in many instances, the Captains and Officers bore testimony to the benefits and advantages which they had seen result from the perusal of Tracts during former voyages.

A large proportion of these vessels are from foreign nations, which much increases the importance of the distribution; and many Crews of Foreign Vessels appear no less anxious than British Sailors to obtain these little books, and to hear them tell, in their own tongues, the wonderful works of God.

Some extracts from this Gentleman's Journal will be read with much pleasure.

One of the Captains bore a strong testimony to the beneficial influence of Tracts on Seamen:—

I am glad to see this: this is good, and we see the good effect: I can speak by experience; for I have prayer regularly on board, and am glad to hear the man at the helm singing, spiritual songs, instead of the lewd basphemous songs, that used to be continually bellowed in my ears. Now, too, when men are ordered to go aloft, to do the needful about the sails or rigging, they do it cheerfully; and often, while on the yards, I hear them singing hymns and psalms, or sending up prayers to God—a God whom formerly they used to call on to damn them—the ship, the masts, yards, &c. on which they were putting their trust for the accomplishment of the voyage, and at the very moment they were climbing on, and resting their bodies on them. Oh! Sir, what a contrast!—what have I seen on board ship, and what do I now see! It is blessed—it is glorious—to see the change that has taken place: and, with ease and cheerfulness, our men do their duty now.

The Mate of another vessel said, of the Tracts offered to him:—

I'll take care of them; and, I hope, for a good purpose. We have Bibles which we read, and we have prayers every Sunday, when at sea. I see a great reformation in Sailors in the West-India Trade, and I feel pleasure in saying it.

Of the Turkish Frigate, "La Bella Diana," lately in the River, it is said—

The crew, 50 Greeks and 30 Turks, were supplied with six Greek Testaments and 12 Turkish, which were well received by the Captain and Officers; who said, they had heard that the two Frigates that came last year and the year before, one at Deptford and the other at Chatham, had been supplied with good books, and they were glad to have some too.

I took a parcel of Greek Tracts to a lodging-house in East Smithfield, where the 50 Greeks are staying, and was surrounded by them; and giving each man a Tract, all received with expressions of gratitude, except one man, who would not keep his—the others appeared pleased, and I left them reading; but not till the Chief (through an Interpreter) thanked me, and asked me to take some refreshment, which I declined, but felt as a proof that the man was grateful for the treasure left him and the men under his charge.

The remarks of the Mate of a vessel just returned from the Mediterranean, shew how wide a field is opening for the distribution of Tracts, by means of intelligent and well-disposed Seamen:—

Thank you, Sir, ten thousand times, for the Tracts which you let me have last voyage. I had often been told that it was no use to think of offering Italians, Greeks, Portuguese, or Spaniards, Religious Books, for they would not read them—they dare not take them—and so on: but I know better now; and you have no idea how welcome the Tracts which you let me have, were at the Ports in the Mediterranean where we touched; or how the people ran after me in the streets, even pulling me into their houses, in their eagerness to obtain Tracts, long after I had given away all I had; and I could only pacify them by promising to bring more next voyage. I assure you I was well known, so that I hope to carry a good supply this time; knowing how glad the people will be to see me and the good books.

The amount of Issues and the State of the Funds, may be seen at pp. 210 and 211 of the Number for May.

Foreign Operations.

Grants of Money, Tracts, or Printing-Paper, have been made to Foreign Parts, to the amount of upward of 530*l.*

The Appendix contains abundant testimony of the usefulness of Tracts, not only in this country, but in various parts of Europe, India, and America; some notices of which will appear in the next Survey.

Continent.

BIBLE SOCIETIES.

Their State and Progress.

From the Eighteenth Report of the British and Foreign Bible Society, we shall now make such extracts, with occasional notices from the documents printed in the Appendix, as will bring our Readers acquainted with the State and Progress of Bible Societies on the Continent. The Society has everywhere met the wants of the Continent, in proportion to their urgency; but we have not thought it necessary to notice the respective grants in our extracts.

FRANCE.

The Protestant Bible Society in France, by its unremitting exertions in its own immediate sphere, by its activity in promoting the establishment and general connection of Auxiliaries in all parts of the kingdom, and by its zeal in corresponding and co-operating with other kindred Institutions on the Continent and throughout the World, promises to redeem the pledge given in its First Report, that it would one day occupy a distinguished station among the Continental Bible Societies.

"Our resources," it is observed, in the Third Report of the Paris Society, have increased, through the generosity of the Friends of the Gospel in France and abroad. Twenty-eight New Bible Societies, of more or less importance, have been formed in our country; and upward of 11,000 copies of the Holy Scriptures have been issued from the Depository of the Society."

The Parisian Society, in sedulous pursuance of its endeavours to promote the distribution of the Scriptures in all parts of France, has issued Two Circulars, recommending the institution of Auxiliaries at all Protestant Stations; and pointing out, according to a general chart, the spheres of their respective operations. Its Committee have also resolved on the publication of Monthly Extracts of their Correspondence, to which will be added the most important of your selections; thus promoting the spirit of co-operation among its Auxiliaries, and increasing their interest in the general object of your Institution. The Committee, adverting to the success of the measures adopted, declared their conviction, that, "by the blessing of a gracious Providence, there are few points of Protestant France, from the poor cottage to the wealthy and industrious city, in which attempts have not been made, or at least prayers have not been offered up, for the promulgation of the Holy Scriptures."

In its Foreign Relations, the Paris Society has assisted the Channel Islands, the French Colonies of Denmark, and various parts of the Continent. Its connection with the British and Foreign Bible Society leads to expressions of regard, the value of which will be duly appreciated by those, who have lamented

the feelings of mutual alienation too long existing in both countries. The Committee state—

In adverting to the Foreign Relations of the Paris Bible Society, your Committee must record, with gratitude towards Him to whom alone all honour is due, the following testimony of that Institution:—

Though the donations of the British and Foreign Bible Society, in money and copies of the Holy Scriptures, have surpassed any expectation which we had formed, that generosity is not its greatest title to our gratitude: that which attaches us to our Brethren in London by indissoluble bonds, is, the deep interest which they take, even in the least success of our cause—the Christian affection which they daily manifest toward us—the patient indulgence, and at the same time immoveable firmness, with which they help us to triumph over every difficulty. And we know, that the smallest progress of Christianity in the heart of a single individual among us, will afford them a much higher gratification than the most lively expression of our esteem and admiration.

The following testimony, contained in a Letter addressed to the President of the Paris Society, by the Duke de Cazes, while on his embassy in England, will be read with much satisfaction:—

I was unable, until my visit to this country, duly to appreciate the good that may be expected from the publication of the Bible. I have found that Book in every cottage—esteemed by the peasant as the most valuable furniture of his humble habitation. His Grace the Duke of Rochefoucault has requested me to bring him copies of books published for the use of the poor in England: I have made diligent inquiries on the subject, and shall conclude them by presenting him with the Bible, which supplies all the moral wants of a country, of whose National Religion it forms the basis, and of whose Political Institutions it is the safeguard and the surest guarantee.

While the Protestant Scriptures have been diffused among the Members of the Lutheran and Reformed Churches in France, considerable progress has also been made in promoting among the Catholics a dissemination of the Version of De Sacy, of which not fewer than 30,000 copies have been printed during the last year.

As the Protestant Bible Society at Paris is precluded by its constitution from taking any part in this undertaking, it has been executed through the medium of an agent of your Committee, in whose judgment and correctness every degree of confidence may be placed.

Among the channels in which the Catholic Scriptures have thus been made to circulate, may be mentioned, as deserving to be particularly noticed, the Schools of Mutual Instruction, Prisons, Hospitals, and Asylums.

The Society for Mutual Instruction, on receiving the first offer of New Testaments, stated that it

—accepted with gratitude so generous a gift: and would be happy to spread in all the provinces of the kingdom the Code of the Christian Doctrine; which also being put into the hands of the children and of their families, can alone expedite that moral and religious improvement, which is the object of all their wishes.

The acceptance of a similar offer made to the Council of Administration for the Prisons of Paris was announced, on their part, by the Duke de la Rochefoucalt, in the following very gratifying terms:—

I am charged by the Special Council for the Prisons of Paris, with the honourable task of thanking you for the generous offer, which you have requested me to make to them, in the name of a benevolent Society, of a considerable number of Copies of the New Testament of M. de Sacy's Version. The Council accept of 1000 Copies with profound gratitude; the expression of which they beg you to convey to those persons, of whom you have kindly undertaken to be the organ.

Nor was the Council for the administration of the Hospitals and Alms-Houses of Paris, less prompt than the Boards already mentioned had been, to accept and acknowledge the offer made to them also, of such a number of New Testaments as might be required for the use of the unfortunate individuals placed under their superintendence. The sentiments expressed by the Council, in its answer through their Vice President, Count Barbé Marbois, reflects great credit on the character of the Board:—

The General Council for the Hospitals, &c. have gratefully received the offer, which you have been so kind as to make them, in the name of that benevolent and charitable Society whose organ you are.

Having the charge of providing for the necessities of the poor, the Council have always thought that the best means of diminishing and preventing those evils which press upon them, was, to propagate religious sentiments and multiply moral consolations, in those asylums which are prepared for their reception.

The Council, therefore, accept with readiness those Copies of the New Testament which your Society kindly wishes to place at their disposal, and will consider it their duty to order their useful distribution; thus co-operating in giving effect to a charitable undertaking conceived with equally laudable and enlightened intention.

The Committee thus acknowledge their obligations to learned individuals in Paris:—

It were an injustice on the part of your Committee to close their article of France, without expressing how much they continue to be indebted to other individuals in that capital, for services of the highest importance to the execution of the Society's object. To that distinguished friend to Oriental Literature and True Religion, Baron Silvestre de Sacy, their obligations are profound

and increasing. M. Remusat, Professor of Chinese, has favoured the Society with very valuable communications on the subject of the Manjur Dialect: while (not to extend unduly these acknowledgments) M. de Qatremère is making the Society his debtor, by the care and assiduity with which he is gratuitously superintending the printing of the Carshun New Testament, for the benefit of the Syrian Christians, under the spiritual jurisdiction of the Patriarch of Jerusalem.

UNITED NETHERLANDS.

The United Netherlands' Bible Society exhibits, in its Seventh Report, a detail of facts which demonstrate the growing prosperity and usefulness of that National Institution. Its funds have been augmented, not only by liberal donations, but by considerable legacies; and its issue of Bibles and Testaments exceeds that of the preceding year by nearly 6000 copies.

In reference to the different Local Societies of which the National Institution is composed, it is said—

In general, it appears that their Bible Associations are in a flourishing condition; that great exertions are made to introduce the Scriptures into the Schools, and to embue the rising generation with a knowledge and a love of the Sacred Oracles; and that the whole work of dissemination is carried on in the spirit of harmony, and with a faithful regard to the principle which unites them with your own.

Professor Van Ess has been aided by a Grant of 4000 guilders, about 300*l.*; and the Catholics of the Netherlands have been supplied with the Scriptures.

In its Foreign Relations, the Society has particular respect to the National Possessions in the East: in reference more especially to these Possessions, the Committee of the Netherlands' Society are very naturally led to exclaim—

What a field has now opened for our activity; and how sacred is the duty, in dependence upon God, to enter, with Christian resolution, upon its cultivation! May no invidious remarks, no debilitating fears, no discouraging reports, no secret machinations of the enemy of all that is good, ever embarrass our undertakings, divide our strength, defeat our designs, and counteract the effect of our measures! One mind, one heart, one faith, one spirit, one salvation —be this our strength! Our cause is glorious, and its ultimate success indubitable.

In furtherance of this object, to the Auxiliary at Batavia, the "East-India Bible Society," 3000 Arabic-Malay New Testaments have been forwarded; 1000 guilders offered to encourage the formation of a Branch at Chinsurah; and an urgent request made that it would embrace all opportunities of circulating the Chinese and Arabic-Malay Testaments—a new edition of the Roman-Malay Bible has been determined on—4000 guilders have been presented to the Serampore Missionaries—and supplies of the Dutch Scriptures forwarded to Settlers in various places.

SWITZERLAND.

The Bible Societies, of which notice has been taken in former Reports, continue to prosecute their object; and from some of them your Committee have received intelligence of a very gratifying description.

The *Bâsle* Society retains that pre-eminence, which its advantageous situation and the religious zeal by which it has so long been distinguished have enabled it to acquire. Its income, during the last year, has more than doubled the amount of any preceding year; and, from the degree in which it appears that the wants of the immediate vicinity are supplied, the Society is encouraged to pour a proportion of its bounty into more remote channels which are opening to receive it. On this subject, one of its Directors makes the following just and consolatory remark:—

While the Continental Bible Societies are forming themselves into permanent National Institutions, and direct their primary attention to the regular supply of the ordinary wants of their own vicinity, they begin to perceive more clearly the duty of paying regard to the Heathen World also; to which the Missionary Efforts, now so extensively making, will prepare the way.

The Monthly Extracts of Correspondence, which are issued by this Society

in a German Translation to the number of 10,000 Copies, and circulated in every direction where that language is spoken, have proved, it is said, a real blessing to thousands.

Of these papers, the Rev. Theophilus Blumhardt, the translator and compiler, says—

They find their way to the lowest classes of the people; and, for the purpose of rendering them still more efficient, not merely have reading circles been formed, but, in many places, they are read regularly every month from the pulpit, and a collection for the cause is afterward made. I am perfectly convinced, that the salutary fruit which they produce, with regard to both the temporal and spiritual welfare of the people, is one of the richest blessings which the honoured Parent Society produces in the world.

The Society at *Schaffhausen* finds occupation for all the little funds, which, under the pressure of the times, it is capable of raising. The Hospitals and Schools have been supplied with the Scriptures; and not a few New Testaments, of Gosner's Version, have been circulated among Catholics.

In the *Aargovian* Society, although the zeal of its President and Committee has not been seconded to the extent which they could have wished, yet they are not without encouragement to proceed. "The Protestant Ecclesiastical Council," says the President, "evinces a warm interest in the Bible Cause; and from the City Magistrates we receive many favours."

In the *St. Gall* Society, the venerable Father of the Institution, Mr. Steinmann, still labours with indefatigable zeal in the promotion of its best interests. The Auxiliary at Toggenburg is likewise going on under a well-organised Committee.

The circumstances in which the *Glarus* Society has to operate may be learnt from the following statement of Dean Zwicki:—

We feel deeply the ravages, which the prevailing spirit of the present times has made in our more immediate sphere; and that religious indifference and luke-warmness in sacred things, which have estranged so many of our fellow-citizens from the Book of Divine Revelation. However, by the Divine goodness, there are not wanting many, who are thirsting for the water of life, and who wish to improve the Word of God to the supply of their spiritual necessities: to these, the Holy Scriptures, the noblest spiritual food so abundantly provided by a gracious God, are cheerfully and freely presented. During the present year, not a few Bibles and Testaments have been brought into circulation. Particular attention has been paid to Parish Schools, in order to make the Young early acquainted with the pure sources of heavenly truth.

The *Zurich* Society has been labouring indefatigably in the common cause. The new edition of the Bible has considerably advanced.

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The Society of *Bern* continues to supply, with unceasing assiduity, the wants of the Canton. It looks to the speedy completion of Piscator's Version, a large edition of which is now in hand, as the introduction of an era of more extensive usefulness.

The Societies of *Lausanne* and *Neufchatel* have at length obtained the object of their ardent wishes. The edition of 10,000 copies of the revised Version of Ostervald has left the press, and is on the point of being circulated. Professor Levade writes—

The good resulting from the establishment of a Bible Society in our Canton, is daily more and more visible: the number of attendants on Public Worship has been doubled, and our Churches have become insufficient. The zeal of the Clergy is reviving, and there is a multiplication of religious books.

Through the judicious exertions of the *Geneva* Society, the poor Waldenses have been refreshed by a supply of Bibles, for which freedom of entrance into Piedmont had been previously procured.

The Committee also particularly merit your repeated acknowledgments for the zeal with which they have translated and distibuted the Monthly Extracts of Correspondence, a service eminently calculated to excite on the Continent a growing interest in the objects of your Institution.

GERMANY.

The Reports of the Bible Societies in the Protestant States of Germany afford the most convincing and gratifying proofs of the progressive advances made by the Common Cause in the estimation of all classes of persons, civil and religious, and of the increasing demand for the Scriptures, which invariably arises from their distribution.

The Society for the *Kingdom of Wirtemberg* continues, by its prudence and activity, to justify the confidence reposed in its members by its illustrious Patrons, the Sovereign and the Royal Family; and witnesses, in the multiplication of its Auxiliaries, the extended diffusion of that zeal which has so long animated its own efforts. The following sentiments of the illustrious Mother of her Majesty, the present Queen of Würtemberg, are no less cheering and animating than impressive from their piety:—

Although many events of our days are calculated to excite gloomy apprehensions, yet, on reviewing the operations of Bible and Missionary Societies, the mind feels itself unexpectedly relieved, and there

whole scene begins to brighten. May the Lord in the course of this year crown with his richest blessings all that is undertaken for the enlargement of his kingdom among those who are still strangers to his saving knowledge; and may Christians also grow in the knowledge and grace of our Lord Jesus Christ: may we all become more closely united to our Divine Redeemer.

The Bible Society of the *Grand Duchy of Baden*, assisted by supplies of Bibles and Testaments from the presses of Bâsle, at the expense of your Committee, maintains its ground, notwithstanding the insufficiency of its funds.

The Societies established in the *Grand Duchy of Hesse Darmstadt* continue to enjoy the protection of His Royal Highness the Grand Duke, and that in the capital the especial patronage of his Serene Highness Prince Christian. From those of Worms, Hanau and Giessen, your Committee have received satisfactory information. A Letter from the venerable President of the Giessen Society, details pathetically the extensive want of the Scriptures in some impoverished parts even of Protestant Germany. In ten villages an entire copy of the Bible is rarely to be seen; and, in most Churches and Schools, it has been found necessary to remain contented with the New Testament and Hymn Book.

The *Frankfort* Bible Society, supported by a fresh accession of Members, has co-operated most zealously with your Committee.

The *Hesse Cassel* Society has made arrangements for working the stereotype plates of a German Bible, presented to it by your Committee, and will speedily add 1500 Bibles to the number already in circulation; your Committee having engaged, in consequence of the depressed state of the Society's funds, to pay the expense of their binding.

At *Marburg* the Society continues active; and the learned General Superintendant Justi has declared, in a recent Letter, his intention of calling on all the Clergy for their active co-operation.

In the *Principality of Detmold*, the Bible Society enjoys the cordial support of all classes, and has given corresponding proofs of its attachment to your Institution. An additional supply of Hebrew Bibles and Testaments, destined for distribution among the scattered Jews, has been forwarded to the President of this Society, who has manifested a *tender* solicitude for that neglected *people*.

Official accounts of the establishment of the *Grand Duchy of Weimar* Society having reached your Committee since its last Report, the promised grant of 100*l*., together with 300 copies of the London Edition of the German New Testament, has been transmitted to that infant Institution.

The Society for the *Duchy of Eisenach* has circulated copies of the Scriptures with which your Committee have furnished them. On the Anniversary of the Reformation, the Parochial Clergy distributed many copies, with suitable exhortations to the perusal of them: the consequence of these measures has been most beneficial: even the most impoverished Congregations have testified their attachment to the cause, by cheerful, though necessarily small, contributions.

Your Committee are encouraged to hope that *Bavaria* will not long exhibit that chasm in the organization of Continental Bible Societies, which they have so long lamented; as there is a prospect of the immediate establishment of a local Institution, for supplying the Protestant Population of that kingdom with the Scriptures. Your Committee had repeatedly supplied their Nurenberg Correspondent with copies of the Scriptures: the effects produced by the distribution of them are thus described by one of the Professors of Erlangen:—

> Young Persons came in great numbers, with money in their hands; and were in an ecstasy of joy, on obtaining Bibles or Testaments. Many Adults applied in like manner: indeed, the last few days my house was scarcely a moment vacant; and I found it necessary, in the end, to cast lots to decide who should be the purchaser.

Under the *Saxon* Bible Society, the active Auxiliary at Herrnhut yields to none on the Germanic part of the Continent, in the zeal, order, and regularity, with which it proceeds in the dissemination of both Protestant and Catholic Versions of the Scriptures: an annual enlargement of the number of its subscribers continues to promote its success; and a tenfold increase in the demand for the Scriptures, among the Catholics and Protestants of the surrounding countries, indicates its beneficial influence. The *Leipzig Society* has liberally adopted a resolution to extend its benevolence to contiguous districts, particularly to those which do not come within the sphere of any Bible Society.

Under the *Hanoverian* Society, an awakened interest in the circulation of the Scriptures, attended by an increased demand for them, continues to manifest itself. The reports of the Osnaburg

Auxiliary afford the most gratifying indications of its prosperity. The following anecdote, reported by the Rev. Superintendant Mertens, affords proof of the daily advances which the Society makes in the popular estimation:—

A peasant, living in a part of the country from which I expected little, presented me with 50 dollars (about 8*l.*) accompanied by the following lines—

"Because I, Casper Herrman Westerfeldt, have been married to Maria Heinkers, and God has blessed our industry, I wish to give these fifty dollars to the Bible Society for us both."

The *Hanseatic* Bible Societies continue to labour in their respective spheres.

The *Hambro-Altona* Society has completed the revised edition of Luther's Bible; peculiarly valuable from its agreement with Luther's original version, its correctness, and the neatness of its typography. This Society has opened, in conjunction with several Auxiliaries, a new and important department of labour, in distributing the Scriptures among the Seamen of all nations who frequent its ports.

The Societies of *Rostock* and *Schwerin* afford, in their last Reports, the most satisfactory proofs of their extending influence, and of the gratitude with which their services have been acknowledged. Your Committee have assisted the Schwerin Society with Bibles and Testaments; and extended similar acts to that formed for the *Duchy of Strelitz*, under the direction of the Consistory.

To these Extracts from the Report relative to the German Bible Societies, we add some Notices respecting three of them from Dr. Pinkerton's Letters:—

The *Frankfort* Society is very active. They have circulated upward of 7000 Bibles and 14,000 Testaments, during the five years of their existence. The circulation of the Testaments among the Catholics, they say, continues to increase in their sphere: and numbers of Testaments are brought into extensive use, by means of travelling Young Artisans; many of whom are supplied with a copy, gratis, on their passing through Frankfort.

The Seventh Report of the *Saxon* Society is lately published, and evinces the growing interest which prevails throughout the Kingdom in favour of the cause. The visit of our friends Steinkopff and Blumhardt, last year, has done much good: the collections made in the Churches in aid of the funds of the Society, amounted to 3612 dollars in silver—a large sum indeed, for this country; whose inhabitants have not yet recovered from the poverty and distress brought upon them during the late wars. Since the formation of the Society in 1814, they have nearly circulated 20,000 German and 3000 Wendish Bibles, and 6034 German and 1000 Wendish Testaments. At present, in the press, they have a third impression from the stereotype edition of the German Bible, of 1600 copies, and also an edition of 5000 copies of the Wendish Bible, with *moveable types; as it has been found that the first edition was not at all adequate to the great wants* of this interesting Slavonian tribe. During the last year, upwards of 3000 dollars were subscribed, chiefly by the Saxon peasantry, in favour of Missions among Heathen Nations. The increase of this spirit has wrought very favourably on the Bible Society, and very much in favour of genuine Christianity in this country.

The number of Members in the *Hambro-Altona* Society is increased to 356; who contributed 2208 marks, last year, to promote its funds. They have printed 10,000 copies of Luther's Version of the Bible, with 4000 extra Testaments. The sphere of their operations, in the two cities and surrounding villages, includes a population of about 200,000 souls.

PRUSSIA.

In Prussia, the cause of your Institution continues to enjoy the patronage of His Majesty the King; who, by the marked attentions with which he regards the various Bible Associations which solicit his notice, and by the readiness with which he facilitates their operations by public privileges and immunities, evinces a lively interest in their prosperity, and a practical conviction of their tendency to promote the moral and spiritual welfare of his subjects. Your Committee are bound to recognise, with reciprocal cordiality, the continuance of that fraternal spirit of concord, which your Institution experiences in the Prussian States, and which His Prussian Majesty recommends so extensively by his personal example.

From the last Report of the Central Society at Berlin it appears, that, in the seven years which have elapsed since its first establishment, it has brought into circulation 35,000 Bibles and 23,241 New Testaments: without including those circulated by its forty Auxiliaries; which amount, in the last year, to 10,810 Bibles and 9783 Testaments. It also deserves notice, that, in addition to an income of 4786 rix-dollars received in its seventh year by the Parent Society, its Auxiliaries have had an income of 13,178 rix-dollars.

From the notices relative to the Auxiliaries, we select, from the Report, the following:—

The Cologne Auxiliary, though precluded, by its position in the centre of a Roman-Catholic Town, from receiving general support, has proved extremely efficient; and has circulated, during the seven years of its existence, no less than 18,219 Bibles and Testaments and 1003 Psalters, among Protestants and Catholics, in prisons, hospitals, and poor-houses, and among the military.

The Silesian Bible Society, at Breslau, occupies a distinguished rank among

the Prussian Auxiliaries. The number of Bibles and Testaments, which this Institution distributed, last year, in the German, Bohemian, and Polish Languages, was 6092—nearly equalling the whole amount of its issues during the preceding years of its existence; and forming, in conjunction with them, a total of 13,937 copies, in May 1820. To these must be added 2000 copies since brought into circulation. These supplies have been followed by an increased demand, particularly among the Catholics.

The Sixth Report of the Buntzlau Society exhibits most gratifying proofs of the increasing demand for the Scriptures, which has arisen among the Roman Catholics of the district; among whom 8140 copies of Gosner's Version of the New Testament, and 1361 copies of Van Ess's Version, have been distributed.

The Lithuanian Bible Society, on an investigation lately made in the neighbouring districts, had discovered that no less than 26,274 copies of the Scriptures, German, Polish, or Lithuanian, were wanting. On the Report of this deficiency, your Committee supplied the Institution with 500 Polish Bibles from St. Petersburg and Berlin, and 500 German Bibles from Sleswig.

At Halle, the twelve presses of the Canstein Institution (including the two Stanhope presses, presented to it by the Society) are constantly kept in full employment, notwithstanding the various cheap editions of the Bible published in Germany.

DENMARK.

Denmark presents an almost unbroken chain of effective Auxiliaries, acting in their several districts under the sanction of his Majesty the King, and the united patronage of the Bishops and the Nobility, supported by the strenuous co-operation of the Clergy at large.

The Secretary of the *Danish* Bible Society writes—

The sacred cause of the Bible gains more and more friends in Denmark, and every month produces new Associations in its favour. The sale of the Scriptures increases, notwithstanding the depression of trade. Our country is so well supplied with Schools, that no child above six years of age need remain uninstructed: this accounts for the rapid disposal of our New Testaments.

The Bishop of Fuehnen has transmitted an affecting representation of *the wants of his* Diocese—

The Bible Society of this Province has already *brought into circulation*, by sale, 530 Bibles and *1015 Testaments*; but the greater part of the families, both in our town and country parishes, still remain unapplied, being unable to purchase copies in these times of embarrassment and difficulty. According to the Reports transmitted to me, no less than fourteen thousand copies would be required for gratuitous distribution.

The Sleswig-Holstein Bible Society, which labours in the German part of the Danish Dominions, continues its exertions with increasing energy and effect. Four thousand copies of the Scriptures annually issue from its Depository; and arrangements are in progress for speedily rendering the supply more adequate to the exigencies of the Duchy. Its Sixth Report states—

We have already printed 33,650 Bibles and Testaments: during the year, there have been issued from our Depository, 3866 Bibles and Testaments; and, if we take into calculation the 20,255 copies distributed in the five foregoing years, the total number brought into circulation in our Duchies, is 24,123.

This year, 2250 copies have been sent to Foreign Parts; which, added to 5515 thus disposed of before, make a total of 7765 copies.

We subjoin some Notices from Dr. Pinkerton's Letters:—

According to the united testimony of worthy men in different conditions of life, I was charmed to learn that true Religion is again rising triumphantly from under the pressure of Infidelity, in Denmark: a delightful change is observed among the Theological Students at the University. These promising appearances are chiefly ascribed to the powerful influence of Bible Societies on the public mind, whose operations have produced a great re-action in favour of Christian Principles among all classes.

From Copenhagen, he writes—

Since its formation in 1814, the Danish Bible Society, with its Branches, has brought into circulation about 30,000 copies of Bibles and Testaments, chiefly in the Danish Language. The Parent Society in this city has now thirty-six regularly organized Auxiliaries, chiefly in Zealand, Fuehnen, and Jutland, which labour unitedly with the Committee in Copenhagen, among a population of about *Twelve Hundred Thousand* souls.

Of the House of Correction at Copenhagen, Dr. Pinkerton says—

We found upward of 350 criminals, all employed in cording, spinning, and weaving coarse broadcloth; most of them were condemned to hard labour and confinement in this place for life. Not a chain was to be seen on the body of any of them, and the whole establishment had the appearance of a well-conducted manufactory. In several of the working rooms, and near the bed sides, and in the hands of some of the sick in the hospital, my satisfaction was great, at beholding copies of the Word of God.

In its Foreign Relations, the Danish Society is preparing some Books of the Old Testament for the Greenlanders, who, at present, have only the New; and also the Gospel of St. Matthew, for the inhabitants of the Faroe Isles.

SWEDEN.

The Swedish Bible Society, unwearied

in dispensing the light of Revelation, through the medium of its Auxiliaries, to the remotest corners of the Swedish Dominions, had issued, according to the last returns, nearly 170,000 copies of the Scriptures from its presses at Stockholm. His Excellency Count Rosenblad, on opening the Sixth Annual Meeting of the Society, addressed it as follows:—

During the past year, the Swedish Bible Society has had renewed reason to offer up heartfelt thanks to the Most High. The prosecution of its ultimate design—that the meanest cottage in the kingdom should not be destitute of that Holy Word, which points to Him, who is *the Way, the Truth, and the Life*—has been carried on with success. The Committee have been supported by their Auxiliaries in the country; and have witnessed, with delight, the beneficial results of the exertions of the Ladies' Association, instituted in this capital. The warm and affectionate zeal of its worthy President and Members, affords a hopeful prospect for the future; and exhibits a praiseworthy example to that sex, to whose generous care are confided the tender plants in the Church of Christ.

The Countess of Schwerin, Secretary to the Ladies' Association, writes—

We will spare no pains to promote the prosperity of our Institution: in the course of the last summer, we distributed 879 Bibles at the solemnization of as many marriages.

From the *Gothenburg* Bible Society, your Committee have received most cheering communications through its revered President, Dr. Wingard. That Right Reverend Prelate writes, in November last—

In the progress of two pastoral visits to the various provinces comprised in my extensive Diocese, I improved every opportunity afforded me, both in my public discourses and private exhortations; recommending most earnestly to the people committed to my charge the distribution and perusal of the Scriptures: and I derived the greatest joy and satisfaction, from the conviction impressed upon my mind, that the Churches are more frequented, and that the Sabbath is better observed; that, in many places, vice has been checked; and that there is an evident improvement in the moral conduct of the people.

I do not hesitate to say, that we chiefly owe these blessings to the influence of the Holy Scriptures.

To these Extracts from the Report, we add the following instance of the want of the Scriptures in Sweden:—

A single Auxiliary has discovered, on a fresh survey of its district, that 13,900 families were destitute of the Scriptures; of which 4385 were unable to pay the full price of a copy, and 4403 incapable of contributing any part of it.

We subjoin an Extract or two from Dr. Pinkerton.

On the inadequate supply of the Scriptures and the general ability to read in Sweden, he states—

At Linkoeping I had an interesting interview with the present Primate of Sweden, Archbishop Rosenstein. His Eminence informed me, that the diocese for which the Linkoeping Bible Society has been established, contains a population of upward of 250,000; that, after a special examination in every parish, respecting the number of copies of the Holy Scriptures in circulation among the people, it had been found, that only one person in eight was in possession of a Bible or a Testament! What a melancholy result, that, in this province, one of the richest in Sweden, so large a proportion of the inhabitants should yet be found destitute of the words of eternal life!

To my inquiries relative to the proportion of the peasantry who are able to read, His Eminence replied, that it was rare to meet with an adult person among them, who could not read; that when he was Dean, he recollected, that in two parishes belonging to his charge, and containing 3700 souls, there was only *one* grown up person found, who could not read, and that person, a soldier!

On my observing, that the regulations for educating the poor must be excellent, which could produce such a general knowledge of letters among them, His Eminence, to my no little surprise, assured me, that the number of Schools among the lower classes was very limited, and that this general ability to read was chiefly to be ascribed to the laudable efforts of the peasantry to instruct each other; that the mother of the cottage family was usually the instructress of her offspring in the art of reading. He further added, that there were in many parts of the country ambulating teachers, who went from village to village, and kept school for three or four months, according to the encouragement they met with.

On the happy influence of the Scriptures, he writes—

Both the Noble President, and several of the Members, informed me of the pleasing effects that had already resulted from the labours of the Swedish Bible Society. A great change, they say, has taken place in the minds of many, in favour of the Sacred Writings: the voice of Infidelity is less frequently heard, both in private and in public circles.

In Norrkoeping, Pastor Sandelin also bore a pleasing testimony to the blessed effects of a more general circulation of the Sacred Writings, in suppressing infidel principles, and promoting genuine Christianity in Sweden. "Before the establishment of a Bible Society, in 1808, in Sweden," said he, "pure Christian Principles seemed to be dormant, and indifference and infidelity gained ground every day. A happy change has begun; yea more than begun: and we anticipate, in faith and patience, a glorious and universal triumph, for which we daily labour, and supplicate the Throne of Grace."

NORWAY.

Norway was visited, in the course of last summer, by the Reverend Peter Treschow. Your agent enjoyed the distinction of being presented to His Majesty the King of Sweden; who closed a conversation, in which he manifested the most condescending attention to the objects submitted to his notice, in the following terms—"You see, therefore, Sir, that, as a Christian and a King, I feel myself bound in duty to support the circulation of the Bible."

The revised edition of 6000 copies of

the New Testament, published by the Norwegian Bible Society, has left the press, and is distributing in every part of the kingdom. This has enabled its Committee to satisfy many urgent demands for this important part of Holy Writ, the first edition ever printed in Norway; and the disposal of which goes on so rapidly, that another will be soon required.

Your Committee have resolved to print 5000 copies of the last edition of the Norwegian New Testament; and to encourage the Norwegian Society to undertake a fresh edition of 10,000 copies, by engaging to defray a moiety of the expense.

RUSSIA.

Your Committee regret, that, in forming a summary view of the proceedings of the Russian Bible Society, they are precluded, by a due regard to brevity, from bestowing on them that attention to which they are entitled, by their magnitude and importance. They view, with devout admiration and inexpressible satisfaction, the progress of an Institution, which, impelled by the spirit and embracing the design of the British and Foreign Bible Society, has, within a few years, adapted itself, with prodigious energy and effect, to the vast dimensions of a field, comprehending all the European and Asiatic Provinces of the Russian Empire.

To His Majesty the Emperor, your Committee would offer their humble tribute of respectful gratitude, for the continued patronage and fostering protection which he bestows on the cause of your Society. To the steadfast and active zeal of Prince Galitzin, and to the indefatigable perseverance with which the Central Committee of St. Petersburg, assisted by your Agents, have pursued their concurrent labours, they feel themselves incapable of doing justice; and must be content with referring to a brief but masterly outline of their transactions, traced by the pious and noble President himself, in a Letter addressed to the President of your Institution:—

The Committee of the Russian Bible Society have, by the grace of God, undertaken to furnish the inhabitants of Russia and the neighbouring nations with the Holy Scriptures; but, so extensive is the sphere of action which has fallen to its lot, and so various and complicated are the difficulties to be encountered arising from the diversity of languages spoken by the nations which it includes, that, without the zealous co-operation of many experienced men labouring in the spirit of Christian Love, it is impossible to carry forward this great work.

It is unnecessary for me to explain to your Lordship the daily increasing multiplicity of objects, which occupy the attention of the Committee at St. Petersburg. The publication of the Scriptures in more than thirty languages; the circulation of them; the correspondence of the Committee with the different Auxiliary Societies, scattered over all Russia, from the shores of the White and the Baltic Seas to those of the Euxine and the Caspian, and from the frontiers of Germany to the confines of China—are objects, which alone require endless exertions, and, most of all, wise counsels, matured experience, and Christian Zeal. In the meantime, translations of the Word of God are advancing in many new dialects; and proposals of co-operation and solicitations for assistance pour in upon the Committee from all quarters.

Your Committee will now enumerate briefly the principal works undertaken by the Russian Bible Society. The most important is the Translation of the Scriptures into the Vernacular Russ. The completion of a part, and the rapid progress of other parts of this work, are thus announced by Dr. Pinkerton:—

On the 12th of December, the birth-day of the Emperor Alexander, Prince Galitzin presented his Majesty with the first copy of the Modern Russ New Testament. Blessed, ever blessed be God, who has enabled us to behold this work, of infinite value to the many millions of Russians, completed! The first edition consists of 5000 copies, and is now in the hands of the bookbinder: a second, of 20,000, is nearly half printed off: and a third edition, of 5000, is printing in Moscow. The Gospels and Acts and the first Epistles of this Version, have hitherto been in greater demand than we have as yet been able to furnish.

The Pentateuch, and the books of Job, Proverbs, and Ecclesiastes are translated. The Archbishop Philaret, of Moscow, is now occupied in translating Isaiah. The first edition of the Book of Psalms, consisting of 15,000 copies, had already left the press.

The Russian Committee have also completed large editions of the whole Bible in Greek and German, of the New Testament, for the use of the Polish Catholics, and of the Four Gospels and Acts in Calmuc and Mongolian. They have undertaken to publish an edition of 5000 copies of the Bulgarian New Testament, sanctioned by the Ecclesiastical Authorities of Bessarabia; and an edition of the Gospel of St. Matthew in the Zirian Language, a dialect spoken in the Governments of Tobolsk, Penn, and Vologda. They have also resolved on printing, by way of experiment, a Hebrew Version of the Gospel of St. Matthew, and of the Epistle to the Hebrews, presented to them by a Jewish Convert at St. Petersburg.

When the great expense attendant on these various works is estimated, and the recent sacrifices made by the benevolent in Russia for the relief of Greek Emigrants from the Turkish Territories are also taken into consideration, it will not be a matter of surprise, that the funds

of the Russian Bible Society should have sustained a temporary exhaustion.

Your Committee, in conformity to that spirit of fraternal cordiality which has always characterised their intercourse with that Institution, have assisted its efforts to meet the difficulties of its present situation by a grant of 2000*l.*, and anticipate your approbation of this seasonable liberality.

Dr. Pinkerton, independently of the general assistance which he has afforded to the St. Petersburg Committee, has undertaken the superintendence of the following works:—

1st. The Tartar-Turkish Bible, the printing of which has been entrusted to the Missionaries at Astrachan.

2d. The New Testament, in the Mandjur-Chinese, after the projected translations of a learned individual, who has resided fourteen years at Pekin, by appointment of the Russian Government, with the particular view of studying the Mandjur and Chinese Languages.

3d. A Persian Version of the Old Testament. The first sheets of this translation have been examined and approved by Professor Lee, who has kindly undertaken to revise the rest as they are transmitted to him.

4th. A Servian Version of the Scriptures; and

5th. A Tartar Old Testament, according to the Manuscript found by Dr. Pinkerton in the Crimea, with such alterations as the Missionaries at Astrachan may deem necessary.

In enlarging the circle of their observations, and extending their views to the various Auxiliaries connected with the Central Society at St. Petersburg, your Committee must refer to the Letters of Dr. Paterson and Dr. Henderson, who visited many of them in the course of last year. The purpose of your representatives was sanctioned, and its execution was facilitated, by the Committee at St. Petersburg, who furnished them with Letters of Recommendation, and a valuable companion, in the person of the Assistant Secretary, Mr. Seroff.

This Mission tended greatly to improve the efficiency of the various Institutions which it embraced; while it afforded your Committee the sincere gratification of obtaining from their Colleagues and Agents full confirmation of intelligence, previously received, of the concord which appeared to prevail, through all parts of Russia, as to the principle of circulating the Scriptures—of the cordiality, with which the Civil and Ecclesiastical Authorities, in every province, welcomed its application—and of the industry, with which the Local Auxiliaries carried it into effect.

Your Committee will now close this part of their Report, by quoting the emphatic prayer with which the pious Metropolitan of Moscow concluded his Address, at the last Anniversary of the Moscow Society:—

O Thou Hypostatical Word of the Father! Thou hast Thyself said, that without Thee we can do nothing. Come, therefore, Infinite Goodness! and dwell in us. Then shall the good seed of Thy Word, sown in our hearts, grow by Thy power; and, by Thy grace, bring forth fruit to the sanctification and salvation of our souls.

ITALY.

The connections of the Society with Italy have not, from the circumstances of that country, experienced any improvement. Correspondents have indeed appeared, whose intentions, could they have been realized, would have brought the Scriptures into circulation; but the obstacles, thrown in the way of such measures by the existing Governments, have hitherto proved, for the most part, insurmountable.

In the meantime, it is pleasing to have to report, that the Fathers of the Armenian Convent of St. Lazaro, at Venice, have sent out, at your Society's expense, very copious supplies of Bibles and Testaments (but principally of the latter), printed in their establishment, to the poor of that Nation in different parts of Asia.

Very gratifying testimonies have been received of the seasonableness and acceptability of this gift. One of the distributors at Erzerum, the Rev. Dr. Serapion, reports, that he was under the necessity of distributing the books gratis, from the extreme poverty of the receivers. Aware of the principle on which the British and Foreign Bible Society wishes its Correspondents uniformly to act—that of preferring, wherever practicable, sale at reduced prices to gratuitous gift—the Doctor thus affectingly pleads in behalf of the course which he had thought it his duty to pursue:—

If that Blessed Society knew the misery of the inhabitants of these parts, it would, as I conclude from its deeds, even have commanded me to do what I have done. For hitherto we had never heard or seen such geberosity shown to our unfortunate Nation, as that of the English; who, though distant from us in situation and national character, have approached nearly to us, through their charity to the poor of our Nation.

If you had sent us as many more copies, they would still have been as nothing, compared with the great number that are wanted.

SPAIN and PORTUGAL.

In Spain and Portugal, and their respective dependencies, your Committee have not been without the means and opportunities, of doing something toward awakening a desire for the Holy Scriptures, and of gratifying it where it has been found to exist.

At Gibraltar, measures have recently been concerted for giving to the proceedings in that Station, which have heretofore been desultory and occasional, a more systematic and regular constitution. For this purpose, a Corresponding Committee has been formed; which, besides attending to the local population, the shipping, &c., will endeavour to establish an advantageous communication with Spain on the one hand and Morocco on the other.

The distribution at Madeira proceeds, under encouraging prospects. Schools, founded on the British System, increase, and the Scriptures are introduced into them. The Society's Correspondents have consequently found a ready demand for their supplies; though, from want of a more intimate acquaintance with the contents of the Sacred Volume, little disposition to purchase it has hitherto appeared.

A very pleasing commencement has recently been made in the Island of St. Michael, one of the Azores, containing a population of nearly 100,000 souls: 50 copies of the Portuguese Testament were distributed by a pious Captain who visited that Island; and, among the willing and thankful receivers, were some persons of the first station in the Island, and seven Priests and Friars; to the latter of whom it was an unknown book, the most learned among them having seen it only in Latin.

At my first attempt to distribute them (says this Correspondent,) none were seemingly inclined to receive them; but before I left the Island, I had repeated applications for copies, and could have distributed double the number to great advantage: I was, at the same time, very cautious in disposing of them, to see that the parties could read, and that they were truly desirous to have them for their own use.

These promising beginnings inspire your Committee with encouragement: and, as the Catholic Versions of Scio in Spanish and of Pereira in Portuguese (which are those printed and dispersed by your Society) are highly approved, your Committee are induced to hope, *that, as copies of* these find their way into the interior of the two countries, they will promote a love for scriptural reading; and lead to an authorized dissemination of that Holy Word, which is the standard of true religion and the basis of all public and private morality.

ROMAN CATHOLICS.

In adverting to the progress of the Bible Cause among the Catholics, your Committee observe, that some of the operations of your Society in this department have been alluded to, under the head of the particular countries to which they relate: but it would be impossible, without taking a general and unrestrained survey of the great moral contest in which the prevailing prejudices of a large part of the Roman-Catholic Body have involved your Institution, to form an adequate conception of its nature and extent; or to appreciate duly the courage and perseverance of those, who have stood foremost in advocating your cause, against the hostility which those prejudices have opposed to it.

A crisis, on which the issue of the conflict may depend, seems fast approaching. On the one hand, the demand for the Scriptures among the Catholics has been greater, and the opportunities of gratifying it have been more frequent and more promising, in the last, than in any previous year of your Institution: on the other hand, the counteraction of the adversaries of a free dissemination of the Sacred Volume has been more systematic and determined.

The final result of these conflicting efforts it is impossible to foresee: to the All-wise Disposer of events it must be confided. Meanwhile, your Committee find ample encouragement to renewed exertion, in the increasing ardour for the perusal of the Scriptures, evinced by the Catholics; and in every prospect of zealous and active co-operation, among your tried and faithful Auxiliaries on the Continent of Europe, and in other parts of the world.

Among these, the pious, intrepid, and indefatigable Leander Van Ess occupies the most conspicuous station. It is with sincere regret, that your Committee observe, from the correspondence of that invaluable fellow-labourer, that his health has been impaired by the severity of his exertions. The characteristic energy, with which he has resolved to dedicate his remaining strength with more exclusive devotion to your service, will be best conveyed in his own words:—

My exertions in the pulpit so exhausted my strength, as to bring on a spitting of blood; and my physician insisted on my abstaining from preaching. I felt myself, in fact, unable to continue my labour, much longer. I have long wrestled with the Lord and consulted with my friends, as to the course I should pursue; and am come to the determination of resigning my place as Professor and Minister, and of devoting myself exclusively to the work of disseminating the Scriptures.

That the influence of an example so striking, and of exertions so unremitting, will attract other Labourers into the field on which they have been displayed, your Committee cannot doubt. Already has the presentation of Hebrew, Greek, Latin, and Syriac Versions of the Bible and Testament to Catholic Theological Faculties in various Universities, excited in the Students of Divinity a taste for the perusal of the Scriptures, which may produce the most beneficial results; while the liberality with which your Society has assisted the efforts of Professor Van Ess has been emulated by others of your Continental Auxiliaries: "The Lord has sent me," writes the Professor to your Committee, "an aid of 4000 guilders from the Netherlands' Bible Society in Amsterdam, which will enable me to defray the expense of binding 16,000 copies of my New Testament." The Professor has also received contributions from their Royal Highnesses the Elector and Electress of Hesse.

India within the Ganges.

CALCUTTA.

CHURCH MISSIONARY SOCIETY.

Commencement of Female Schools.

In the Report of the Society, the Committee extract the following passage from a late Quarterly Circular of the Calcutta Corresponding Committee. It will be seen, with pleasure, that the Society is entering, with good prospect of success, on the instruction of Hindoo Girls. The appointment of Miss Cooke, the Lady mentioned in this extract, was noticed at p. 197 of the last Volume:—

When Schools for the education of the rising male population were first projected at this Presidency, the state of society seemed to preclude Females from the immediate benefits of such exertions: yet, in the progress of the experiment, it has been found that the Female Mind also can be roused to seek after the blessings resulting from education; and the success of the Female Branch of the Calcutta Baptist Society, in establishing Native Female Schools, justifies the friends of religion in endeavouring to extend the means of instruction, as far as possible, to the FEMALES of India, as well as to the other sex.

While the way for the Education of Native Females was thus preparing here, the friends of education in England were also devising plans for accomplishing the same end. The British and Foreign School Society, in concert with some Members of the Calcutta School Society, now in England, had solicited and obtained from the public, funds for the sending out a suitable Female Teacher from England, who might devote herself exclusively to the education of Native Females in India. Such a person was soon found; who, to a sincere love of her sex and fervent piety toward her Saviour, united long acquaintance with the work of education. This Lady, accordingly, sailed from England in the ship Abberton, recommended more especially to the Calcutta School Society.

The Committee of that Society resigned their claim on the services of this Lady, as will be seen in the following Appeal, to the Corresponding Committee of the Church Missionary Society, who have cordially agreed to make every practicable exertion for promoting Native Female Education in India.

Appeal in behalf of Female Education.

An opening having thus presented itself to the Corresponding Committee for an entrance on the long-neglected work of Native Female Education, the following Address, dated the 23d of February, and signed by the Rev. Daniel Corrie as their Secretary, was circulated in Calcutta and its dependencies:—

The importance of Education, in order to the improvement of the state of Society among the Natives of this country, is now generally acknowledged; and the eagerness of the Natives themselves for instruction begins to exceed the opportunities hitherto afforded them.

But, to render Education effectual to

the improvement of society, it must, obviously, be extended to both sexes. Man requires a "*help-meet;*" and, in every country, the Infant Mind receives its earliest impressions from the Female Sex. Wherever, therefore, this sex is left in a state of ignorance and degradation, the endearing and important duties of Wife and Mother cannot be duly discharged; and no great progress in civilization and morals can, in such a state of things, be reasonably hoped for.

Such, however, with few exceptions, has hitherto been the state of the Female Sex in this country; but a happy change, in this respect, seems, at length, to be gradually taking place: a most pleasing proof of this occurred, in the interesting fact, that Thirty-five Girls were among the number of Scholars at the last examination of the Schools of the School Society, in the house of one of the most respectable Natives in Calcutta.

The arrival of a Lady of judgment and experience, at such a crisis, for the purpose of devoting her time and talents to the work of Native Female Education, could not but be regarded, by all interested in the improvement of society among the Natives of this country, as a most favourable event.

This Lady (Miss Cooke) was recommended, in the first instance, by the British and Foreign School Society, to the Calcutta School Society; but the Committee of this Society, being composed partly of Native Gentlemen, were not prepared, unanimously and actively, to engage in any general plan of Native Female Education. Most of these, however, have expressed their good-will toward such a plan; and their intention of availing themselves, as circumstances may admit, of Miss Cooke's disinterested services, to obtain instruction for their families.

Under these circumstances, the Corresponding Committee of the Church Missionary Society have cordially undertaken to promote, as they may be enabled, the object of Miss Cooke's mission.

Miss Cooke will, as she may find opportunity, afford instruction at home to the Female Children of the higher classes of Natives; and, at the suggestion of an enlightened Native Gentleman, a Separate School will be attempted, for poor Female Children of high caste, with a view to their becoming hereafter Teachers in the families of their wealthy *country-women*.

Miss Cooke has already made sufficient progress in the acquirement of Bengalee to enable her to superintend the establishment of Schools; and, having been attended in her first attempt by a Female Friend who can converse familiarly in Bengalee, some interesting conversations took place with the Mothers of the Children first collected, in which Miss Cooke's motives were fully explained to them. Soon after, a Petition was presented to Miss Cooke, in consequence of which a Second Female School has been established, in another quarter of the town; and a Third School has been formed in Mirzapore, near the Church Mission House. Thus Three Schools are already established under Miss Cooke's immediate care, containing about Sixty Girls; and the disposition manifested toward these Schools by the Natives affords reason to expect that a wish to have Female Schools will, in time, become general.

It is intended, therefore, to erect, in a suitable situation in the Native Town, a School-Room, with a dwelling-house attached, in which an extensive System of Female Education may be attempted; and this plan, so peculiarly within their province, is submitted with much respect and confidence of success, to the sympathy and patronage of the Ladies of Calcutta, by the Corresponding Committee of the Church Missionary Society. Whatever assistance may be afforded, either as donations or monthly subscriptions, will be exclusively applied to the purposes of Female Education; and a report of progress will be submitted, from time to time, by Miss Cooke, for the information of Subscribers.

This Appeal could not well fail of success. In a few weeks 3000 rupees were contributed. The Governor General, and His Excellency's Lady, each subscribed 200 rupees. The Lady of the Lord Bishop of Calcutta, and others of the first distinction, have contributed to the fund.

Visits to the Female Schools.

Of one of the Schools, the Rev. J. A. Jetter writes—

Mr. Corrie and I went to attend an examination of Native Children, which are instructed in the Schools of the School Society, at a respectable Native's house. I first examined twelve Girls;

a business quite new to me, and, as may be expected, most interesting. This Examination was in several books; and shewed me, in a most striking manner, how much the Female Sex in India, now so miserable, might be benefitted, if the people would consent to have their Female Children instructed. They displayed not only a great desire for learning to read and write, but some shewed considerable talents. That School has been given, I believe, in charge to Miss Cooke. Soon, very soon, shall we see numbers of Schools, wherein Females are educated, and thereby raised to that rank which they should hold as human beings.

The Visits paid to the Schools by Miss Cooke, in company of the Lady referred to in the above Circular, were particularly interesting. The Report of them cannot but awaken zeal, in Christian Females, for the communication of Knowledge and Truth to the Females of India.

The first Visit was paid on the 26th of January, and is thus reported by the Lady who attended Miss Cooke:—

Accompanied Miss Cooke, at nine o'clock this morning, to the Native Girls' School, and found thirteen were assembled. As soon as the first salutations were over, I conversed familiarly with the Children in Bengalee: on which they all appeared delighted. I asked them if they would attend regularly for instruction, from that Lady (looking toward Miss Cooke), who is taking so much trouble as to learn the language for the purpose of instructing them. They said that they would most gladly; and their little countenances were lightened up with joy. Two of them, whose names are, Monachee and Ponchee, said that they wished I also would come with Miss Cooke and talk to them.

While speaking to the Children, many of their Female Relatives stood without the lattice-work, looking in.

The Children then repeated their Bengalee Alphabet to Miss Cooke; and, after they had gone over a few of the first letters several times, we moved to come away: little Ponchee took hold of my clothes, and said "Stop, my Mother is coming;" by which I found that some intelligence had been conveyed to the nearest neighbours of our being there. While Miss Cooke was speaking to Mr. Jetter, who had a Boy's School in the place, two or three of the Mothers approached close to the lattice-work; and the Children, particularly Monachee and Ponchee, pointed out theirs, and Ponchee her Grandmother also, begging I would speak to them.

The Mothers of the Children were neatly dressed, in clean white clothes; but drew their upper coverings so much over their faces, that I should not know them again. I drew close to them and said, "I hope you will be pleased that your Children should be instructed by us: that Lady, Miss Cooke, is come to this country, solely for the purpose of instructing the Children of the Natives of this country." Monachee's Mother inquired, if she could speak their language. I told them, that she had begun to learn it on her way hither, and could read and write a little; and, in a short time, I hoped she would be able to converse with them familiarly. She then asked why, I could not come also with Miss Cooke: I told them, that I had my own to instruct at home; but that I would often accompany Miss Cooke. They inquired whether Miss Cooke was married: I answered "No." Had she been, or was she going to be? I said, "No: she is married, or devoted, to your Children: she heard, in England, that the Women of this country were kept in total ignorance, that they were not taught even to read or write, and that the Men alone were allowed to attain to any degree of knowledge: it was also generally understood, that the chief objection arose from your having no Female, who would undertake to teach: she therefore felt much sorrow and compassion for your state; and determined to leave her country, her parents, her friends, and every other advantage, and come here for the sole purpose of educating your Female Children." They, with one voice, cried out, smiting their bosoms with their right hands, "Oh! what a pearl of a Woman is this!" I added, "She has given up greater expectations to come here; and seeks not the riches of this world, but that she may promote your BEST INTERESTS." "Our Children are yours—we give them to you"—replied two or three of the Mothers at once.

The engagements of that Holy Day commence with a Prayer-Meeting, conducted entirely by the Natives themselves, at sun-rise. Knowing the backwardness of Christians in England to attend early Prayer-Meetings, what has my surprise been on going to these Services, to find their large Places of Worship literally filled! This is the fact at all the situations which I have visited: the whole Congregations indeed attend. At nine o'clock in the morning, and at three in the afternoon, there is Public Worship and Preaching; when their places are crowded. The Congregations make a very decent appearance: all is solemn and becoming. They have congregational singing, and it is conducted with great propriety. In the intervals of Worship, there is a catechising of both old and young. The Natives dress all their food on Saturdays: not a fire is lighted, not a canoe is seen on the water, not a journey is performed, not the least kind of worldly business is done on the Sabbath. So far as outward appearances go, this day is here kept indeed holy: by multitudes, I doubt not, it is kept really so.

No public immorality or indecency is seen. All drunkenness and profane swearing are unknown here. All their former sports and amusements are completely put down. Their Morals are almost all demolished, and many of them completely obliterated; and it is a singular fact, that Chapels now occupy the very ground on which many of them stood. Never before did the Gospel obtain so complete and so universal a triumph, in any country, over Heathenism, Cruelty, Superstition, and Ignorance.

North-American States.

COLUMBIAN COLLEGE.

Of this new establishment, which is in the District of Columbia, we extract some account from a Circular just issued in London:—

To promote the cause of Learning and Virtue in this infant country, the COLUMBIAN COLLEGE, on a liberal and extensive scale, has been established. About fifty acres of land have been purchased, embracing a lofty eminence on the northern boundary of the City of Washington, commanding a beautiful and extensive prospect of the river Potomac and of the towns and country around. On these premises, a substantial brick Edifice has been erected, one hundred and seventeen feet by forty-seven; five stories high, including the basement and attic; calculated for the accommodation of one hundred Students, besides apartments for the Steward, Halls, and Public Rooms. Two Dwelling-Houses have, also, been erected for Professors; and it is the intention of the Trustees, as soon as practicable, to proceed to the erection of the main College Edifice, large enough to accommodate three or four hundred Students, besides other buildings necessary to the establishment.

This College was incorporated by an Act of Congress the 9th of February 1821; and has received the unqualified recommendation of the President of the United States, and the principal Ministers of State. Its Classical operations commenced the 9th of January 1822, under the care of the Rev. William Staughton, D.D. President, with six Professors, two Tutors, and thirty Students. The number of Students has already been augmented; and a considerable increase is anticipated, by the beginning of the ensuing year.

A forcible appeal is made, in the Circular, to the benevolence of British Christians in support of the New College.

This Institution, although incorporated by Congress and promising to have an extensive national influence, relies solely on individual liberality for patronage and support. To this liberality the Trustees earnestly appeal; and, to render the Institution as extensively useful as possible, they have resolved, by unanimous consent, to send out to Europe the Rev. Alva Woods, Professor of Mathematics and Natural Philosophy, for the purpose of procuring a complete Philosophical Apparatus, rare and valuable Books for the Library, and otherwise promoting the interests of the College as circumstances shall encourage. He will solicit aid by the donation of funds, or in such other ways as may be found convenient and proper. Nor are the Trustees without hope that their friends in Great Britain will cheerfully assist them in so enlarged and useful an undertaking; especially as it will be recollected, that our Existence, our Language, our Civilisation, our Moral

and Religious Sentiments, are derived from England—and that to the same source we are indebted for our progress in the Arts and Sciences, for our Jurisprudence, and for our Civil Institutions. While these recollections awaken sentiments of filial and profound respect, the Trustees experience great satisfaction, and find themselves animated with a lively confidence, as they reflect on that bounteous munificence which has so long and so honourably distinguished the British from all other nations, and to which so many of the Benevolent Institutions in the world owe their existence.

Under these impressive circumstances, Professor Woods is respectfully recommended to the favourable countenance and kind attentions of the British Public, as a Gentleman worthy of confidence and consideration; and he is hereby authorized, in the name of the Trustees of the Columbian College in the District of Columbia, to receive such contributions and aids as may be offered. All donations will be duly recorded, gratefully acknowledged, and faithfully applied.

Professor Woods is now in London; and has received the cordial support of Lord Gambier, Lord Teignmouth, the Bishop of Durham, the Earl of Bristol, Lord Calthorpe, Mr. Wilberforce, and other distinguished persons, and of liberal friends of various denominations. Any Communications may be addressed to him at No. 3, Wardrobe Place, Doctors' Commons.

The Columbian College recommends itself to the especial favour of the Friends of Missions, as it will afford every facility to the instruction of Missionaries to the Heathen. Most of the Missionaries, who have yet been sent forth from the United States, have derived great advantages from the Theological Institution at Andover, in Massachusetts: the Columbian College will supply the same advantages to the Christian Students of the Middle and Southern States of the Union. It is under the direction of able and pious men.

In recommending the object of Professor Woods' visit to our Readers, we shall adopt the words of a Paper circulated by some friends in its support:—

A reciprocation of friendly and Christian offices, a co-operation in great and good enterprizes, will produce a salutary effect upon the benevolent on both sides of the Atlantic: it will also call forth more aid, on the whole, for the common cause of Christianity than would otherwise be obtained, while we put it to the trial which has most faith in our Lord's axiom—*It is more blessed to give than to receive.*

Recent Miscellaneous Intelligence.

Church Missionary Society.

The prevalence of westerly winds, during the month, has been an occasion of much expense of time and money, in retarding some of the Missionaries mentioned at p. 447. The *Esther*, for Sierra Leone, sailed from Deal Nov. 8th; and reached Portland Point on the 9th; when the wind changed, and she was driven toward the French Coast: on Sunday, the 10th, she again, altered her course, and nearly reached the Isle of Wight; when, tacking, she again arrived within a short distance of Torbay: the wind, however, again changing, she bore up for the Isle of Wight; and on the 12th, though not without considerable danger, she entered West Cowes: sailing again on the 13th, she was driven back on the 19th; and, at the latest dates, was there waiting a favourable wind. The Rev. Henry Düring, with his family, embarked, at Cowes, on board the *Betsey & Ann*, Nov. 10th: she put into Plymouth on the 12th, and into Falmouth on the 17th. The *Woodford* sailed from Falmouth, Nov. the 8th. The Rev. T. C. Deininger sailed from the same port, on board the *Prince Regent* Packet, for Malta, on the 10th.

There is reason to apprehend that most of the Missionaries and Settlers, if not the whole number, have been obliged, for the present, to quit New Zealand. This distressing intelligence was brought by the Seringapatam, which vessel spoke the Vansittart, on the 18th of May, off Port Jackson, with Missionaries on board from New Zealand; and in the Sydney Gazette of

the 31st of May, just received, it is stated, in reference to these Islands—

We learn that Missionary Efforts are rendered fruitless, and at present suspended, owing to the state of confusion and warfare into which the whole Island may by this time be plunged. Shungbee dreams and talks of nothing less than the subjugation of the whole Island and its Chiefs to his sway. All his views are directed to that one object; and he has actually issued a mandate to some of the Gentlemen of the Missionary Body, prohibiting their departure from their present place of residence, on pain of the consequences; being determined to class the friend with the foe, who shall dare to impede or obstruct his measures.

London Missionary Society.

We regret to state the death of Dr. Milne, of Malacca, which took place in May.

Mrs. Ince, of Penang, died also, within two days of Dr. Milne.

Dr. Taylor, formerly one of the Society's Missionaries in India, died at Shiraz, in December.

Wesleyan Missionary Society.

The Rev. T. H. Squance has been obliged to quit his Station at Negapatam from ill health. He arrived in the Barossa, which ship reached Deal Nov. 2d.

Mr. and Mrs. Turner and Mr. White have arrived at Port Jackson, on their way to New Zealand; but must probably wait a change of circumstances before they can proceed.

Mrs. Harrison, Wife of the Missionary at Dominica, died on the 26th of August. Some of her last words, on being told that she would die a sacrifice in the cause of Missions, were—

I would die a penitent sinner at the foot of the Cross!

Miscellanies.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY,

From October 21, to November 20, 1822.

ASSOCIATIONS.	Present. L. s. d.	Total. L. s. d.
Berwick & Tweedmouth	5 0 0	13 0 0
Birmingham	73 19 0	4824 16 6
Broomsgrove (Worcestersh.)	13 18 0	108 18 0
Bucks, South (Iver Branch)	14 17 9	2155 11 9
Chester and Cheshire (incl. Ladies 45*l.* 11*s.* 7*d.*	50 0 0	1530 18 7
Clapham (Ladies)	29 3 4	2629 3 7
Faringdon	34 18 6	34 18 6
Glasbury	21 0 0	917 17 5
Gloucestershire	200 0 0	4342 16 10
Guildford	19 13 1	604 15 10
Halifax (incl. 25*l.* 4*s.* from Juvenile Branch)	88 13 0	707 9 3
Hereford (Sch. Fund 5*l.*)	45 3 4	2147 9 7
Hibernian Auxiliary (Sale of Trinkets)	9 3 6	9034 16 0
Hilton & Melcombe Horsey (Dorsetshire)	10 0 0	10 0 0
Hull & East Riding (S. Fund 5*l.*)	90 0 0	5518 14 4
Kent (Blackheath)	150 0 0	2184 0 0
Kirkby Lonsdale (Westmoreland)	20 0 0	588 6 5
Llandilotalibont (Glamorganshi)	12 6 0	84 1 1
Morden (Surrey)	8 8 3	150 17 8
Norfolk and Norwich	450 0 0	8037 16 1
North East London (incl. 52*l.* 16*s.* 9*d.* Coll. at Ram's Chapel, Homerton, after two Sermons, by Rev. J. H. Stewart and the Assistant Secretary)	102 16 9	1026 10 2
Padstow (Cornwall)	4 2 7	210 19 4
Percy Chapel (incl. Ladies 18*l.* 16*s.* 6*d.* & S. Fund 5*l.*)	33 1 1	2701 17 5
Shropshire (Sch. Fund 10*l.*)	585 0 0	4985 0 6
Staffordshire, North	100 0 0	2036 5 11
Suffolk	250 0 0	3962 14 4
Warrington	100 15 6	100 15 6

COLLECTIONS.	Present. L. s. d.	Total. L. s. d.
Bristow, Mrs. E., Thame, Oxon	0 11 0	0 11 0
Caldwell, Mr. Blaenavon	1 13 0	16 8 0
Hankey, Mrs. T., Fenchurch St.	5 14 6	20 14 6
Harris, Miss, St. Albans	12 18 1	42 14 1
Heather, Mrs., Bishop's Waltham	0 0 -	11 2 0
Parlby, Mrs., Amwell	3 7 6	3 7 6
Prichard, Miss, Kidderminster	15 0 0	161 1 0
Sharp, Mr., Dean Street, Soho,	2 2 0	2 2 0
Williams, Miss C., Abergavenny,	3 3 0	68 5 1

BENEFACTIONS.

Anonymous, by J. Willson, Esq. Gray's Inn	20 0 0
E. T.	20 0 0
Hartnell, Joseph, Esq., Balham Hill	10 10 0
Jowett, Rev. H., Little Dunham, Norfolk,	5 0 0
Kilvington, Thomas, Esq. Ripon	20 0 0
M'Dowall, Lt. Col. C. B., Stranraer	10 10 0
Roberts, Thomas, Esq. Russel Square	10 10 0
Simcoe, Mrs., Honiton	20 0 0

CONGREGATIONAL COLLECTIONS.

Lenton (Notts) by Rev. E. T. M. Phillippe (Rev. R. Creswell, Vicar)	14 6 9
Long Preston (Yorkshire) by Rev. W. C. Wilson	29 6 1

SCHOOL FUND.

Hereford Association, For *Henry Gipps* - Fifth Year,	5 0 0
Hull and East Riding Association, For *Michael Robinson* - Fifth Year,	5 0 0
Percy Chapel Association, by Mrs. W. M. Forster, For *Sarah Cholmeley* - Sixth Year,	5 0 0
Shropshire Association, For *Archibald Cameron* - Fifth Year,	5 0 0
For *E. A. Whitchurch* - Sixth Year,	5 0 0

*** Page 408, the Rev. John Pridham is both Treasurer and Secretary of the Faringdon Association: the Contributions were about 35*l.*, instead of 5*l.*

Missionary Register.

DECEMBER, 1822.

Biography.

OBITUARY OF ABRAHAM, A MALABAR CONVERT,

WHO DIED AT TRINCOMALEE, JULY 19, 1821, AGED 48 YEARS.

THE Heathen Name of this Convert was Surian, which signifies the Sun. After his conversion he became Head Schoolmaster, in connection with the Wesleyan Mission at Trincomalee. Of his character and death, Mr. Carver, Missionary at that Station, gives the following account:—

The loss which we have suffered by the death of this respectable man, will not be easily repaired. His upright character, his venerable appearance, his simplicity and firmness, gave him an influence among the people which he turned to the best account.

He was born in the province of Jaffnapatam, and lived upward of forty years without any correct notions of GOD. By conversation and reading, he became gradually enlightened to see the danger of resting his eternal happiness on the ceremonies of a superstition, which his better judgment had long suspected; and he began to seek a knowledge of the redemption, offered to him in the Scriptures, through the atonement of Christ. He felt alarmed for his state, and earnestly sought for salvation, by grace through faith in Christ Jesus. For upward of a-year-and-a-half he was a candidate for baptism.

On the 1st of January, 1821, he was publicly baptized by the name of Abraham, in the forty-eighth year of his age. His affecting simplicity of behaviour on that occasion will be long remembered. He became quite decided in his conduct, and most tender and kind in his attachment to us. Faithful to his trust, and affectionate in the discharge of his duty, my confidence in his future usefulness increased; and I most sincerely thanked God for granting to us so eminent a token of His approbation of our labours.

But what WE may imagine necessary to carry on the work, the Lord may shew us that He can dispense with; to teach us humility and dependence. On the 18th of July, 1821, we were informed that Abraham was sick. Mr. Hunter went to visit him, as I was engaged with other duties, and could not then go, intending to see him in the morning. He expressed himself to Mr. Hunter in a resigned and Christian spirit; and requested that I would go and see him next morning: but alas! I was not to behold poor Abraham any more in this world. During the night, he became worse, and begged his people to come and inform me; but no one dared to venture across the esplanade for that purpose, owing to the fear that prevails of passing near the gallows on which three muderers have lately suffered. He grew still worse, and his relatives and friends brought in the heathen instruments, to perform the ceremonies used to recover sick people. When he saw this, raising himself a little, with his remaining strength, though suffering great pain, he begged them to FORBEAR. "What have I to do with these?" said he. "I have renounced Heathenism. I am a Christian. I am going to my

Saviour. O Lord Jesus, save me!" They inquired what sort of burial they were to think of—"Take no trouble about that," he added: "the Missionary will do all for me. Say to him, I wish to be buried as a Christian." He then spoke to them about the value of the soul, and shortly afterward died, on the morning of the 19th of July.

The steadfastness of this Convert to the last, and his resistance of the attempts to introduce foolish ceremonies, even when he had not the help of our advice in his extremity, cannot but be encouraging. He had better helps than man could afford him; and we have sufficient evidence to believe that he will be of the number, concerning whom our Lord declared, *That many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.*

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

Efficiency of Ladies' Associations.

To Mr. Dudley's reports on this subject, given at pp. 357 and 358 of the Number for September, we add the following from some recent communications:—

At *Nottingham*, the Ladies' Associations proceed with the greatest order, efficiency, and success. The number of subscribers exceeds 5000: nearly 2000 Bibles and Testaments have been circulated at the cost prices: and about 1200*l.* have been collected. Results like these, within little more than six months, are truly gratifying, as an evidence of the interest excited in the public mind.

A similar proof of the efficiency of Ladies' Bible Associations, has been afforded at *Coventry*. Within seven weeks, they have obtained 3368 subscribers, and collected 203*l.* 8*s.* 11*d.*

At a crowded meeting at *Hinckley*, a Ladies' Association was established in connection with the Branch Society of that town. Thirty-one Ladies have offered their services as Collectors.

The *Loughborough* Ladies' Association is conducted by nearly Sixty Ladies; and the twenty-four districts into which it is divided, are respectively furnished with two Collectors. I anticipate the best effects, both moral and pecuniary, from this Society; and from all the others established in that populous vicinity, when their organization shall have been completed.

The Ladies' Branch Society at *Leicester*, with its connected Associations, is proceeding with regularity and success. The following are the results of their exertions during the first month, when many of the districts had necessarily been unvisited:—Districts, 81—Collectors, 95—Free Subscribers, 436—Bible ditto, 896—Total, 1332—Amount collected, 71*l.* 13*s.* 2½*d.*

The only difficulty is, to keep pace with the solicitations which pour in from all quarters. Cheering and delightful as it is to witness the interest excited and daily extending, it is not unattended with a painful reflection, when we behold such tracts of country *white unto the harvest*, and the labourers, alas! so few. May they be speedily increased by Him, who can alone qualify for acceptable service!

BAPTIST MISSIONARY SOCIETY.

New Auxiliaries.

Jan. 1, 1822, an Auxiliary was formed at *New Court Chapel*, Newcastle-upon-Tyne.

April 5, at Hammersmith, a Missionary Union was established for *West Middlesex and its Vicinity*. The Rev. J. H. Hinton, of Reading, preached from Matt. xxv. 40. Collections, 27*l.* 5*s.*

It having been found that the Yorkshire and Lancashire Assistant Society, which has been in operation for a considerable time, embraced a district too extensive and populous for one Society, it has been replaced by three New Auxiliaries — one at *Liverpool*, (formed *July* 18,) another for the *West Riding* of Yorkshire, and a third (formed *Sept.* 9) for *Hull and the East Riding*.

Aug. 19, 1822, an Auxiliary was formed at *Tewkesbury*. Contributions, 57*l.* 1*s.*

Anniversaries.

Nov. 20 to 26, 1821, the Third of the *Bristol and Bath:* at *Bristol*, the Rev. W. Gray preached from Matt. xiii. 38. *The field is the world;* the Rev. John Foster, from Rev. xxi. 5. *Behold, I make all things new:* the Rev. S. Saunders, from Eccl. xi. 1; and the Rev. John Mack, from Ps. cii. 16, and from 1 Cor. ix. 26. *So fight I, not as one that beateth the air:* at *Bath*, Sermons were preached by the Rev. Messrs. Gray, Foster, and Mack. Collections, upward of 300*l.* Receipts of the year, 988*l.*——27 & 28, the Half-yearly of the *Kent*, at Folkstone. Sermons were preached, from Mark x. 27. and Luke ii. 10. Receipts of the year, 672*l.* 18*s.* 2*d.*——JAN. 2, 1822, the *North of England*, hitherto called the Newcastle-upon-Tyne ——APRIL 3, the First of the *Bedfordshire*, at Luton. Sermons were preached, by the Rev. Robert Hall, from Isaiah liii. 8. *For the transgression of my people was he stricken;* by the Rev. T. Morell, from Luke x. 2; and by the Rev. F. A. Cox, from 1 John v. 19. Collections, 60*l.*——10, at Lyme, the Third Half-yearly of *Part of the Western District*. Sermons were preached, by the Rev. Mr. Hawkins, from Gen. xxii. 18; and by the Rev. Dr. Ryland, from 1 Chron. xxix. 10—18——APRIL 30 and May 1, the Half-yearly of the *Kent*, at Maidstone. Sermons were preached from 1 Kings xxii. 34, and John iv. 35, 36 —— JULY 17, the Fourth Half-yearly of *Part of the Western District*, at Wellington, Somerset ——AUGUST 6 to 12. the Fourth of the *Bristol and Bath* (changed from November to August). The Rev. J. H. Hinton preached, at *Bristol*, from Luke xvii. 10; the Rev. Dr. Raffles, from Matt. viii. 11; the Rev. Joseph Kinghorn, from Acts ix. 1—8; the Rev. Professor Woods, of Columbian College, United States, from Heb. xiii. 14; and Mr. Kinghorn, from 1 Thess. iii. 8. At *Bath*, Mr. Hinton preached from John vi. 6, and Mr. Kinghorn from 1 Pet. iii. 22. Collections, 297*l.* 17*s.* 10*d.* Receipts, for the nine months since the last Meeting, 818*l.* 14*s.* 8*d.*——SEPT. 25, the *Essex*, at Harlow. The Rev. Joseph Ivimey preached from 1 Cor. vi. 19, 20——OCT. 11, the Eighth of the *Oxfordshire*, at Abingdon. Sermons were preached, from Isaiah ii. 18, and Matt. ii. 10. Of this Auxiliary, it is said—

Since its formation, it has remitted to the Parent Society upward of 2000*l.* Few districts feel more the difficulties pressing so heavily upon the agricultural interest; and it is believed that several of the churches have, this present year, imparted not from their abundance, but from their necessity, if not poverty.

The comparative prosperity of the funds of this Auxiliary is to be traced to two sources:—1. The active part which the Ministers take in recommending the Mission to their friends, reading Missionary Intelligence, and distributing the Heralds at the Monthly Prayer Meetings. And 2. To the formation of Penny-a-week Societies, chiefly conducted by the Females belonging to the Congregations. May the time soon arrive, when these very useful, though humble, institutions, shall be appended to all the churches in the land!

House of the Society.

The business of the Society is removed from Wardrobe Place, Doctors' Commons, where it has been for some time carried on, to NO. 6, FEN COURT, FENCHURCH STREET, where commodious Freehold Premises have been procured.

LONDON MISSIONARY SOCIETY.

Anniversaries.

OCT. 3, 1821, at Hertford, the Second of the *Herts:* Sermon, from Gal. vi. 9: Mr. E. Crisp, from the Seminary at Gosport, was appointed for Madras: Collections, 36*l.*——

OCT. 3 & 4, at Caernarvon, the *Fifth of the North Wales:* Sermons, from Isaiah xlix. 24, 25. Zech. xiv. 20. Mark xvi. 15. Rev. i. 5, 6. Col. i. 28. Luke xvi. 29—31. Eph. ii. 20, 21. Haggai i. 2—6. John iii. 36. and Ps. cxviii. 25——DEC. 10, at *Milford;* and DEC. 11, at *Haverfordwest:* Collections, 31*l.* 16*s.*——APRIL 9 & 10, 1822, the *Nottingham, Leicester,* and *Derby,* at Leicester: Sermons, from 1 John v. 19. and 1 John iv. 8. *God is love:* Collections, 126*l.* 4*s.* 6*d.*——24, the *Dorsetshire,* at Weymouth: Sermons, from Zech. xiv. 10, 11 (by Mr. Jay); and 1 Pet. i. 3, 4——MAY 29 & 30, at Cambridge, the Ninth of the *Cambridgeshire:* Sermons, from John iii. 16. and Ps. cii. 13—15: Collections, 50*l.*——JUNE 4 to 6, at Huddersfield, the Ninth of the *West Riding:* Collections, 206*l.*——11 & 12, the *Angel Street,* in *Worcester:* Collections, 80*l.*——17, at *Howden:* Sermon (by Rev. Rowland Hill), from Isaiah xxxii. 20: Collections, 25*l.* 6*s.* 3*d.*——19 to 24, at Hull, Beverley, and Cottingham, the Ninth of the *Hull and East Riding:* Collections, 307*l.*——25, the Second of the *Barton-on-Humber:* Sermon (by the Rev. Dr. Waugh) from Exod. xx. 24. *In all places where I record my Name, I will come unto thee, and I will bless thee*——27, at Malton, the Fourth of the *North Riding:* Receipts of the year, 264*l.* 10*s.* 5*d.*——28, the *Kirkby-Moorside* Branch, and the *Pickering* Branch——JULY 1, the Fourth of the *Whitby* Branch——3, the *Durham*——3 & 4, the *Lincoln:* Sermon, from James v. 20——4, the *Sunderland*——7 and 8, the *Newcastle-on-Tyne*——9, the *Walls End*——9 to 12, the *Plymouth, Stonehouse,* and *Dock*——10, at Woolwich, the Second of the *Kent:* Collection, 12*l.* 12*s.* 1*d.*: Remittances of the year, 363*l.* 7*s.* 8*d.*; in addition to 28*l.* 16*s.* 2*d.* sent from the County, by other means than the Auxiliary——10, the *Essex,* at Colchester: Sermon (by Rev. J. A. James) from Isaiah xiv. 23, 24: Collections, 54*l.*——12, the *Isle of Sheppy*——23 & 24, the *Somersetshire,* at Bishop's-Hull——AUG. 6 and 7, the *Wilts and North-East Somerset,* at Devizes: Collections, 52*l.* 10*s.*——7 and 8, at Stroud and Rodborough, the Seventh of the *Gloucestershire:* Collections, 192*l.*——SEPT. 10 to 12, at Birmingham, the Eighth of the *Warwickshire, Staffordshire,* and *Worcestershire*——10 to 12, at Merthyr Tydvil, the Eighth of the *South Wales:* Sermons, from Jer. xxxi. 34. Matt. vi. 10. Matt. ii. 1, 2. Gen. xv. 17, 18. Ps. lxxxvii. 5. Isaiah xi. 10. Zech. xiv. 6, 7. Ps. lxxxv. 10, 11. Luke xvi. 5. Isaiah liii. 10. Prov. xix. 2. 2 Cor. v. 20. Ps. ii. 6. Luke x. 33—37. Isaiah liii. 11. John xii. 23, 24. Rev. xii. 11. and Jude 3——24 to 27, the Tenth of the *Bristol:* Eleven Sermons were preached: Collections, 691*l.* 1*s.* 8*d.*——OCT. 2, at Bishop Stortford, the Third of the *Herts:* Collections, 54*l.*——9 and 10, at Launceston, the Tenth of the *Cornwall*——22 to 24, at Denbigh, the Sixth of the *North Wales:* Sermons, from Ps. cxlii. 4. Rom. ii. 7. 2 Cor. viii. 9. Isaiah lxii. 6, 7. Is. xlii. 7. Rev. vi. 2. Is. xi. 1—8. Zech. xiv. 7. Zeph. ii. 11. Rev. xx. 1—5. Prov. xi. 25. 1 John i. 7. Rom. vii. 4. Jer. xxxiii. 8, 9. Heb. vii. 25. Ps. ii. 1—7. and Ps. xlv. 3—6.

Of the Wilts and North-Somerset Auxiliary, it is said—

The aggregate contributions from the district included in this Auxiliary, which, previously to its formation, did not exceed 900*l.* per annum, will amount for the last year to 600*l.* This increase has not arisen from any large donations or extra collections, but from the establishment of several Congregational Associations—a measure, at once the most easy and the most effective.

The Report of the Gloucestershire Auxiliary

—strongly recommended that Ministers, Collectors, and Subscribers, should endeavour to increase their exertions this

year for the Society, in the proportion of ONE-THIRD beyond former efforts; in order to make up the deficiency in the revenue, which, last year, was in that proportion.

New Auxiliaries.

MAY 22, at High Wycombe, for *South Bucks and the Vicinity:* Sermon, from Numb. xiv. 21: Collections, 48*l.*—JUNE 18, at Reading, for *Berkshire:* Sermons, by Mr. Leifchild and Dr. Raffles: Collections, 150*l.*—JULY 5, for *North Shields.*—AUG. 20, for the *Poultry Chapel.*—28, for *Ashford,* Kent: Sermon, from Isaiah xlii. 4.—SEPT. 25, for *Kirkham,* Lancashire.

Notices respecting the Society's Publications.

I. The ANNUAL REPORT, Octavo edition, with the Notes, Appendix, Lists of Contributors, and of Auxiliary Societies, &c. Price Two Shillings to Non-Subscribers.

This is sent, gratis, to every Member of the Society: namely, to Subscribers of One Guinea, or upward, per annum; and to every Minister who collects for the use of the Society Five Pounds, or more, annually.

II. The ABSTRACT of the REPORT, Duodecimo. Every Subscriber of Ten Shillings, annually, is entitled to a copy of this Pamphlet.

III. The FOUR SERMONS, preached at the late ANNIVERSARY, are sold at One Shilling each, separately, or at Three Shillings, stitched together. It is customary to present a copy of these gratuitously to every Minister who is a Member of the Society.

IV. The QUARTERLY CHRONICLE, or Transactions of the Society, including Extracts from the Journals and Correspondence of the Missionaries. Price Sixpence. Every Collector of One Shilling, or upward, per Week, is entitled to a copy of this Publication.

V. MISSIONARY SKETCHES published Quarterly, representing a Missionary Station, or some of the Heathen Idols, of Pagan Ceremonies; including, occasionally, the most recent Intelligence received from the Missionaries. Price One Penny each, or Five Shillings per Hundred. Every Person who subscribes One Penny, or more, per Week, is entitled to one of these Sketches.

The Friends of the Society who wish to be furnished with any of these Publications, are requested to signify the same to the Secretary of the Auxiliary Society to which they belong: and the Officers of the Auxiliary Societies are desired to inform the Home Secretary, in London, what Publications, and how many of each they wish to receive; also to point out by what conveyance they may be forwarded with the greatest certainty and the least expense: if by Booksellers' parcels, mentioning the name both of the Town and Country Bookseller. The following FORM OF APPLICATION is recommended to be addressed to the Home Secretary:—

Number.

"Collectors of One Shilling and upwards, per Week...
Subscribers of One Penny and upwards, per Week...
for whom we request you to send the Quarterly Chronicles and Sketches, to which they are entitled according to the Regulations of the Society."

WESLEYAN MISSIONARY SOCIETY.

Anniversaries.

DEC. 25, 1821, the Seventh of the *Bradford* (Yorkshire) *Juvenile:* Collection, 28*l.*: Income of the year, upward of 100*l.*——25, the Third of the *Macclesfield Juvenile:* Collection, 17*l.*——26, the *Woolwich*——26, the *Southwark*——JAN. 1, 1822, the Fourth of the *Manchester Juvenile:* Collections, 51*l.* 2*s.* 7*d.*: Income, 369*l.* 9*s.* 1½*d.*, being an increase of 116*l.* 16*s.* 0½*d.*: Since March 6, 1818, total amount 1032*l.* 18*s.* 1½*d.*——11, the *Hackney*——17, the Sixth of the *Hull Juvenile:* Collections, 30*l.*——FEB. 5, the *Colchester:* Collections, 50*l.*——11, the *Bath District:* Collections, 74*l.*——19, the Seventh of the *Whitby*——24, the *Stockport:* Collections, 52*l.* 8*s.* 7*d.*——*End of* FEB. *and beginning of* MARCH, in Cornwall, at *Penzance, Cambourne, Helstone, Falmouth, Truro, Penryn, St. Austell,* and *Launceston*——MARCH 28, the

Seventh of the *Barnard-Castle:* Collections, 45*l.* 10*s.*——APRIL 7, the *York:* Collections, 50*l.*——8, the Fourth of the *Bradwell*——10, the Third of the *Alnwick*——15, the Fourth of the *Derby:* Collections, 116*l.* 13*s.* 6*d.*——17, the *Hull:* Collections, 120*l.*——19, the Fifth of the *Midsummer-Norton*——29 & 30, the *Jersey*——in APRIL, the District and Branch Societies at *Liverpool, Manchester, Newcastle, Sunderland, Shields, Chester, Warrington,* and *Wakefield*——MAY 2, the *Burnley*——6 & 7, the *Guernsey*——7, the *Pateley-Bridge:* Income, 87*l.*——7, at Kidderminster, the Second of the *Stourport Circuit:* Collections, 29*l.*: Income, 72*l.*——9, the Seventh of the *Newark:* Collections, 51*l.*——13, the *Milford:* 14, the *Haverfordwest:* 16, the *Caermarthen*——13 & 14, the Fifth of the *Bedford*——14, at Chatteris, the Seventh of the *Ely Circuit:* Collections, 25*l.*——14, the First of the *Dudley:* Income, 227*l.* 10*s.* 3*d.*; being an increase of 78*l.* 17*s.* 4*d.*——19 to 21, the Seventh of the *Bristol District:* Collections, nearly 250*l.*——21, the Third of the *Leicester:* Collections, 66*l.* 6*s.* 9*d.*: Income, 148*l.* 1*s.* 2*d.*——30, the Fourth of the *Melton-Mowbray*——30, at Diss, the *Norwich District:* Collection, 30*l.*——JUNE 4, the *Mansfield*——10, the *Otley:* Collections, 24*l.*——17, the *Oxford*——JULY 30, the Third of the *Chelsea:* Income, 90*l.*——AUG. 28, the *Scarborough:* Collections, 66*l.* 0*s.* 1½*d.*——SEPT. 17, the Second of the *Margate:* Receipts of the year, nearly 100*l.*——OCT. 8, the *Horncastle:* Collections, nearly 30*l.*——9, the *Doncaster:* Collections, 45*l.*——21, the *Leeds District:* Collections, 160*l.* 19*s.* 1*d.*, being an increase of upward of 42*l.*: Income of the District, within the year, 1870*l.*; being 330*l.* more than the last——28, the *Spitalfields:* Income, 290*l.*; being an increase of nearly 80*l.*——29, the *Reading*——NOV. 5, the *Woolwich*——12, the *Salford Juvenile:* Collections 124*l.*, including 70*l.* sent afterward by post, to Dr. Adam Clarke——22, the Sixth of the *York Juvenile:* Collection, 21*l.* 1*s.* 3*d.*: Income, 99*l.* 5*s.* 3*d.*——22, the *Reading*——24, the *Lancaster:* Collection, 20*l.*

An increase in the Income of the last Year is noticed in many of these Auxiliaries, besides those which we have mentioned; and even in those parts of the Kingdom where the depressed state of agriculture was most likely to affect the contributions.

In reference to the Doncaster Society, it is said—

The amount of monies raised during the last year, in this Circuit, is 240*l.* being 98*l.* more than any former year; which increase is principally to be attributed to the diligent zeal of a Ladies' Association formed during the last year. About 90*l.* were collected in the villages in the Circuit; which shows what the whole Connection might do, if, in every Circuit, public Missionary Meetings were held in the villages, and not confined to the large towns.

On the efficiency of the Manchester Juvenile Society, it is stated—

The pleasing state of prosperity to which this Juvenile Society has attained, is attributable, under the blessing of God, chiefly, to the union and perseverance of its Collectors, aided by a regular and extensive circulation of Missionary Intelligence. May their zeal provoke many!

In rousing the activity of one of the Societies, the Committee say—

We trust that the Committee of this Branch Society will take immediate measures, for carrying into full operation the plan of obtaining Weekly, Monthly, Quarterly, or Annual Subscriptions, from all classes of our friends; and that every Circuit in the District will forthwith follow the example.

New Auxiliaries.

FEB. 7, at *Ipswich*——15, at *Hammersmith*——19, at *Framlingham*——21, at Guisborough——APRIL 23, at *Settle:* Collections,

26*l.* 9*s.*——MAY 17, at *Bacup:* Collection, 40*l.* 15*s.* 6*d.*——24, at *Tiverton*——27, at *Coventry:* Collections, 39*l.*—27, at *Northwich*—30, at *Walsingham:* Collections, 30*l.*——JUNE 5, at *Frome*——11, at *Daventry:* Collections, 31*l.* 15*s.* 10*d.*——13, at *Mylor Bridge*, Cornwall——17, at *Shepton-Mallet:* Collection, nearly 26*l.*——AUG. 4, at St. Neot's——12, at *Manningtree*——SEPT. 16, at Glossop, for the *New Mills Circuit*——23, at *Runcorn:* Collection, 25*l.*——OCT. 24, at *Cheltenham:* Collections, 47*l.*——28, at *Windsor*——NOV. 1, at *Worksop*——14, at *Walworth.*

Auxiliaries have also been formed at *Frodsham, Hanley, Leek, Middlewich, North Walsham,* and *Peterborough;* but the dates are not given.

The organization of the Wesleyan Methodists very much facilitates that of Missionary Societies throughout the body. The Conference has sanctioned a plan for forming an Auxiliary Society in every District, with Branches in every Circuit forming such District; and the plan is now almost universally adopted throughout the Connexion.

JEWS' SOCIETY.

Anniversaries, Meetings, and Sermons.

THE Fifth Anniversary of the Colchester Auxiliary was held Aug. 4—6. Sermons were preached by the Rev. C. Simeon, the Rev. G. Hamilton, and the Rev. Isaac Saunders. Collections, 108*l.*

In August and September, Sermons were preached and Meetings held at Leicester, Derby, Hull, Knaresborough, Leeds, Bradford, Huddersfield, Manchester, Liverpool, Lane End, Matlock, and Bedford. Meetings were also held at Sheffield, Lancaster, and Bolton; and Sermons were preached at Beverley, Kendal, Latchford, Prescot, Newcastle-under-Line, and Burslem. The Rev. Messrs. Sargent, G. Hamilton, Saunders, Ruell, and Thelwall, travelled for the Society, on this occasion. The Collections amounted to about 550*l.* The Committee remark—

Through the whole of this extended Journey, our friends found a growing interest excited in favour of God's Ancient People, and a disposition to assist in employing means to promote their spiritual welfare.

The Annual Meeting of the Norwich Auxiliary took place on the 4th of October. Sermons were preached at this Anniversary by the Rev. Messrs. Simeon, Stewart, Ruell, and Thelwall. Collections, 75*l.*

In October, the Rev. C. S. Hawtrey and the Rev. W. Marsh travelled into some of the Western Counties: at Plymouth, they were joined by the Rev. A. S. Thelwall, and at Bristol by the Rev. C. Simeon. In this Journey, Sermons were preached or Meetings held at Poole, Dorchester, Milborne Port, Sherborne, Yeovil, Pitcomb, Castle Carey, Exeter, Teignmouth, Plymouth, Plymouth Dock, Stonehouse, Bristol, Gloucester, Hereford, Cheltenham, and Worcester. At the Bristol Anniversary, Eleven Sermons were preached, when the sum of 187*l.* 5*s.* 10*d.* was collected, with 29*l.* at the Meeting, and Benefactions, &c. 105*l.* 14*s.* 6*d.* making a total of 322*l.* 0*s.* 4*d.*; the receipts of the year had exceeded those of the preceding by 150*l.* At Gloucester, an Auxiliary was formed for the County, the Lord Bishop of Gloucester President; and a Ladies' Association, the Duchess of Beaufort Patroness, and the Hon. Mrs Ryder President: about 170*l.* was contributed.

PRAYER-BOOK AND HOMILY SOCIETY.

TENTH REPORT.

Progress of the Society.

FEW institutions, probably, have commenced their labours under circumstances less encouraging than this Society. In the eyes of many, even

among those who are well inclined to almost all benevolent undertakings, the object proposed appeared too limited. To the great majority of Churchmen—from whom alone any considerable measure of support could be expected—the Book of Homilies was quite unknown. By many, these sound and spiritual productions of our pious Reformers were objected against as altogether antiquated; and prejudices more than can be easily imagined—certainly more than are known by any, but those who have been intimately connected with this undertaking from the first—seemed to array themselves in direct opposition to the work.

The Committee are far from intending to intimate that all these difficulties have vanished; or that the very same difficulties do not, though in a diminished degree, still obstruct the more rapid progress of the Institution: but the general result, they consider to be gratifying. Little less than 3000 copies of the Book of Homilies—*i. e.* 2507 of the whole volume, and a surplus number of 1189 of the First Book only—have, since the formation of this Society, been sent for from its Depository alone: other editions—obviously in consequence of its operations—have been printed and issued elsewhere: several hundred copies of the Folio Edition of the Homilies, published by this Institution, have been placed in Parish Churches, "to remain for ages, as it is hoped, together with the Bible and Prayer-Book, the standard of our doctrine:" considerably more than half-a-million of Homily Tracts have been circulated by the Prayer-Book and Homily Society, while others also have been stirred up to engage in the same good work: and though, at present, the beginning of the Society's operations in Foreign Parts is comparatively small, there seems abundant reason to hope, that, in this, as in all other respects, its efficiency will, under the Divine Blessing, continue to increase.

Issue of Books and Homily Tracts.

The number of Prayer-Books and Psalters circulated, since the last Report, amounts to 9433; making the total of Prayer-Books issued by this Society 83,730; Psalters 10,044. The Homilies, Articles, and Ordination Services as Tracts, disposed of during the year, are 58,648; to which are to be added 5000 Homilies printed at the Society's expense at Amsterdam, 5000 at Bremen, and 2000 at Malaeca; also reprinted, under the direction of a friend at Toulouse, Montpelier, and Monaco, 8000—making a total of 78,648 Tracts circulated by means of the Society, and not hitherto reported; an excess of nearly 30,000 above the number stated in the last Report, and of more than 40,000 above that announced at the conclusion of the year foregoing.

Homilies in the Continental Languages.

A friend, travelling on the Continent writes from Piedmont—

I have scattered French and some English Homilies, all the way from Toulouse to Nice, and am now looking back to Calais through France. The Homilies thus distributed have been universally well received. An Italian copy given to a Priest between Nice and this place, brought him to the inn an hour afterward, just as I was departing, to thank me for my exhortation; and to express his hope that he should see me again on my return.

Of the same Correspondent, it is said—

He mentions his having printed 1000 copies of the First Homily in Italian, through the agency of a zealous Priest; and his having left 900 copies with him for distribution, principally among his brethren. He says that there is a wide field for diffusing the Homilies through many parts of the Continent; and expresses his earnest hope, that the Society will exert itself "in behalf of those who stand so much in need of instruction, thousands of whom are perishing for lack of knowledge."

A Protestant Minister, in the South of France, writes—

The First Homily, translated into French, was lately reprinted here, and 3000 copies have been distributed. I am happy to inform you, that they were as much favoured by Roman Catholics as by Protestants. Permit me, Sir, in the name of the Churches of my country, to thank your Society for their good will, and for the measures which they are taking for the promotion of so much good. And I earnestly pray that the Lord may accompany your labours with his blessing, and forward abundantly the glory of our God and Saviour Jesus Christ, and the temporal and eternal happiness of our fellow-men.

The Committee remark on this communication—

The result of these and other circumstances has been, that your Committee have caused measures to be taken for the translation of the Second, Third, and other Homilies, into French; to be printed and distributed under the care of several able and very zealous Pastors in the south of that country. They have reason also to expect, that the translation of Homilies into Italian and Portuguese will be greatly facilitated by the connection thus formed.

In Spanish, Dutch, and German, also, the circulation of some of the Homilies is proceeding. A translation of the Burial Service into Dutch was about to be printed, on the representation of an English Clergyman at Amsterdam, who states in reference to this measure—

It is the more desirable here, as no Service whatever is used at funerals: the bearers come in procession, commit the body to the earth, and retire without one word of edification being uttered.

In two other Languages, the Modern Greek, and the Arabic, the First Homily is in circulation—

Translation of the Homilies into Chinese.

The First Homily has been translated into Chinese, and measures have been taken for its extensive circulation. The late Dr. Milne (whose death we mentioned, with regret, in the last Number) speaking of Dr. Morrison and himself, remarked—

It affords us great encouragement to find your Society, among others, coming forward to assist in the great work of evangelizing China. Your resources in England are great: among the Chinese there is a vast field to employ them on. Here, most of the Christian Societies in existence might advantageously expend part of their talent, wealth, and zeal; and, for the first hundred years, hardly come in contact with one another. The sober and weighty truths, contained in the Homilies of the Anglican Church, will be found of excellent service in all Chinese Missions; especially among those, who may renounce idolatry and embrace the Christian Faith. To cooperate with you in effecting the objects of your Society, as far as practicable, will always afford me pleasure.

The Committee remark on this communication—

That these were not intended to be mere words of course, your Committee most readily believe. In respect to Dr. Morrison indeed, his candour and earnest desire to do good wherever opportunity offers, have already been fully proved. In one of his last Letters he says, "I send to the east of the Russian Empire, by Mr. Dobell, Russian Consul at Manilla, some Prayer-Books as well as Bibles, in English, for the use of a few persons in Siberia who read our language."

On the means of putting books into circulation among the Chinese, it is said—

In China itself, there are doubtless great difficulties to be encountered, in the execution of any measures of this kind. As Dr. Morrison observes, "The pernicious principle, that the Court shall absolutely decide for the people how they shall worship, or at least what they may not worship, yet remains in all its former force. But out of China," he adds, "among the several Colonies of Chinese, the governments present no obstacles to the propagation of the Gospel by means of books, or indeed by any other means. Some of the Prayers and Psalters have been sent to Kamtschatska, in hopes that they may fall into the hands of Japanese, who occasionally visit that place, and who understand the Chinese character." Copies, also, both of these and of the Homily, will probably find their way, by junks and other conveyances, into China itself. "In these efforts," says Dr. Morrison, "we appear sometimes to cast our bread upon the waters, to be seen no more; but, through God's blessing, it may be found after many days by those, to whom it shall become the means of eternal life."

The Committee mention a circumstance, which may serve as an illustration how extensively useful our Formularies may become in the Chinese Language. A Clergyman, who had obtained, for a Chinese Servant in his parish, a copy of the Prayers and Psalter translated by Dr. Morrison, writes—

Quy, the Chinese, drank tea with our servants after I received the book which

your Society granted. I sent for him to my study, and gave him your very suitable present, with which he seemed to be greatly pleased. I told him it was the Prayer-Book which we used at our Church, (pointing toward the sacred edifice, which stood close by,) and that it had been translated into Chinese by Dr. Morrison. He seemed to know Dr. Morrison well, and said, "Good man! Good book!" When he returned to the servants, he seemed to take great delight in pointing out to them which was Morning and which was Evening Prayer; said he should use it night and morning; and still continued frequently exclaiming, "Good book!" Previous to this, as I understand, he had been used to burn a piece of paper when he worshipped.

Advantages of the Circulation of Church Formularies in Foreign Countries.

1. The distribution of our Formularies in foreign lands, seems eminently calculated to increase and call forth a feeling of respect towards the English Church, in those who already think favourably of her; to dissipate prejudice, where unhappily prejudice now exists; and to promote union and brotherly love among real Christians, in every part of the world.

The Committee refer, in illustration of these points, to their correspondence.

A French Protestant Clergyman writes—

I have long since been acquainted with the Prayer-Book, as well as with the Homilies of your Church; and I have always regarded both the one and the other, as most valuable monuments of the wisdom and piety of your Reformers. I shall regard the printing and publication of any fragments whatever of these books, as an important step toward the advancement of Christian Knowledge in France; and I shall feel great pleasure in charging myself with the execution of any measure of this kind, if you should think it expedient to give me such a commission.

In reference to Holland, it is stated—

One of the most active distributors of the Homilies translated into Dutch has been a Presbyterian Minister at Rotterdam, who professes himself to be "a great admirer of the writings of our Church." And a Dutch Gentleman, who has himself translated parts of the Prayer-Book into the language of his country, lately sent a donation to this Society; "a fact," says the Clergyman who was in this case the medium of communication, "which must be considered truly gratifying in a Presbyterian and a Foreigner."

Some Latin Prayer-Books having been forwarded to Dr. Naudi, at Malta, for distribution, he writes—

A copy of the "Liturgia Anglicana," which I placed in the hands of a liberally-minded Franciscan Friar, some time ago, had a good effect: it was read by his Monks with much pleasure, and, as he assured me, with much Christian edification. Another Gentleman, an aged man of good character, to whom also I entrusted a copy, admired the good order of your Church in general; and said that he felt disposed to think a great deal better of the Church of England, than he had been used to do: in the "Præfatio," in the Article "de Cæremoniis," and in that of the "Ordo Prœlegendi Scripturas," he perceived, he said, great wisdom in the establishment of that Christian Church, and sound judgment in the manner in which she had carried on her reformation. Another copy was sent to a friend in Sicily, at the University of Catany, where they have long desired something of this kind, that they might be better acquainted with the English Church. It is amazing how calls for religious things are now daily increasing in these parts, since the spreading among us of the Holy Scriptures.

A Correspondent writes from Rome—

A zealous traveller might dispose occasionally of a copy of the Liturgy in Italian to great advantage, were no other good to result from it but simply this—the removal of a prejudice, not perhaps confined to few foreigners, that the English have no religion at all. Lord —— at Lucca sent to an English Clergyman, who is now in this city, requesting the loan of a French Prayer-book, to prove to a Roman-Catholic Priest that the English hold the doctrine of the Trinity.

2. The circulation of our Formularies in foreign lands, may, indirectly at least, contribute to the ultimate reformation of Christian Churches.

On this point, the Committee quote

the following sentiments of one of their Correspondents:—

It is very fitting that the Church of England, little known in foreign parts, should be introduced gradually to the acquaintance of the various Christian Churches of Europe and the East. In proportion as they emerge from darkness and superstition, our National Reformation may serve them as a model, and our Church Documents as specimens of what we have done; and they will avail themselves of such an example, as our Church presents, in some way, doubtless, for their own benefit and God's glory. Let us remember what Rome did. She was ever prompt in giving her Liturgy, or at least her Brief Catechism, to all the nations which her Missionaries could approach. With a very different view from her's, not as having dominion over their faith, but as helpers of their reformation, I would hope that the Church of England will, in due season, present her sacred offices to all nominally Christian Churches, and to all the generations of new converts, as the best aid of their worship.

3. The circulation of our Forms is calculated to promote a spirit of devotion, and to render essential service both to families and individuals.

On this head, the Committee say—

The Correspondent, whose sentiments have been just referred to, states, in the course of a variety of remarks, that as "some of the Homilies may be most advantageously circulated abroad as Religious Tracts, some portions of the Liturgy also will furnish excellent manuals of devotion." It is somewhat remarkable, that, in the same month in which this Letter was dated, a friend of the Society, writing in Piedmont, observes, "I found a Pastor in these valleys employed in compiling a Family Prayer-Book, and I lent him my Italian Version of the English Liturgy to assist him."

In furtherance of these objects, the Committee request information and suggestions, from such persons as may be able, by their familiar acquaintance with the habits and circumstances of foreign countries, to render them assistance herein. They add, in conclusion—

On all these, as well as many other grounds, your Committee have felt it their imperious duty to disseminate the Formularies of our Church as widely as practicable; and they have entrusted to friends, at convenient foreign stations, copies of the Prayer-Book in almost every language into which it has hitherto been translated, to be freely circulated, wherever an opportunity of doing it to probable advantage may occur. And, for the same general reasons, they earnestly desire, as soon as means can be found, to procure and print—in union with the London Society for promoting Christianity among the Jews—a Version of the Liturgy in pure Biblical Hebrew: not as wishing to dictate to, or to impose upon, such converts as may arise from among the Children of Israel, any particular Form of Worship; but to present them with such a mode and manual of spiritual prayer, as may help them in their earliest approaches, in the Name of Jesus, to the Throne of Mercy, and as may become an important means of promoting their edification, and establishing their faith.

HIBERNIAN SOCIETY.

SIXTEENTH REPORT.

State of Ireland.

THE year, which has elapsed since your Committee presented their last Report, has been an eventful one for Ireland, and an anxious one to all who sincerely sympathize in her moral destinies. On the one hand, the visit of the Sovereign to her metropolis has assured a loyal people of His Majesty's paternal interest in the prosperity of that part of his dominions: for the first time, a British Monarch arrived on her shores, not as a conqueror, but as the Constitutional King of the two United Nations; and your Committee would fain hail such an event as an auspicious omen of brighter days. On the other hand, the serious disturbances which have arisen, in several districts of this unhappy country, have seemed to threaten consequences the most disastrous to her moral and political interests: yet these occurrences, deplorable in themselves, may, it is hoped, have one good effect, by drawing the attention of all ranks, in this country, to the critical state, the moral wants, the misfortunes, and the paramount claims of the Sister-Island.

Appeal for increased Support to the Society.

The apathy, which has so long prevailed on these subjects, is the most

of this population never heard of the Bible, and are consequently very dark and ignorant. On the Sabbath, I read a considerable portion to the family, in the morning and afternoon. They were greatly surprised to see so small a book contain such wonderful things; and inquired how I obtained it, and what country it came from! I informed them that it was the Book of God; that it was written by the holy Prophets of the Lord, many hundred years ago; and that it contained an account of the nativity, life, and death, of the Son of God. They were all perfectly astonished; and, after I had read a few chapters in the beginning of Matthew, the man of the house ran out in haste to two of his next-door neighbours, and brought them in to see and hear "the Book of God;" for by this name my little Bible is now known. These individuals also expressed their surprise; and, after hearing me read of the birth, miracles, and death of our Saviour, they went out and brought in their Wives to hear the same glorious news!

He adds, on a subsequent day—

This day, I was employed, morning and afternoon, in reading the Scriptures; and experienced great pleasure at beholding the attention paid and the knowledge acquired. The people are anxious for the winter, in order that they may have the long nights to hear the Scriptures read; and are devising means to raise a fund to provide candle-light, for that purpose.

One of the Inspectors says—

I visited a School in a popular village, in a mountainous country, and surrounded by a shaking bog. The people are very ignorant, having never seen a Bible or Testament till the introduction of the Schools. They flocked round me, delighted to hear what they nor their forefathers ever heard before; and I was much affected to see the aged people pressing to ask me for explanations of what struck their attention in reading their Testaments.

A Reader states—

I met an acquaintance returning from Mass. He began informing me of the good words which he heard from the Priest respecting the sufferings of Christ; and how He was crowned with thorns, mocked, abused, insulted, and crucified; and expressed his surprise how the Priest got such a "fine account from God." Upon my telling him that I could shew him the same words, he replied—"All the books in the world cannot contain half as much as the Priest said this day. I am sure he got the account from God." I then produced my Irish Testament, and, sitting on the side of the road, read the chapter containing the account of the Passion of Christ. He was so astonished at finding it contained in a book, that he fell on his knees; and, with streaming eyes and uplifted hands, returned God thanks for having heard such a book. On his return home, he went among his neighbours, inviting them to his house on the following Sunday to hear a book read, which would tell them of what his Saviour had done and suffered for sinners, and that it was the Book of God.

Another reports that he visited a Night School, in which many Adults had assembled, in very inclement weather, who all evinced a great desire to learn, and adds—

In the evening, I read the Scriptures to a number of individuals who came to my lodgings. They were very attentive, and, when it became late, left very reluctantly. In the morning, before it was quite light, they again assembled, and called the man of the house out of his bed to let them in to hear the Scriptures read. I accordingly arose, and read to them a considerable time. When they departed, it rained hard; and they prayed that it might continue to do so, to prevent me from travelling.

Zeal and Proficiency of the Aged, in learning to read the Scriptures.

One of the Readers in the Irish Tongue says—

I classed eight fathers, three grandfathers, fourteen adults, and the remainder boys. The old men could not see a letter without spectacles; and I was astonished when I again visited the School to see the great progress which they had made.

Of an Evening School of sixty-six Scholars, he reports—

I classed a grandfather, who regularly attends, with his four children and seven grand-children; one of whom persuaded him to come, saying, "Perhaps, grandfather, the Lord will enable you to learn to read His Word." This old man now attends the School with his

primer in his hand. He is a Protestant, and had learned to read a little when he was young, but, through neglect, had entirely forgotten all.

In a Third School, he says—

There are five men who were accustomed to come with their children, and return with them after school hours, as they had to cross mountains and bogs. These men, perceiving the progress made by old men who attended the School, were encouraged to commence spelling themselves; and now they can read the Scriptures tolerably well. On the Sabbath they sit together, and read the Testament; and one of them has become not only the teacher of the rest, but of the surrounding villages: at first he was coolly received; but now they are glad to see and hear him.

Of the progress of the Aged People, the same Reader adds afterward—

Fathers and grandfathers, whom I arranged a few months before in the junior classes, are now reading the Scriptures, and rejoicing that they are so privileged.

One grandfather, with two of his sons and three of his grand-children, were put by me in the first class; and, in the course of a few months, the grandfather outstripped the rest, and was promoted to the third class. I told him that if, at the next inspection, he was able to read in the Testament, I would write to you to send him one. At the next inspection, I found he could read correctly in the New Testament; and, accordingly, gave him an order for a large-sized one, which I trust he will make good use of.

Evidences of the Good Effects of the Society's Exertions.

Of the influence of these exertions on the peace of society, the Committee remark—

It has been no small consolation to your Committee, and has served to animate their exertions, while it justifies their most sanguine hopes of success, that the disorders and appalling outrages which have taken place in Ireland, have, in most cases, been confined to districts to which, as yet, they have scarcely had access. In every district which has been occupied by your Society, FOR ANY CONSIDERABLE PERIOD, peace and subordination have been preserved. Your Committee, however, submit, that had the proof of the beneficial results of the Society's labours been somewhat less complete, had partial disorders arisen, it would have afforded no ground of discouragement: but they cannot but congratulate the Society, that hitherto the blessing of Almighty God, to whose Providence they desire to ascribe every measure of success which has crowned their efforts, has appeared to rest, in a pre-eminent degree, on the instrumentality of this Society.

The Committee give the following instance:—

A correspondent mentions the instance of a poor man who had two children educating in the Society's School at Ballentopher. He was himself a "ribband man." For the first time in his life he met with the New Testament, which was the class-book of his eldest boy: he read it, and so powerful was the effect of Divine Truth on his mind, that his first conviction was, that he could not be a Christian and remain a "ribband man."

From different communications in the Appendix, we collect the following instances of the GENERAL good effects of the Society's labours:—

1. Peace providentially obtains in the districts occupied by the Society; while outrage, robbery, and assassinations, of the most appalling nature, disfigure the districts or counties, to which, as yet, they have not had access. The friends of religion, humanity, and public order, in Britain, must perceive, in the accounts which disgrace this kingdom, with which the pages of our public prints are blackened, the paramount necessity of having the great mass of the lower orders brought acquainted with the Word of God.

2. It is delightful to behold grandfathers, with their children and grandchildren, employed in reading the Scriptures; and Catholics, with their Testaments in their hands, reading to their families, and praying for a blessing to attend the London Hibernian Society, for providing Bibles and Testaments and instruction, for them and their children. There is a great change for the better, in the general conduct of the people, since last winter. The houses were then thronged with card-players, night-dancers, &c. but now such practices are greatly discontinued.

3. It is delightful to behold the good resulting from reading the Scriptures. Both Parents and Children have derived great advantage: Husbands and Wives are kind and affectionate to each other; and Children are dutiful and obedient to their parents. Such are the benefits arising from the circulation of the Scriptures among the poor of this country. It was a rare thing to see a Bible or Testament in the hands of any one, when I first came into this part; but now, thanks be to God, through the instrumentality of the London Hibernian Society they abound.

4. The people bear testimony to the good effects produced by the establishment of the Society's Schools. "We have," say they, "cause to give glory to God for producing such a reformation in our children by means of the Schools: before our Children went to them, we could get no good of them; but now, instead of swearing, and other bad practices, they are obedient, and are engaged every evening reading their Testaments."

5. The night-schools, which I have established and visited this winter, are going on in a prosperous way. Among the adults entered as pupils are many aged individuals, who, with their sons and relatives, are employed reading the Word of God; which, they confess, has been the means of preventing them from associating with those, who are assembling for unlawful and rebellious purposes.

6. Previous to the establishment of night-schools, it was the practice of many to go from house to house and from village to village, carrying their cards and dice with them; while others were running to dances and every wicked place. Now the reading of the Scriptures is substituted in their stead; and, as the Boys who do not attend the Schools are looked upon as bad characters, many have been induced to remove the stigma by attending them, and have derived much benefit.

7. Respecting the effects of the Holy Scriptures on the adult population connected with the Society's labours, a volume might be filled with most interesting details, which have not been included in any communication from me. It may indeed be said, in truth, that the word *runs, and is glorified*; and that, notwithstanding the state, the wretched state, of the great majority of the people, this kingdom is at present, in comparison with what it was before the commencement of the labours of the Society, a land of Bibles and of light. The sound of the Scriptures has gone forth, and their words to the extreme bounds of our land; and it has proved an important sound to numbers. To its happy progress in distant parts of the kingdom, I have evidence every day in reports made by Inspectors, Readers, and School-masters; as well as from many individuals, who, from far and near, resort to me for Bibles and Testaments. On this errand some travel from twenty to forty Irish miles; and, when the application is for a Bible, our rule, which limits the gift to those only who have profited by attention to the New Testament, gives me frequently to learn what the Lord has wrought—to see the grace of God, and to be glad.

To these instances of a general nature, we select, from among others given in the Appendix, several examples of the benefits conferred, through the Society, on INDIVIDUALS, both Children and Adults:—

1. A Boy who accompanies his Mother, begging from place to place, entered my School about a month since. He had with him a book, called the Universal Spelling-Book, which I desired him to leave at home; and, finding him a pretty good reader, I gave him a Testament instead. Upon his return to the cabin where his Mother lodged, he produced his Testament with great joy; but his Mother, in a rage, ordered him to return it. The Boy, with tears in his eyes, replied, "Dear Mother, do'nt ask me to return it, for it is the best book I ever had; and, before you say any more against it, allow me to read a part of it." She consented; and he read a chapter or two, which had the effect of calming her fears. The Boy then urged her strongly to attend the School only one night with him; saying, she would be delighted at hearing the Scholars read. She did so; and she has since continued in this neighbourhood, in order that her Son may have the opportunity of attending the School; which he regularly does, and is making rapid progress.

2. Priest R. is making the Scriptures his daily study, and is an advocate for the Schools. The other day, he met one of the Scholars going to school, and asked him what book it was he had. "It is a Will, Sir," said the Boy. "What Will?" rejoined the Priest. "The last

Will and Testament, that Jesus Christ left to me, and to all who desire to claim a title in the property therein bequeathed," replied the Boy. "What did Christ leave you in that Will?" "A kingdom, Sir."—"Where does that kingdom lie?" "It is the kingdom of heaven, Sir." —"And do you expect to reign as a king there?" "Yes, Sir, as joint-heir with Christ."—"And will not every person get there as well as you?" "No, Sir: none can get there, but those who claim their title to that kingdom upon the ground of the Will." The Priest asked him several other questions, to which the Boy gave such satisfactory answers as quite astonished him. "Indeed," said he, "you are a good little Boy: take care of the book, wherein God gives you such precious promises: believe what He has said, and you will be happy here and hereafter."

3. Among the many female children in the Society's Schools here that are of great promise, there is one, every circumstance of whose life is such a display of the reign of grace, as it would be unpardonable to pass by. The child alluded to had for her parents and immediate relatives the most infamous characters. Her Father was hanged for robbery and house-breaking; and her Brother, I believe, for similar practices. Her Grandfather, Grandmother, Mother, and Mother's Brother, were confined in the prison of this town, under charge of murdering her Mother's other Brother. The Grandfather died in the prison, before trial: her Uncle and Mother were found guilty: the Uncle was executed, and the Mother respited while on the scaffold, and afterward transported for life. While she remained, with other convicts, in our prison, from the time of her being respited until the moment of her departure, she received religious instruction, and the most humane attention from the ladies, who, in this town, devote themselves to every good work. On her departure, one of them took charge of her female child, has since clothed and supported her, and, latterly, bound her apprentice to a mantua-maker with a fee of twenty pounds. From her becoming the Ward of this truly Christian Young Lady, she received education in the Society's School, where she made a rapid proficiency in learning to read and work; but, what was far better, she gave evidence in a changed demeanour and disposition, and an affectionate attachment to her Testament, that the God of Mercy had pitied her forlorn condition, and made her a partaker of His grace. Her Christian Benefactress rejoiced daily in the increasing evidence, that her labour of love was not in vain; and related to me, with eyes full of tears, expressive of the gratitude of her heart, the many proofs that her little Ward was indeed a brand plucked out of the fire. I could fill my sheet with these interesting details; but shall confine myself to a recent circumstance, which indicates that she is not only deeply impressed with a sense of the misery of her state as a sinner, but of the riches of that grace which shines in the person and work of the Saviour. A few Sabbaths since, her benefactress, going to the Chapel here before the commencement of Service, perceived her young Ward, sitting remote from the few who had then assembled, reading her Testament, and seemingly absorbed in the subject which she was perusing: on coming up to her, she inquired where she was reading: she answered the Fifth of Romans: "Why did you choose that chapter?" her reply was, "Oh, I delight in it much"—"On what account?" "It meets my case: see, is not this delightful" (pointing to the 6th verse), *For, when we were yet without strength, in due time, Christ died for the ungodly.* She then added, "I am, indeed, a sinner, and without strength: but here is the blessed remedy—*Christ died for the ungodly.*"

4. Asking a poor travelling man why he was anxious to obtain a Testament, he said—"I lodged in a house, where one of the children attended the London Hibernian School; and when he came home, I took his Testament and read in it the following passage—*Come unto me all ye that labour and are heavy laden, and I will give you rest.* After reading this, I was very desirous to understand its meaning; and, travelling one day, I met a decent man, to whom I related the circumstance, who explained its meaning, and advised me to obtain a Testament for myself. Thank God I am now in possession of one: and, indeed, (added he,) if you knew what a wicked character I have been, I am sure you would wonder; for, a short time ago, I would have put it into the flames."

5. After travelling some time in company with a man going to the same

place, we sat down to rest, and I introduced my Bible, and read a few chapters, from the 50th to the 56th of Isaiah. During the time I was reading he shed tears, and appeared much distressed in mind. I asked him the cause. He answered, that he had abundant reason to shed tears; for what I had read shewed him his wickedness, and the love and mercy of Christ for his soul. He then informed me, that he was married a few years ago to a very prudent young woman, who was educated at one of the Free-Schools, where she obtained a Bible, as a reward for her diligence and good conduct. This she brought with her as a part of her marriage portion; but he would give her no rest till she sent it out of the house. This she was very unwilling to do; but he at length compelled her, and she gave it away to a Protestant Girl in the neighbourhood. Seeing her with a Bible in her hands a few weeks after, he swore horridly that he would not live with her; and was going from home, in pursuance of his threat, when I overtook him. We parted; and he promised to return, and purchase a Bible for himself.

6. Entering into a Roman-Catholic's house, I found several of the same persuasion. After sitting for some time, I asked them if they were willing that I should read the Will of Jesus Christ, called the Testament: they answered in the affirmative, and I read to them the 14th, 15th, 16th, and 17th, chapters of St. John's Gospel. When I had finished reading, the Man and Woman of the house fell down on their knees; and, looking up to heaven with tears, implored God for Christ's sake to pardon their sins. They then informed me, that they were both upward of eighty years of age; and that they never heard so much of Jesus Christ, or knew what he came on the earth to perform. This aged couple entreated me to visit them on the following Sunday, to read more of that precious book; which I promised to do.

We shall only add an instance of the characteristic generosity of the Boys of one of the Schools:—

An Itinerant Learner, a description of students denominated, from the earliest times in this country, "a poor scholar," was, for some time, in the habit of attending here for a part of the day—such part as he could save from the time necessarily applied to begging, to provide him with sustenance. The Boys of the School observed with regret, that, although he made a shift thus to obtain his daily food, he failed in being able to procure aught to cover his weather-beaten skin. He had no shirt, and the many rents and apertures in his upper garments plainly discovered this. What was to be done? they were all poor: none of them had a shirt to spare; but their fellow pupil was both poor and naked. They held a grand consultation; and the result was, that each, on a certain day, was to contribute his mite, a halfpenny or a penny, to purchase a shirt for their suffering companion. The day arrived, and they were found true to their engagement: the collection exceeded all expectation: their famishing companion was not only provided with a shirt, but, for the first time in his life, with a change of linen, for he was gifted with two.

Conclusion of the Report.

In concluding their Report, your Committee feel it to be their duty, again to advert to the only serious obstacle which fetters their exertions. Every day, the most promising openings for the formation of Schools present themselves, of which the Committee are unable to take advantage, on account of the insufficiency of the Society's income to meet even the present expenditure. In one county, a Clergyman could point out eligible situations for at least Thirty Schools, were the funds of the Society such as to authorize their establishment. In the counties of Londonderry and Tipperary, more especially, most important spheres of usefulness invite the efforts of your Society.

Your Committee, however, are not disposed to indulge in the language of complaint or of despondency. Hitherto, the progress of the Society has been slow but sure, noiseless but triumphant—successful to the extent of its means, and those means on the increase.

Western Africa.

Sierra Leone.

Official Return of the Population, with Remarks on its Increase.

From the Sierra Leone Gazette of August the 10th we extract a Census of the Population of the Colony, as it stood on the 1st of January.

CENSUS OF THE COLONY OF SIERRA LEONE, EXCLUSIVE OF THE MILITARY (EUROPEAN OR NATIVE) AND THEIR FAMILIES: TAKEN ON THE FIRST DAY OF JANUARY, 1822.

PARISH or DISTRICT.	PRINCIPAL TOWN.	EUROPEANS.		MAROONS.				NOVA SCOTIANS.				WEST INDIANS AND AMERICANS.				NATIVES.				LIBERATED AFRICANS.				DISCHARGED SOLDIERS.	KROOMEN.	TOTAL.				Grand Total.
		Males.	Females.	Men.	Women.	Boys.	Girls.	Men.	Women.	Boys.	Girls.	Men.	Women.	Boys.	Girls.	Men.	Women.	Boys.	Girls.	Men.	Women.	Boys.	Girls.			Men.	Women.	Boys.	Girls.	
St. George . . .	*Free Town* . . .	94	10	114	168	165	134	161	208	182	171	7	4	2	2	414	268	206	199	655	521	405	366	166	601	1512	1179	960	802	5643
St. Charles . . .	*Regent*	2	3	—	—	—	—	—	—	—	—	5	—	—	1	17	1	—	—	714	390	222	197	—	—	738	394	222	197	1551
St. Patrick . . .	*Kissey*	1	—	—	—	—	—	—	—	—	—	6	1	—	3	21	15	10	8	423	230	201	150	—	—	451	246	211	161	1069
St. Andrew . . .	*Gloucester* . . .	2	2	—	—	—	—	—	—	—	—	7	—	—	—	—	—	—	—	341	114	139	88	2	2	334	116	139	88	697
St. James . . .	*Bathurst* . . .	—	—	—	—	—	—	—	—	—	—	3	—	—	—	—	—	—	—	196	104	63	27	—	—	199	104	63	27	393
St. Peter	*Leopold* . . .	1	1	—	—	—	—	—	—	—	—	3	—	—	—	—	—	—	—	201	98	57	59	—	—	205	99	57	59	420
St. John	*Charlotte* . . .	1	1	—	—	—	—	—	—	—	—	3	—	—	—	—	—	—	—	193	81	75	66	—	—	197	82	75	66	420
St. Thomas . . .	*Hastings* . . .	1	—	—	—	—	—	—	—	—	—	3	1	5	—	6	4	—	—	96	35	16	8	66	—	102	40	21	8	171
St. Michael . . .	*Waterloo* . . .	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	148	114	82	95	80	—	229	115	82	95	519
Arthur	*Wellington* . . .	—	—	—	—	—	—	—	—	—	—	1	1	1	3	33	29	16	12	7	57	42	35	310	—	351	87	59	50	547
St. Paul	*Wilberforce* . . .	1	—	—	—	—	—	—	—	—	—	1	1	—	—	60	52	—	—	131	82	74	78	—	115	308	135	74	78	595
St. Henry . . .	*York*	1	—	—	—	—	—	—	—	—	—	—	3	—	—	41	54	17	10	41	52	28	10	227	10	290	109	45	20	494
St. Edward . . .	*Kent*	3	—	—	—	—	—	—	—	—	—	7	7	2	—	8	4	10	7	166	54	31	67	52	—	236	65	43	74	418
Leicester . . .	*Leicester* . . .	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	11	8	6	5	—	—	11	8	6	5	30
28 Native Villages.	. . . . .	—	—	—	—	—	—	—	—	—	—	1	—	—	—	695	532	356	342	11	4	—	4	—	19	726	536	356	346	1964
Islands and Settlements in river.	{ No Return received. }	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Banana Islands.	. . . . .	2	—	—	—	—	—	—	—	—	—	1	1	—	—	32	18	15	14	48	12	4	3	—	—	83	31	19	17	150
Islands de Loss.	{ No Return received. }	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
		110	18	114	168	165	134	161	208	182	171	48	19	10	8	1327	977	630	592	3519	1956	1445	1156	1103	947	7129	3346	2452	2181	15,081

Secretary's Office, Freetown.

J. O'N. WALSH,
A. Col. Secretary.

1590 Africans, Males and Females, have been received from Slave Vessels and established in the Villages since the 1st January last, making a total Population of 16,671 Persons at the present Date.

Secretary's Office, Freetown, August 1st, 1822.

J. O'N. W.

On a comparison of this Return with that printed at p. 381 of our Volume for 1820, it will be found, that, from July 8, 1820 to June 1, 1822, the increase of the Population was 2572. The following Summary of the two Returns will shew how the difference arises between them :—

	July 8, 1820.	Jan. 1, 1822.
Europeans - -	190	198
Maroons - -	594	601
Nova Scotians -	730	722
West Indians & Americans - -		85
Natives - -	1046	3526
Liberated Africans -	8076	7969
Disbanded Soldiers -	1216	1103
Kroomen - -	727	947
Totals -	12,509	15,081

The chief increase is apparently in the class of Natives, while that of Liberated Africans seems to be somewhat diminished; but this is, in part, occasioned by a difference of arrangement in the two Returns. The large number of Natives in the Native Villages of the Peninsula, amounting in the last Return to 1925, would have been divided, according to the arrangement in the Return of 1820—into Natives, properly so called, that is, as we conceive, the Aborigines of the Peninsula; and Liberated Africans, living in villages, but not under a Superintendant. In the Return of 1820, this distinction was made; and then the whole number, amounting to 1468, was divided into 400 of the first class and 1068 of the second. Both classes being called "Natives" in the last Return, the number of Liberated Africans appears to have diminished; while it has in fact greatly increased, independently of the addition of 1590 since the date of the last Return. We collect from these data that the number of Liberated Africans, of all descriptions, in the Colony, on the 1st of August, was upward of ELEVEN THOUSAND.

Still there is an increase of the class ranked as "Natives" in the last Return, to the amount of nearly 1000. Of these about one half are in Freetown; and the other half are chiefly resident in the Settlements of the Liberated Africans. This augmentation is derived, we conceive, from the influx of the people bordering on the Colony; and is a gratifying indication of the growth of mutual confidence between the Colony and its Neighbours.

Caspian Sea.

SAREPTA.

UNITED BRETHREN.

Power of the Gospel among the Calmucs.

THE beginnings of a good work among the Calmucs in the vicinity of the Brethren's Settlement at Sarepta, were mentioned at p. 44 of the last Survey. The following account of the progress of this work, extracted from the Letter of a Friend at that Settlement, may serve to encourage all who are labouring to bring savage tribes under the power of the Gospel :—

After long waiting, and, to appearance, hopeless endeavours, the light of the Gospel begins to shine on many Heathen among the Calmuc Nation.

The small Calmuc Congregation have quitted the horde, and taken refuge with us. This step was rendered necessary, as the Powers of Darkness began to exert themselves with increasing malignity against this incipient work of God; and well-grounded hopes are entertained of protection by Government. They have settled, for the present, on our land; on a small island, in the river Wolga, about an hour's walk from hence.

I shall never forget the impression made upon my mind, when I beheld these dear firstlings from a Heathen Nation, thrust out from their own people and connections, after a wearisome journey, arrive on our land, accompanied by their faithful Missionary Br. Schill. The weather was rather unfavourable, but I and some other Brethren rode to meet them. After the first cordial welcome, we stopped to see them pass. Br. Schill proceeded on horseback, accompanied by

a division of the men: another division went up the Wolga in a boat, while the main body of the people proceeded along the high banks of the river: then followed, at a small distance, the camels loaded, after the oriental manner, with the various parts of their skin tents or "kibitjes," upon which the women were seated: they were followed by two Calmuc two-wheeled carts drawn by horses, and one by a bullock; loaded likewise with tents and their furniture, on which the lesser children were placed—the bigger ones walked: after the carts, followed two loaded bullocks, as they had only three camels; then the herd of horned cattle, and lastly the sheep and goats, driven by the bigger children: there might be, all together, about seventy head of cattle belonging to them. The evening was calm, and the sun had set.

We observed, in the countenances of the people, who are mostly, as it were, babes in faith, and have but just begun to believe in the power and protection of Jesus their Saviour, rather marks of mildness, thoughtfulness, and deep reflection, than of joy and gladness of heart. Sodnom's countenance, whose features are those of a genuine Calmuc, but manly and expressive, seems to shew a gentle and contemplative mind: the Lord has granted him true grace and a living faith: he is truly humble in heart, and does not imagine that he has already attained, or is already perfect; but he is ready to follow after, that he may apprehend all that is to be known of his Saviour, pressing toward the mark: with this blessed humilityhe combines a truly apostolical zeal; fearing neither reproach nor danger; ever desirous to promote the deliverance of more of his nation from the chains of darkness, and to shew them the same way to their Saviour, which through grace he himself has found. As the next to him in experience and grace, I may mention his Wife: she is of a very quiet and mild disposition, and does not speak much; but her expressions are such, that they remind us of what is recorded of Mary—*She kept all these things, and pondered them in her heart.* There are several among them, who, when they walk with their Teacher along the coast of their island, might say to him, as the Eunuch said to Philip—*See, here is water: what doth hinder us to be baptized!*

Oh how I wish, that, by these facts, all my friends could see with their eyes, how the grace of God transforms the whole man—how it has changed the generally rough and dark countenances of this nation, into mild and cheerful faces—how the unpleasant and fierce tone of their voices has become gentle and modest; and their unmannerly and boisterous behaviour, quiet and peaceable—and how their disorderly and filthy habits have yielded to regularity and cleanliness. Their conduct would put many a Nominal Christian to shame; and might even be a lesson to many of those, who profess to walk after the rule of Christ.

During the first days after their arrival, almost the whole Congregation of Sarepta went to see these dear emigrants, and to bid them welcome. The weather proved remarkably fine this autumn. Aged Brethren and Sisters, Widows and Hoary-headed Men, were seen grasping once more their pilgrim's staff, spending some of their last remaining strength, and creeping along the road toward the kibitjes, which stand about three English miles from hence, that, with their own eyes, they might behold this work of God. We were particularly affected with what happened to a venerable old brother, Steinman, eighty-three years of age, one of the first settlers at Sarepta: he, like others of the aged Fathers of this place, never forgot its pristine destination, to be the means of bringing the Gospel to the Calmucs, for which he offered up daily prayers, and now desired to see with his own eyes these firstlings of that Heathen Nation; he therefore, likewise, seized his staff, which he had long ago laid aside; and, by the help of a friendly conductor, reached their camp: after beholding them, and hearing them in their own language sing verses, treating of the sufferings, death, and redemption of Jesus their Saviour, he returned home, thanking and praising God; and, two days after, closed his eyes, and departed in peace.

At first, their kibitjes were set up on the bank of the river; but now they are all removed to the above-mentioned island. The reasons for this measure were chiefly the necessity of obtaining more pasture for their cattle; and also to avoid the troublesome visits and insults of their own countrymen, of whom there are always a good many stragglers in our neighbourhood.

It has been but seldom, that the ice in the river was sufficiently strong to

allow us to walk over to them, the winter being unusually mild: I have attempted it only once, in company of some other Brethren; before the block-house, which the three Missionaries are to inhabit, was put up. Sodnom entertained us very hospitably in his kibitje, with Calmuc Tea; and conversation was maintained, Br. Schill being interpreter.

The Calmuc Tea, mentioned in the reports of our Missionaries, is, however, not to be compared with that in use among us. It is brought from China; and is of a very coarse kind, being pressed into hard cakes, like oil-cake, and thus sold. A piece being cut off, is thrown into an iron pot, which always stands on the fire in the middle of the kibitje, and boiled. The tea, by itself, yields an unpleasant decoction, like soap-lees; but by an admixture of fat and salt, it becomes a strengthening and nourishing kind of broth, the colour of which resembles that of chocolate made with milk. The Calmucs can bear hunger and fatigue many days, if they can only get a cup or two of this sort of tea. If the cooking of it be treated in a cleanly way, as was done here by Sodnom, and the fat, which is commonly mutton, is fresh, the taste is not disagreeable: though I had never tasted it before, I was able, without disgust, to drink a whole cup of it. The wooden bowls made by the people themselves, out of which the Calmucs drink this tea, hold about three or four cups of the common size.

We had not been long with Sodnom, before the other inhabitants came out of their kibitjes to welcome us. I had brought a large wheaten loaf with me, and distributed it among them, as they, according to their custom, sat on the ground. Nothing like a chair or stool is found in their tents; but they provided us with saddle-cloths and skins to sit on. During our friendly meal, men, women, and children were engaged in smoking tobacco, and much conversation took place: but when the meal was finished, they all laid down their pipes, folded their hands with great devotion, and sang Hymns in the Calmuc Language, such as—"The Saviour's blood and righteousness"—"O Head, so full of bruises"—"Unto the Lamb of God"—"To Him I wholly give." At the conclusion, I sung for them, in German, that verse—"The Lord bless and keep you in His favour." We were deeply affected by the simplicity and earnestness, with which the whole was conducted; and took an affectionate leave of the dear people.

Oh what a contrast was this to a meal at which I was once present, when I visited a Heathen-Calmuc Family in the Steppe! Brandy having been distilled in a kind of kettle, plaistered all over with clay and cow-dung, the father of the family stepped forward, and began to draw off a portion, performing many singular ceremonies: first, he threw a spoonful out at the chimney, then some drops out at the entrance, and some behind his back, with a view to expel all "Schumnusse," or evil spirits. His grimaces filled me with such disgust, that I lost all appetite; and the little that remained entirely quitted me, when the filthy mess was put to my lips, the smell of which annoyed me all day.

The presence of the small Calmuc Congregation has been the means of much blessing and refreshment to this Congregation. When, on the second Christmas holiday, a report was made to the Congregation of the manner in which these firstlings had celebrated the Incarnation of our Lord, with their Teachers; and thus, for the first time, the Saviour of the World, manifest in the flesh, as an infant in the manger, had been adored and greeted with hymns of praise and thanksgiving, by a portion of the Calmuc Nation—all present were deeply affected. In all the solemnities of this Blessed Season and those of the New Year, in all our prayers these dear people were remembered before the Lord with fervent supplication, that He would complete the work begun in their souls.

On the 24th of December, we celebrated the birth-day of our gracious Emperor and Sovereign; and united in prayer in his behalf, entreating the Lord that He would so dispose his heart, that, by his kind and protecting care, this small flock might find a place of rest, where they may serve God in safety; and that it might also soon be said, as Christian David exclaimed respecting Herrnhut—Here the sparrow hath found a house, and the swallow a nest for herself—even thine altars, O Lord of Hosts!

Epiphany, being the commemoration of the first annunciation of the coming of Christ to the Heathen, was a day of much blessing to us all. The Sermon

was on the breaking-forth of the Sun of Righteousness upon the world, and the coming of the kingdom of Christ with power, in this our day, both among Christians and Heathen. When David and Daniel complained and sang—*By the waters of Babylon we sat down and wept, when we thought on Zion*—little did they think, that, from the neighbourhood of Babylon, the Wise Men from the East would come and welcome the promised Messiah at His appearing as the Saviour of the World; and that now, in thousands of places, both in Heathen and Christian Lands, His Name would be magnified. Thus, who, a hundred, fifty, or even twenty years ago, would have thought of the present exertions, and the success attending them among Heathen Nations!

We are now establishing a Bible Society, as a Branch of that at Petersburg. We have had here the pleasure to see those worthy men, the Rev. Messrs. Paterson and Henderson, on their passage to and from Tiflis.

"P. S. As you are not likely to become personally acquainted with our little Calmuc Flock, you will, perhaps, be pleased to hear some of their names. Calmuc Names are generally given on account of some quality, or accidental occurrence; and have a meaning, which I shall annex.

A. Of the Torgut Horde.

1 & 2. Sodnom, and his wife Kischikte, "fortunate."

3. His son, Matuschka, "of a mother."

4. His daughter, Mungehusch, "blunt."

5. His daughter, Dschödschi, a word used to quiet crying children.

6. An infant son, Bassang, "Friday."

7. An infant daughter, born after his conversion, Sinapis; in allusion to the mustard-seed in Scripture.

8. Dschimba, Sodnom's brother, whose wife died lately, and was interred in the horde, after the Christian manner.

9. His infant daughter, Maktal, "praise," now under the care of Sodnom's wife.

B. Of the Derböt Horde.

1 & 2. Zürüm, or Dschirme and his wife Bulgon, "a martin."

3. Their children, Möngen, "money;" Burgusta, "black pasture;" Möngke Tümmer, "lasting iron;" Möngke Nafsan "lasting years;" Mongke Bolod, "lasting steel;" Narran Garrack, "Sunday;" Zotsche, "tender;" Zotsche, "tender."

4. Dschirme's mother, Butüksen, "full."

5. His aunt, Chürgün, "lamb."

6. His sister, Gansagatse, "saddle-strap."

7. His brother, Oeake, "to grow:" this man's wife forsook him, when he joined the Missionaries to move hither.

8. His infant son, Lieben; in German, "to love," &c. &c.

China.

Prevalence of Infanticide among the Chinese.

Mr. Medhurst, one of the Missionaries of the London Missionary Society, at Pulo-Penang, gives the following confirmation of the reports respecting this horrible practice in China:—

A man came to me for medicine, with whom I conversed awhile privately. I asked him how long he had left China, and whether he ever thought upon his family there. He said he frequently thought on them, and intended next year to return and visit them, for he had three sons, and one daughter who was married. "I had another daughter," he added, "but I did not bring her up." "Not bring her up," said I: "what did you then do with her?" "I smothered her," said he: "this year, also, I heard by Letter that another daughter was born: I sent word to have that smothered also, but the Mother has preserved it alive." I was shocked at this speech; and still more, at the horrid indifference with which he uttered it. "What!" said I, "murder your own children! Do you not shudder at such an act?" "Oh! no," said he: "it is a very common thing in China: we put the female children out of the way, to save the trouble of bringing them up: some people have smothered five or six daughters!" My horror was increased by his continued indifference, and the lightness with which such crimes are perpetrated in China with impunity; which must be the case, when they are related without fear of detection, as the common occurrences of life. I felt that I had a murderer by my side; who must, without re-

pentance, inevitably perish. I told him plainly that he had committed a most dreadful sin, and that he was in danger of eternal wrath. Though I said this with the greatest seriousness and earnestness, at first he only laughed; and it was some time before he would acknowledge that he had done wrong: however, afterward he seemed to feel a little concerned, and I hope affected. What an awful view does this present of the "Celestial Empire," loaded with crime, deluged with blood, and ripe for destruction!

The prevalence of this practice has been called in question, on negative testimony. Mr. Abel, who was in the suite of Lord Amherst, denies its existence on this ground. This gave occasion to the following remarks, in a late Number of the "Indo-Chinese Gleaner," a Periodical Work, published at Malacca, by the late Dr. Milne and his associates:

Mr. Abel's Book on China has fallen in our way, and has confirmed the opinion which we had formed, by report, of the amiableness of the author's disposition. Wishing, as his feelings dictate, to wipe off from our common nature the reproach of Infanticide, he states, that Lord Amherst's Embassy saw nothing in the whole course of its journey through the country, that tended to confirm the charge of this foul deed on China: and, on the other hand, he himself witnessed much tenderness shewn by parents to their children.

That Infanticide exists in China, we have the evidence afforded by the confessions of the Natives themselves—of original Moral Essays, dehorting parents from committing this crime—and of Europeans, who have been naturalized and domiciliated in China.

In opposition to this, the observation of official travellers, post-haste along the high road or through the rivers, has no weight as a negative proof. Had Infanticide been said NOT to exist, and they had seen dead infants strewed along the banks of the rivers, or on the roads where they travelled, their observation would have some weight: but, when it is said, that infants are destroyed, it does not follow that this public exposure of them is the way in which they are disposed of. The tub of water prepared to perform the first ablutions to human animals, is quite sufficient to drown an infant, without carrying it out of doors; and this is, in general, the way in which the rich destroy their female infants, when they do commit that inhuman crime. European Writers on this subject seem to imagine that the crime is committed by stealth; and that the poor innocents are exposed and left in the streets, or cast into large rivers under cover of darkness. This, however, is not the case. Infanticide is an illegality of which the law takes no notice; or if this seem a solecism, it is an illegality of which the executors of the law take no notice. At the same time, it is not a practice that the Chinese glory in; and therefore, like the crime of drunkenness, and like other crimes in a polished nation, not far from England, they observe a sort of decency in the perpetration of it. They do not expose these things to foreigners at Canton, nor to Embassy Travellers, before whom they assume the best and most imposing attitude—the soldiers brighten their helmets, and the police sweep the paths that were never swept before.

We should consider the negative observation of the English Embassy in China, and of the "accurate" de Guignes, quite as conclusive against the birth of Children in China, as against their occasional destruction, inasmuch as they did not witness the one any more than the other.

The reasoning against attested facts, from the unnatural want of *storge*, or *amor parentum erga liberos*, which these facts suppose, has but little force; for what unnatural and unreasonable animals do human beings become, under the influence of erroneous opinions! False notions of honour have, in Europe, made the dearest friends mutually plunge daggers into each other's breasts: and whole nations, under an absurd admiration of "honourable war," waste their ingenuity, their property, and their blood, in mutual butcheries; rather than admit the principles of justice and equity to have their free scope, and to regulate all their proceedings. Appealing, therefore, to well-attested facts—shewing the power of false opinions operating on the minds of sons and daughters, in other countries, so as to induce them to expose their aged parents to inevitable death—and on the

fair and the young to burn themselves with those already dead—it is not incredible, that false opinions, the love of ease, or the dread of want, or the lust of avarice, or the pride of family, or some other absurd motive, should induce the Chinese to destroy their female infants. But it is surprising that philosophers, immersed in matter, and skilled in the grand results which proceed from minute and subtle and unobserved causes, should be so short-sighted as not to discern the powerful effects of opinion. Mr. Abel joins with those who contemn studies directed to scrutinize the aberrations of human intellect—its wanderings from God, the source of virtue and happiness: but these investigations are connected with endeavours to reclaim it from error, and vice, and inhumanity; and should not be contemned.

As to the extent of infanticide in China, it is, we believe, impossible to give any numerical statement. We can assure our readers, that it is not by Chinese generally considered a strange, rare, and horrible occurrence.

To the above remarks we add the following extracts, on drowning female children, from the Tsuen-jin-kwei-yo—which strongly confirms what has been said.

"Hwang-le said—that the drowning of infants, though it be the work of cruel women, yet arises from the will of the husband. If the husband be determined not to drown the infant, the woman can have nothing in her power. If the child be borne by a slave, and the wife will not endure it, after the first month, you can pass it over to some other family, and give it a name different from your own; thus its life will be preserved, and the affair will be managed well. If you say that you are poor and cannot bring it up, you should reflect that it will not apply to its father and mother all its life for subsistence, but will in due time be married out."

Another paper on the same subject from the same work:—

"Ho-lung-yuen, in his Ode on the drowning of females, says—The nature of the tiger is most cruel, yet it knows the relation betwixt parent and offspring. Man is the spiritual part of all things: shall he be inferior to the tiger? In bearing a boy or a girl, conception and bringing forth are the same with respect to both.

"I have heard that when female children are killed, the state of suffering is beyond comparison: while yet in its blood, unable to speak, it cries in the tub of water—long suffering, ere it dies. Oh alas! the heart of parents that can endure this!

"I would advise my people not to kill their daughters. All that is required for their head pins and raiment will not impoverish you. The disposition of daughters is most tender: they love their parents better than sons do: many sons go from home—daughters cleave to their parents: many sons are disobedient to their parents—daughters are obedient: many sons wander to a distance—daughters keep at home: sons have little feeling—daughters always weep for their parents. Daughters love their virtuous husbands; and, in many cases, increase the honour of their parents.

"Do you not observe how Te-so (whose name occurs in ancient story) prevented the punishment of her father? Don't you remember how the female Tang-heang opposed a tiger and rescued her father? The female Shan, at the age of eighteen, knew how to conduct the funeral rites of her father. The virtuous and dutiful females of ancient times were very numerous. It is impossible to mention them all. The magistrates sometimes wrote tablets in their praise. The Emperor also graciously conferred presents on them. Some were made ladies of the palace—some wives of the nobility.

"If you preserve the lives of your daughters, a happy recompence will be the consequence."

It has been well asked in reference to this paper, "What must the state of moral feeling and natural affection be, where it is necessary to go into an elaborate argument to dissuade parents from murdering their own offspring?" It is the light of the Gospel, which must chase these deeds of darkness from the world!

India within the Ganges.

CALCUTTA.

Death of the Bishop of Calcutta.

We record, with sincere sorrow, the unexpected and sudden demise of

the Bishop of Calcutta. This afflicting event is thus announced in a Calcutta Paper:—

July 11, 1822—At the Presidency, on the night of Monday, the 8th instant, about eleven o'clock, died the Right Reverend Thomas Fanshaw Middleton, D.D. Lord Bishop of Calcutta, after a short but severe illness, which baffled all medical skill. His Lordship was in full possession of health on the preceding Tuesday, when he visited the College. On the day of his death, he was conceived to have passed the crisis of the fever, under which he had suffered during this short interval; and to be out of danger: at half-past-seven o'clock, he was thought much better; but, at eight, he was seized with a violent paroxysm of fever, and at eleven o'clock expired. The tolling of the Cathedral Bell, at intervals of a minute, announced this melancholy event to the community, at sun-rise on the following morning.

We have learnt some further particulars, which will be interesting to all who have marked, with pleasure, the course which this able Prelate was pursuing in India.

The objects before his Lordship, in proceeding to India, were confessedly great and difficult. He had to conciliate prejudice, acting powerfully against his very office; while he had to maintain both the dignity and the courtesy of a Christian Bishop: and, above all, while extending his first care to his own countrymen in India, and watching over their spiritual interests, a mind like his could not but be deeply affected by the ignorance of multitudes of Native Christians and the awful condition of the myriads of Heathens and Mahomedans around him. Yet this great object his Lordship had to approach with peculiar caution. Prejudices and fears on this point, altogether unworthy of Professed Christians and countenanced neither by facts nor by just reasoning, were, however, numerous and strong. In what manner the Bishop's mind seems to have opened to the right course, and how nobly he was countenanced and supported by the whole body of the Church and its chief Societies at home, our Readers well know.

To this difficult post, the Bishop brought an enlarged and comprehensive mind; which was, however, somewhat anxious in the prosecution of its purposes. The importance of his office and his work in India appears to have been felt by him with increasing weight. The exertions both of mind and body requisite for the discharge of this office, as the Bishop laboured to discharge it, in so extensive a Diocese as that committed to his care, seem to have been more than his constitution, though naturally strong, could bear up against in such a climate as India. The slightest indisposition would latterly depress him, and lead him to speak as if he felt himself to be dying. Such had been the general habit of his mind for some time back.

On Wednesday, the 3d of July, the Bishop and his Lady went out to take an airing about an hour before sun-set. On turning a corner, about half a mile from home, the sun shone full upon the Bishop. He instantly expressed a feeling of having received what is called "a stroke of the Sun;" and said that he was sure he should suffer from it. The carriage immediately returned home. Severe head-ache soon came on. His Lordship took strong medicine; but would not allow his Physician to be sent for. He became very restless; and, on going to bed, said that he never felt so before, and God only knew what the result would be. Contrary to his usual habit when unwell, he spoke no more of death. In the night he was for getting up, saying he must work night and day to accomplish the business which he had on hand. Next day, he sat at his desk eight hours, answering some papers referred to him by Government. At night,

he allowed his Physician to be sent for, but would see no one else—was exceedingly restless, and seemed to labour under the impression that a load of business lay upon him: and this idea did not forsake him till his death. The feverish symptoms were never violent—his pulse about 80, and only at one time 86; but the restless eagerness of his mind nothing could allay. In the evening of Monday, his Physician left him with the impression that he was decidedly better; but he had not been long gone, when the Bishop became very violent, walked about in great agitation, and, on being compelled to lie down, nature began to give way. His articulation soon failed. The Archdeacon and his Lordship's Domestic Chaplain were sent for. He knew the Archdeacon, and made strong attempts to speak, but could not be understood. The final scene closed very rapidly, and about eleven he ceased to breathe. The Physician, the Archdeacon, the Bishop's Chaplain, the Senior Chaplain at the Presidency, and another Friend were present. The dying Bishop and his afflicted Widow were commended, in humble prayer, to the God of their Salvation; and she seemed to receive strength in the attempt to resign herself to His holy Will.

The fever of which the Bishop died is known to Medical men; but its cause and cure have hitherto escaped their research. Under the restless anxiety occasioned by it, the Patient, though conscious of every thing that passes, loses all controul of his mind; so that the Bishop would admit no one to his sick room but Mrs. Middleton and the Doctor and Servant.

On Sunday Evening the Bishop had desired to be prayed for by the Congregation at the Cathedral. On the evening of Thursday, his remains were deposited, amidst the affectionate regrets of multitudes.

His Lordship has left 500*l.* to the College, with 500 Volumes from his Library to be selected by the Principal; and, as a token of regard to the place of his early education, a like sum of money to Christ's Hospital.

On the character of the Bishop's successor, the true honour of the Church which he will represent, and the efficiency of her exertions in India, will so greatly depend, that it must be earnestly hoped, by every intelligent and sincere Christian, that an enlarged, liberal, and conciliatory mind will be deemed, next to devotedness of heart to the work of the Ministry, indispensable in any one who may be appointed to this office.

SERAMPORE.

BAPTIST MISSIONARY SOCIETY.

State and Progress of the College.

From the First Report relative to the College, we gave, at pp. 262—265 of our Volume for 1820, a view of its objects and commencement. Of the Second Report we shall now make such an abstract, as will bring before our Readers the State and Progress of this Institution.

Number and Progress of the Students.

The buildings not being yet finished, the Students are boarded, as near to the College as possible.

The number now on the Institution is forty-five, of whom the greater part belong to Native Christian Families. Of these, fifteen are placed in a Preparatory School, until they shall be able to enter on the severer studies of the College: the others have, this year, been examined weekly, monthly, and quarterly; and have received prizes in proportion to their proficiency.

At the last quarterly examination, it was found that the Eldest Student had, in about seventeen months, attained, in committing to memory the Sanscrit Grammar and Vocabulary, that degree of proficiency in the College, which occupies at least double that period among the Natives. The Second Student entered the College in March 1820, and his proficiency was found equally great in proportion. The plan adopted in the College thus saves a full half of the

time generally devoted by Native Youth to this preliminary branch of Indian Philology; one cause of which is, the complete disregard of all those ideas relative to certain days and seasons being ominous to study, which rob the Natives of nearly one-third of the year. The advantage of thus shortening the period devoted to this elementary course, is sufficiently obvious.

Astronomical, Medical, Legal, and Theological Classes.

Little has been done in the Astronomical Class. As those who study Astronomy among the Hindoos, subsist chiefly by casting nativities, they can seldom be prevailed upon to stay longer, than to obtain an indistinct knowledge of the first principles of Astronomy. The Committee hope, however, that, when they have obtained an European Professor, the love of science will, in some degree, counteract this injurious propensity; while to those trained up in the College from early youth, instruction of this kind will be highly grateful.

The importance of diffusing a degree of Medical Knowledge among the Natives, must strike every feeling mind. The numbers among them, who fall a sacrifice to the most common diseases and literally perish through ignorance, are great almost beyond conception. This has seldom appeared more conspicuously than in the Cholera Morbus, with which we have been so lately visited: while of those, who enjoyed the benefit of that common degree of medical knowledge possessed by Europeans in general, and experienced proper treatment as well as obtained suitable medicine, four out of five generally recovered, and often nine out of ten; of those, who were left to their own native ignorance, whole houses were sometimes swept away, and in some cases almost whole villages. A Native Medical Class, therefore, which shall be made acquainted at least with the first principles of physiology and the treatment of diseases, in addition to all that the Natives have written on the subject of Medicine, appears so important to the Committee, that they intend to institute it as soon as the Buildings of the College will admit. For such a class, provision is already made in that excellent work on Medicine, given in the first fourteen numbers of Mr. Felix Carey's Bengalee Encyclopædia.

The Committee beg leave also to mention, that it is their intention, as soon as suitable buildings have been erected, to form a Class for the study of Hindoo Law. These will be previously instructed in the general principles of jurisprudence; and in the Sacred Scriptures, the first Code of Laws ever given to mankind. It may be hoped that a correct printed copy of the Hindoo Law Shasters, by which are regulated the civil affairs of many millions of men, perspicuously arranged, with a copious Index added, will be among the ultimate fruits of this measure; as well as a Translation of them into the chief popular languages of India: the value of this, in preventing fraud in numerous ways, will be best appreciated by those who have witnessed scenes of this nature in the Courts wherein they have presided. The assistance, in the various Native Courts, of men trained up in the study of those principles of jurisprudence furnished by the combined wisdom of the West, will neither be injurious to society at large, nor unwelcome to those, who, in the administration of Indian Affairs, value every religion in exact proportion to the quantum of probity and uprightness which it may produce for the service of society from year to year—a test of excellence from which Christianity will never shrink.

That the improvement of India will be aided by the cultivation of knowledge of various kinds, is a fact which needs no proof. So long as the friends of Truth are destitute of those advantages relative to science and literature, which may enable them to arrest the attention of their countrymen, it will be unable to appear in its native beauty: but, when those who are its advocates shall possess that philological learning which may enable them to controul and refine the literature of their own country, and that knowledge of Astronomy, Medicine, Ethics, and Jurisprudence, which may command universal respect, TRUTH will then enjoy opportunities for pervading India, which as yet it has never possessed.

On the subject of Theology, the Committee would remark, that all the Native Christian Youth educated in the College cannot be expected to become Christian Ministers: they are convinced that learning, alone, can never form an able Minister of the

Gospel; and that this is the work of Him, who gives gifts to men for the work of the Ministry. While learning cannot create this talent, however, it tends, in a high degree, to enlarge and adorn it where it does exist. Still as it cannot be expected, in the nature of things, that every Student educated in the College shall possess this sacred gift, it is not intended to train up those for the Ministry in whom are not found suitable dispositions of mind: but, when these dispositions shall appear in any one, it will be too late to prescribe that course of education which may improve them to the highest advantage: the foundation for this must be laid in early youth. In India, however, that learning which this Institution is intended to impart, is required in a variety of situations of life, beside that of a Christian Minister; while for these situations to be filled by men of probity and extensive knowledge will tend, in no small degree, to the happiness of India*.

Books in Preparation, or now in the Press, for the use of the College.

1. For the use of those Students who are intended to study the Law of India, the Committee have thought a Summary in the Bengalee Language of those general principles of jurisprudence which have been laid down by Grotius, Puffendorf, Montesquieu, and others, a work highly desirable.

2. A new edition of the Moogdhubodha of Vopa-deva, the Sanscrit Grammar chiefly used in Bengal, and hence adopted as the standard grammar in Serampore College. While so accurate, that the keenest research, for many centuries, has not been able to point out a single rule as superfluous or erroneous; this work is so concise, as to be comprised within 300 duodecimo pages.

3. A Grammar of the Pali Language.

4. A new edition of the Umurakosha—the work which has been from time immemorial committed to memory by the Students of Sanscrit, on their finishing the Grammar of that language. It is comprised in about 200 pages of Sanscrit Verse.

5. The Committee, feeling the necessity of providing materials for the enlargement of the mind during this philological course, a portion of History seemed desirable. Of General History, however, a brief Compendium having been already published in the various Numbers of the Dig-durshuna, as something more specific they selected Goldsmith's Histories of Greece and of Rome, and placed both in translation; and as the History of Rome was first ready, that has been put to press. The History of Greece, however, is in great forwardness.

College Library.

In the Prospectus for the College, the formation of a Library was mentioned as one of its chief objects, which, in addition to the best works in the languages of the West, should contain a collection of such works as could be obtained in Sanscrit and its cognate dialects. In pursuance of this plan, the Committee, among other means, have adopted that of sending suitable persons into various parts of the country—furnished with lists of such works as they already possess; and with directions to purchase or transcribe any work which they met with, not contained in this list. By this means, various works have been brought to light in the popular languages, of which the existence was scarcely known before. On the importance of these works, in their application to the various Translations of the Scriptures, it is needless to enlarge.

The accessions made, in the past year, to the College Library, consist chiefly of works in Sanscrit and the popular languages of India. Those which it contains, in English and other European Languages, amount to little more than 150, while those in Sanscrit, and its cognate dialects are nearly 400: of these, 25 printed and 101 manuscripts are in Sanscrit—31 printed and 45 manuscripts, in Bengalee—and 185 printed works and manuscripts, in the other languages of India.

College Buildings.

In their last Report, the Committee mention their having obtained a suitable spot of ground for the erection of the College Buildings on the banks of the River Hoogly, exactly opposite the Governor General's villa, containing from twelve to thirteen bigahs. The Committee have now the satisfaction of adding, that, by the purchase of various premises contiguous thereto, they have

* To fill the various situations in the Native Courts, there are required in Bengal alone nearly a thousand persons. The importance of these being filled by men of education and legal science is too obvious to need mentioning.

been enabled to increase the College Premises to somewhat more than thirty bighas; forming a spot nearly square, which, running parallel with the river on the north, has the Mission Premises on the west, and a public road on the east and south. In the midst of this spot, at the distance of about 200 feet from the river, is erected the Central Building of the College, the plan of which is somewhat different from that mentioned in the last Report; so great an accession of ground having induced the Committee, to place the rooms for the Professors and those intended for the Students at a little distance from the Central Building, as better suited to the nature of an Indian Climate. The two buildings intended for the Professors' Rooms, are hence placed on each side of it, at the distance of 48 feet: each of these buildings, containing twelve rooms besides closets, is intended for Two Professors; six rooms being allotted for each, which, in an open situation, the Committee trust will be found sufficient for the comfort of a family. Accommodations will thus be provided for Four European Professors, should the Institution ever require them. The buildings for the Students will form a Crescent to the south of the Central Building, at the distance of about 300 feet; and they may be enlarged so as to contain any number of Students below 400.

This alteration in the first plan rendered it necessary to include all the Public Rooms in the Central Building: which is made to contain two halls and twelve rooms; six rooms on each side, three on the first floor and three on the second. The Hall on the first floor, supported by arches, and terminated to the south by a bow, is 95 feet in length, 66 in breadth, and 20 in height; the middle part being intended for the Chapel, and the two side partitions for the Library. The Upper Hall, of the same length and breadth, and 26 feet in height, supported by two rows of Ionic pillars, is intended for Annual Examinations, &c; which may perhaps be ultimately attended by a considerable number of Natives. The twelve side rooms are intended for the Museum, for Philosophical Apparatus, and the accommodation of the various Classes. The extreme breadth of this Building is 132 feet; its extreme depth 120 feet; and its extreme height 60 feet. The Vestibule is supported by six Ionic pillars, somewhat more than four feet in diameter. The object in the plan of the Building has been, to combine utility with simplicity. The whole of the College Premises will be surrounded with iron palisades, closed by suitable gateways.

Funds.

Relative to the Funds of the Institution, the Committee mention with gratitude, that the donations and subscriptions with which they have been already honoured by the Public in India, have been nearly equal to the purchase of the ground on which the buildings are erected: and, aware of the inconvenience which would be felt, were the College, in addition to its current expenses, to be laden with a debt which might absorb the subscriptions for years to come, the Serampore Missionaries have determined to enlarge their donation to the Institution, from 20,000 to 80,000 rupees—the sum at which the Buildings now in hand are estimated. The ground thus purchased and the expense of the Buildings thus met, the Institution will commence its regular operations free of all incumbrance, which will enable the Committee to apply the subscriptions, with which they may be honoured from year to year, to the current expenses of the College.

In the extension of the Institution, they intend to be guided wholly by the degree of encouragement with which they may be indulged. In erecting the Central Building, they were constrained to proceed upon a scale, which might suit the wants of the College in case it should be honoured with extensive encouragement, as that building would not admit of gradual enlargement: but of the Rooms, for the Professors, although the foundation is laid for four suites of rooms, two only will be finished this year; and, of the Buildings for the Students, as many rooms only as will accommodate the number immediately expected. Nor do the Committee feel it right to engage more than one European Professor, till they have reason to hope that the funds of the College will be equal to the support of more.

The expenses of the Students and Native Pundits, amounting to about 160 rupees monthly, the Serampore Missionaries have defrayed themselves; that they might reserve the sum subscribed by the Public in India entire,

for the purchase of the ground on which the College Buildings stand. They expect that the expenses of the College this year, including those of the Students, the Native Pundits, and the European Professor, will amount to from 7000 to 9000 rupees, beyond the nett proceeds of the donations mentioned. For this sum, they respectfully solicit the liberality of the Public, with the assurance, that whatever may be confided to them shall be applied with the utmost faithfulness: and, for this, they trust that the interest which they feel in the Institution and the objects which it is intended to promote, will be a sufficient pledge; while their contiguity to the College Premises gives them every opportunity of doing it with effect.

They beg leave to add, that, as the grand object of this College is public utility, they should feel distressed were they to exclude any class of Youth from the advantages of the College. The Committee, therefore, intend to admit a limited number of European Youth, or those in European Habits; who may, at a moderate price, enjoy the advantages of the College while supporting themselves: which sums will be carried to the annual funds of the Institution. These will receive from the Professors those instructions, in the English Language, which will be conveyed to Native Youth, in the languages of the country. In the limited number of Youths, in European Habits, thus admitted, no distinction will be made as to birth or nation; the only qualifications requisite, being unexceptionable moral behaviour and a punctual observance of the Rules of the College.

Relative to Scholarships, both Native and European, the Committee forbear saying any thing further in this Report, because they wish to ascertain, from actual experience, what will be the real expense of either, which they hope to do before the publication of the next Report.

A List of Contributions in India is given, amounting to 12,621 rupees: of these, 582 are annual. The Rajah of Tanjore and Major-General Sir David Ochterlony each gave 1000 rupees, and a Friend 1200. Of another portion of the Contributions, the Committee say—

This is a Legacy of 6000 rupees, left by Mr. Arthur Bryant Connor; a Young Man, who had been for ten years under the tuition of Dr. Marshman, and who died in February 1820. This sum he offered to leave to his Preceptor, as a mark of affectionate esteem; and, on its being refused, left it to him as Trustee for the College, the interest to be constantly applied thereto at his discretion. The Committee beg leave also to add that Mr. Arthur Johnson, the Executor to his estate, finding the available assets insufficient to pay the whole Legacy, relinquished every personal advantage, that the sum might be presented complete to the College. These two donations will, they trust, produce a permanent monthly sum of about 100 rupees toward the support of the College.

Of the favour of His Majesty the King of Denmark toward the College, it is stated—

On forming the plan, the Committee addressed his Danish Majesty, intreating permission to erect the College in His Majesty's Settlement of Fredericksnagore. His Majesty has been pleased, in consequence, not only to grant His Royal Permission to them, to establish the Institution and conduct it independently of the Constituted Authorities at Serampore, but to present to the three Senior Missionaries, the Royal Building and Premises to the north-west of the Mission Premises, containing more than three acres; the rent to be applied to the support of the College. The nett proceeds of these premises will probably be from 64 to 80 rupees monthly.

The Committee for the Management of the College are, his Excellency the Hon. Colonel Kreeting Governor of Serampore, Rev. Dr. Carey, Rev. Dr. Marshman, Rev. W. Ward, and Mr. J. C. Marshman.

EIGHTH MEMOIR ON THE TRANSLATIONS.

So short a period having elapsed since the publication of the last Memoir, the Serampore Brethren would have deferred the preparation of another, till they could have reported a greater measure of progress than a single year presents; but the kind and continued interest, which Mr. Ward perceived to exist in England, has convinced them, that they most effectually meet the feelings of the Public respecting the Translation of the Scriptures, by brief Annual

Memoirs. They therefore proceed to detail the progress which has been made during the past year.

Progress or Completion of Editions.

1. The new and revised edition of the Old Testament in *Bengalee*, has advanced as far as Judges.

2. In the *Sanscrit*, in which the difficulty of the language is greater, a greater degree of delay has been experienced; and the printing of the edition of the Bible now in the press has not advanced farther than Exodus.

3. The continued indisposition of the Rev. Mr. Chamberlain suspended the progress of his *Hindee* New Testament through the press.

4. A few months will complete the large and revised edition of the New Testament in *Oriasa*.

5. The new and revised edition of the *Mahratta* New Testament, has proceeded as far as St. Luke's Gospel.

5. In *Chinese*, we trust, that three months more will complete the printing of the whole Scriptures.

7. The printing of the *Sikh* Hagiographa, has been completed: the Prophetic Books, which have been put to press, will finish the whole body of the Scriptures in this language.

8. In *Affghan*, the Pentateuch has been completed.

9. The Pentateuch in *Telinga* and *Kunkan* has been completed.

10. In the *Assam* Version of the Old Testament, printed in the same form, size, and type as the Bengalee, Genesis and Exodus have been finished.

12. The New Testament in *Kashmere* has been finished; and a Version of the Old Testament put to press, which has advanced to Exodus. To facilitate the printing of the whole Bible in one volume, a new fount of Kashmere Types has recently been completed on a reduced scale.

13. Of the Six Versions of the New Testament, mentioned in the preceding year as considerably advanced at press, five, the *Nepal*, the *Harotee*, the *Marwar*, the *Bhugulkhund*, and the *Kanoje*, have been completed.

14. Ten Versions of the New Testament still remain in the press—the *Kurnata*, the *Oojein*, the *Jumboo*, the *Khassee*, the *Munipoora*, the *Bhutnere*, the *Mugud*, the *Palpa*, the *Shreenagore*, and the *Kumaoon*. About three years more will, it is hoped, complete them; and bring round a period, in which the attention of the Committee may be directed, more exclusively, to the revision and reprinting of editions which have been exhausted.

Enlarged Funds required for the Completion of Editions in hand.

From this review it will appear, that little remains, at present, to complete the plan originally published in 1804. Four or five years more will probably complete the whole body of Scripture, in ten languages; the New Testament and the Pentateuch, in two; and the New Testament alone, in sixteen.

The Missionaries would have rejoiced in going forward with the Old Testament, in all these languages; but the low state of their funds rendered this impossible, since the printing of the Bengalee, Sanscrit, and other revised editions now in the press, has so much more than exhausted the funds in their hands, that they have been constrained already to anticipate the collections, by nearly 2000*l*. Without these editions, however, every vestige of the labours of twenty-nine years would quickly disappear; and the increasing body of Native Christians be deprived of the Oracles of Truth, the foundation of their faith and practice.

For the liberality of the British and Foreign Bible Society, they can never feel sufficiently thankful; as, by their generously furnishing the means for printing the first editions of the New Testament, recently finished and now in the press, the Serampore Committee are enabled to apply the whole of the Translation Fund to the expense of second and subsequent editions, and to the printing of the Old Testament in those dialects for which superior advantages are possessed.

Though thus relieved from embarrassment on this head, they cannot but view, with concern, the large expenditure which will necessarily be required to complete the revised editions now in hand; and nothing, but an extraordinary exertion of public liberality, can prevent them from sinking beneath the pecuniary pressure of the undertaking. But their trust is in Divine Goodness. In the exercise of this trust, they commenced the work without a shilling in hand; and the God of Missions has so

far inclined the hearts of His people to assist them, that the encouragement experienced therein has exceeded their most sanguine expectations. The gold and silver still belong to the same Almighty Governor of the World; and He will, doubtless, provide for a Cause, which has for its object, to publish among the Nations of India the Revelation of His Own Will.

General Accuracy of the Versions.

To expect that these editions will not be susceptible of many and various improvements, would be vain in itself, and contrary to universal experience. The English Version, which occupied the labour of the Learned for seventy years, is by many deemed faulty at the present day: how must it then have appeared, in the first twenty years, or in its first edition! Yet this did not prevent its being made the instrument of converting thousands, and of pouring forth such a flood of light as led to the correction of its own defects. They trust, that the Versions which they have put to press will be found intelligible to the great body of the people, and generally accurate.

On the testimony of Native Critics, however, much dependence cannot be placed—as they must necessarily be ignorant of the Original Text, and of the peculiar phraseology of Scripture; while those phrases of Scripture which enter into the essence of Christianity, such as, *living in Christ, crucified with Christ, justified by faith, taking up the cross,* and numerous others, must be literally retained at whatever sacrifice of idiom. And, as these terms are by no means intelligible to the bulk of mere nominal Christians even in Britain, it will not appear strange if they should not be immediately apprehended by Heathens. Should a Native Critic, therefore, withhold his unqualified testimony from any Version, this would be insufficient to prove that it might not still be intelligible to the body of his own countrymen. If, after reading a portion of it, an intelligent Native will seek for the volume, and consider it a valuable gift, to men in his situation of life it must be intelligible; and the object of a first edition may be considered as secured. The Serampore Committee have reason to hope, that this has been the case with the Versions which have been already sent into circulation.

Dec. 1822.

Encouragement to Perseverance.

The encouragement to persevere in this undertaking, which the progress of events unfolds, it would be unjust, as well as imprudent, to overlook. When the First Edition of the Bengalee New Testament was put to press, twenty-two years ago, there was not a single Converted Native to be found in Bengal; the Fifth Edition of that work is now ardently desired by A NATIVE CHRISTIAN POPULATION. To wean idolaters from error, was the prospect which encouraged the printing of the first edition; to build up in faith and Christian practice those to whom the Sacred Volume has been made useful, and to train up the rising generation of Native Christians in a knowledge of the Saviour whose name they bear, is one principal object of the Version now in the press. And what greater encouragement can be desired, than that which this circumstance affords; and what stronger incentive to increased activity and exertion in every branch of the undertaking, than a review of the blessings which have already flowed from the distribution of the Divine Word? In another country, that of Arracan, the progress of Christianity has outstripped the operations of the press; and a considerable number of Christians are waiting, with anxious expectation, for the completion of the New Testament, detached fragments of which have been made instrumental in calling them to a knowledge of the truth. For every one of these Versions, there is, doubtless, the same blessing in reserve, which will be richly poured forth in the course of its circulation.

Ceylon.

AMERICAN BOARD OF MISSIONS.

Course of Proceeding, in the Conduct of the Mission.

THE Rev. Henry Woodward, one of the Society's Missionaries in Ceylon, having visited Calcutta for the recovery of his health, communicated to some friends a detail of the course of proceeding, pursued by himself and his Brethren, in the conduct of the Mission. This detail was printed in a late Quarterly Circular of the Corresponding Committee at Calcutta of the Church

Missionary Society. We re-print it, at large; as it exhibits an example of order, diligence, and piety, which may furnish important hints to other Missionaries.

The District of Jaffna, in which all the American Missionaries in Ceylon reside, is the most northerly division of the Island; being about 20 miles in length, and 10 in breadth. The population of this District is estimated to be upward of 200,000 souls. The District is divided into about sixteen parishes, and each parish into four, five, or six distinct Villages.

The American Mission in this District embraces eight of the Parishes. In each of these are the standing walls or the ruins of Churches and dwelling-houses, which were erected by the Portuguese about 1650. All the buildings, with their premises, have been granted to us by Government for occupation during our residence on the Island. The Churches are of sufficient size to accommodate from 200 to 800 people: four of them we have repaired: the others remain useless, for the want of means to make them habitable. To supply the want of such Churches, we have erected temporary buildings (bungalows), which, for the present, are used for Preaching Houses.

In speaking of the employment of the Missionaries, I do not wish to be understood, that each does actually accomplish daily, what I represent to be the routine of our duty.

The great object to which their attention is at present directed, is the acquisition of the native language (Tamul). Besides studying, each Missionary devotes some part of his time daily, to the instruction of the Boys, Girls, and Domestics of the family: some part of the day is occupied in preaching, visiting schools, or from house to house. In all these duties, preaching excepted, the Females also engage.

Most of the evenings of each week are appropriated to some particular employment, such as prayer-meetings, meetings for conference, teaching the children, &c.

For teaching the children, our meetings are frequent, and of different kinds. One evening is spent in conversing with the Native Children on the state of their souls; and for the purpose of ascertaining what progress they make in Divine knowledge, and of hearing them recite their Scripture Extracts, Catechisms, Hymns, Biblical History, &c.

For our own improvement and edification, we have meetings at which all our members are assembled. Our principal meeting is held quarterly, at the different Stations in rotation: the object of the meeting is—to inquire what progress each Brother and Sister makes in the Divine life, to relate the dealings of God with our own souls, to provoke one another to love and good works, to strengthen one another's hands, and encourage one another's hearts: the exercises of that day are interesting, and profitable I believe to all. The Females have also a meeting of this nature, once in six weeks. One o'clock of each day is observed, by all the Missionaries in the District, as a season of private, but united prayer, for the success of the cause in which we are engaged. One evening of each week is set apart, with our Bombay Brethren, to pray for one another. The Friday, preceding the First Monday in each Month, is observed as a season of fasting and prayer. The day of the Monthly Concert of Prayer—the day so dear to Christians, so joyful to Missionaries—is observed by us: all the Missionaries in the District—Methodists, Episcopalians, Presbyterians, and Congregationalists—all meet, and cordially unite, on the occasion: on some occasions, Missionaries come from the other parts of the Island, and some from the adjacent Continent; making in number about twenty, besides the Females: the exercises are as follows—the forepart of the day is spent in relating any peculiar encouragement, which we have found in our work since the last meeting; such as any interesting meetings or conversations with individuals, the state of our own work, and any new way of doing good which we have devised; together with prayer and singing—the afternoon, in prayer, singing, and conversation on some appropriate and practical subject: these are days of great interest to each individual. We have another Monthly Meeting, the object of which is to improve one another in the Native Language. We have another Quarterly Meeting of a Bible and Tract Society, which is Auxiliary to the Colombo Society. The Females in our Mission meet one another at the Throne of Grace on Saturday Even-

ings, to pray for one another as Mothers and Guardians of Youth. The Ordinance of the Lord's Supper is administered every month.

In our labours among the people, we visit from two to eight families per day. Sometimes we make long excursions to some distant villages, for two, five, or eight days; carrying with us two or more Boys from our schools, provisions, &c. At such seasons, particularly, we feel the want of Tracts. Passing through villages where the Gospel was never before heard, we find hundreds who can and would read, had we Books or Tracts to give them. But alas! we have none: no Bible, no Tract to shew the poor Heathen how to flee from the wrath to come! The only Tracts which we have ever had, have been written on the olla; procured, of course, at great expense. Perhaps in all our Missions we have distributed 200, obtained in that way. Oh that we could get a supply printed! Into how many villages could the Gospel be sent by the means of Tracts! How many souls, by a single Tract, might be saved from endless misery!

On the Lord's Day, we always have worship in our Preaching Bungalows at ten A. M. Our Congregations at the different Stations average from 100 to 400. In the afternoon we have worship abroad, in one of our School Bungalows. We generally preach in each School-house, three or four Sabbaths in succession. By changing the place of preaching in this manner, we are able to secure pretty good Congregations. We sometimes have preaching in the week-days: yet we generally think it better to visit the people in the highways and hedges.

We consider the labours of our Native Brethren of great value to the Mission. Their value can hardly be estimated. Their time is occupied in study, in visiting schools, and more particularly in preaching from place to place; testifying repentance toward God, and faith toward our Lord Jesus Christ. They have a Monthly Meeting, in which they are joined by our Interpreters, and by those Boys who have made the greatest advance in Christian Knowledge: the object of the meeting is to stir up on ean other in the good work, by conversation, prayer, &c.: at this meeting, a person who has been previously appointed, reads a dissertation on the character of some Heathen Book which he has examined—they mention to one another the particular and strong objections of the Heathen to Christianity, and their manner of reply—they relate to one another the encouragement which they have found in their work, devise new plans for doing good, and exhort one another to diligence and faithfulness: these meetings are always attended with a blessing.

Of the method pursued with the Scholars, and the good prospects in this department of the Mission, Mr. Woodward says—

I now come to that branch of our Mission which I consider the most interesting—BOARDING SCHOOLS. I mean Schools composed of Native Boys and Girls under our immediate care and instruction, who are clothed and fed by the liberality of Individuals and Societies in America.

Of these Schools there are four: the number of Children is 90: they are taken when young, say from five to twelve years of age. If they have Parents or Guardians, they are given by them to us in such a manner, that they cannot be removed from us without our consent. Having kept them for a few months on trial, we dismiss or retain them at pleasure.

Before I give an account of the course of their instruction, I should remark that the reason why any are willing to come, or parents to send them, is the hope of acquiring the English Language, by means of which many obtain lucrative employments under Government as interpreters. We do not consider it desirable to teach them English, and indeed we do not in every instance; yet we find it necessary to make this an object of attention, that, by this means, we may induce others to come.

The principal object to which we direct the attention of the Children, is the attainment of Christian Knowledge; requiring them to commit to memory ScriptureHymns, Catechisms, &c. We do not neglect other useful branches of learning, such as the study of their own language, of Grammar, Arithmetic, Geography, &c. The Children are assembled at sun-rise in the morning for worship, when the Scripture is read and explained. After worship, some go to their books, some to work in their garden, and some to play At

eight o'clock they are called to their breakfast-hall: being seated on the floor, in a circle, with their plates before them, the cook going round gives to each his portion of rice and curry: all kneeling, the oldest asks a blessing. Breakfast being ended, they retire to the water-pot, drink, wash their plates, and return to their places, where thanks are returned. Thence they go to the School-Room, where they remain till twelve, and from two till after worship at sunset. In the evening, except when assembled in the house for the meetings which I have before mentioned, they generally study. They spend the Lord's Day, excepting the hours of worship, in their School; committing to memory or reading portions of Scripture: and, in the evening, they are examined on the studies of the day, and also questioned respecting the Sermons which they have heard.

These Children are, at all seasons, whether at study, work, or play, within our gates; so that they are cut off from all intercourse with the Heathen. Being thus separated from their Heathen Friends, and being thus taught, their prejudices and foolish notions gradually leave them. I presume to say that the greater part of those who have been with us a considerable length of time, would feel grieved to be called Heathens.

Among these Ninety Children, Five Boys, who have for some time given decided evidence of their piety, have been admitted to our Church. Their walk has, thus far, been very consistent. For some time past, they have been unwearied in their exertions to bring others to a knowledge of the truth. These five, with others who are almost persuaded to be Christians, render very important service to the Mission: some have the care and management of Out-Schools, attending daily or weekly to their examinations: others go from house to house, teaching the way of eternal life: others go out with the Scriptures, and read to the people; and distribute Tracts, which they have written on ollas or leaves. The age of those who are hopefully pious, is from fourteen to eighteen.

When our Mission was established, a Female, who could read, was not to be found in the whole population of this District; but now there are twenty Female Children connected with our Mission, who are under a regular course of instruction, many of whom can now read. Of these, two have, for some time past, given some evidence of their conversion: since my arrival in Calcutta, I have been informed, by a Letter from Mrs. Woodward, that they are regularly engaged in the good work; that they go, from house to house, with the Testament in their hand, reading to ignorant and degraded Females the *glad tidings of great joy*: it is wonderful that they are not driven away: instead of that, they are received kindly, listened to attentively, and even invited to come again. Our attempts to bring the Females round us, even but to hear the Gospel, had been hitherto quite unsuccessful: how much reason have we, therefore, to be thankful to God, for such a display of His mercy and grace, in raising up such female heralds of salvation!

Our little Church now consists of seven Missionaries—six Sisters, Wives of the Missionaries—a Young Man, assisting Dr. Scudder—three Native Preachers—Philip, an Interpreter—Onesimus, a native inhabitant of Tillepally—an African Woman—and the five Young Men and two Girls, mentioned above, making our number of Communicants 27.

Our Out-Schools are 25 in number, each having from 30 to 50 regular attendants. The School Houses are generally one or two miles distant from us. The person employed as Master teaches in the native language, and takes care of the Boys while in school; but their studies are regulated by ourselves. We endeavour to bring the Schoolmaster's interest on our side; by paying him, not only according to the number of Boys that he obtains, but also according to their progress in learning. Each School is examined daily; and a regular account is kept of the proficiency of each individual, from day to day, or from week to week.

Every Sabbath Morning, the Boys in all the Schools are assembled at the Station to which they respectively belong, one hour before worship; when they are required to rehearse whatever they have committed to memory during the preceding week. Every child in the school is required to commit daily something to memory: if he be unable to read for himself, one who can, is seated by his side, to read to him his task till he has learnt it. When worship is concluded, all the Children return to their

respective Schools, and spend there the remainder of the day.

We have lately made further attempts to get Female Children into our Out-Schools. When at Manepy, I succeeded in obtaining five at one School, and two at another. Br. Scudder succeeded in getting some into his Schools; how many, I do not now remember.

We make it a great object to explain to the Children in all our Schools whatever they learn, and to enforce divine truth; lest they should imagine that the committing to memory, or the reading of the Scriptures, alone makes them Christians.

BADDAGAMME.

CHURCH MISSIONARY SOCIETY.

SOME extracts are given in the last Report of the Society from a communication, addressed, by two Gentlemen in the Civil Service of the East-India Company on the Madras Establishment, to the Treasurer of the Society's Corresponding Committee in that Presidency. These Gentlemen are Members of the Society; and, on their way home, touched at Galle. Their statements furnish a satisfactory

Review of Proceedings at this Station.

Baddagamme is distant thirteen or fourteen miles from Galle, in an almost easterly direction. The way is up a river, named the Gindra—one of the largest in the Island.

To give you an idea of the scenery in this part of Ceylon, it would be necessary to transport you in imagination to some of the most picturesque parts of England. Nothing can be more beautiful than the rich variety of hill and dale, forest and underwood, which prevails here: it wants, however, a more abundant population and more cultivation to render it completely interesting. The roads are carried among an immense variety of trees, of the finest description: the hills are covered to their tops with foliage, interspersed with beautiful shrubs and creepers; but they can be only enjoyed in prospect, it being dangerous to ascend them on account of the wild beasts and snakes with which they abound. Those parts of the valleys which are cultivated have a much more English appearance, than any field we ever saw in India. The people do not generally assemble in villages, but build their huts among the trees: they are usually surrounded by a small piece of ground, separated from the rest by a wooden paling.

The Mission House is situated on the side of a hill close to the river, on which the Missionaries have received a grant of land from Government. On inquiring how they came to fix upon this spot as the field of their labours, Mr. Mayor said, that, on his first arrival at Ceylon, he settled in the Town of Galle; but, finding that he could have little intercourse with the Natives, and that more of his time than he thought right was engrossed by Europeans, he resolved to quit Galle, and live in the country: having heard some Gentlemen speak of the beauty of Baddagamme, he visited it, and fixed upon the spot now occupied by the House. It was then a mass of rock, covered with jungle. With much labour he cleared the ground of wood, blew up the rock, and levelled the spot upon which the House now stands. It is a very comfortable abode, in the Bungalow fashion; but large enough to contain three families: the pillars are of the iron tree, which abounds here, and is of incredible weight and strength. He is now employed in erecting the Church, a few yards distant from the House: he encountered here the same difficulties from large masses of rock. Both the Church and the House are built of the pieces of rock which before occupied the ground—that ground, which was, probably, the resort of wild beasts, snakes, and other noxious animals; but which human art and labour will soon reduce to a state fit to form the Temple of the Lord of Hosts, in which holy beings love to dwell, and from which many a sacrifice of prayer and praise will, we hope, ascend to the throne of God—an emblem this, of that Spiritual Temple, which these good men are engaged in erecting.

They find the people among whom they labour, like the rocks which cover the hills—hard, and insensible to every Godly motion; their hearts exalted with pride—that master of human nature—and covered with the thorns and briers of earthly cares, the abode of evil tempers and evil spirits.

Nothing that we have yet seen, conveys to our minds so completely the idea of a Missionary Establishment, as

that at Baddagamme. We should be glad if all our Missionaries could visit it, and learn a useful lesson from what they would see.

Mr. Mayor, at one time, when there was no regular Medical Man at Galle, discharged, with satisfaction to all, the important functions of that situation. His knowledge of physic and surgery, he finds of vast service among the Natives: it gives him almost unbounded influence over them; insomuch that the horrid practice resorted to by the Natives in cases of sickness—the "DEVIL'S DANCE"—has fallen into almost entire disuse, in the neighbourhood of Baddagamme; and the people bring their sick regularly to be healed.

While Mr. Mayor attends to the building of the Church and the rougher work, Mr. Ward is engaged with the Schools. We went one day to the School Room, where we found between thirty and forty Boys, whom we heard go through their lessons in English and in Cingalese with great satisfaction.

The Natives of this Island, less fettered by the prejudices of caste and the different superstitions which prevail among those of the Continent, are more accessible to the efforts of Missionaries. They are the only Nation of Atheists which we have heard of: for, although they admit the existence of a superior order of beings (which are, in fact, the souls of men disunited from the body) yet they deny the existence of One Supreme Being; and affirm that the world and all things in the universe were created by chance. Budhu, from whom their religious system is denominated, is, with them, not a God, but a very holy Priest; who, having gone through various trials, is now in a beatified state. Any man may, according to their notions, become a Budhu, if he will be equally holy. Their OBJECT OF WORSHIP IS THE DEVIL; whom they are accustomed to propitiate by horrid ceremonies, of which the dance is a principal one.

To return to the Mission House and its inhabitants. Our friends there say that the chief fault which they have to find with the Natives is, their extreme propensity to lying and deceit.

The Missionaries both speak the language. Mr. Mayor speaks it with great fluency.

Before the workmen begin their labour in the morning, they are assembled under a shed; where one of the Missionaries delivers a short exhortation, and then offers up a prayer with them.

These two Gentlemen consider themselves, and all that they possess, as the entire property of the Society which employs them. Their own wills, they gladly resign to that of the Committee. They are contented with their salaries, which they find abundant for all their wants: and their whole care seems to be what measures will be best suited to bring the Heathen, among whom they are settled, out of darkness into light. A Missionary should, in their opinion, quit all European Society, except so far as may be necessary for the supply of his temporal wants: he should reside entirely among the Natives—spend his life, his talents, his money, his all among them—and preach to them, not merely with the mouth, but by the far more effectual means of Example. And who will say that their opinion is not right? We never saw men actuated by a spirit more truly Apostolic. And while they are engaged about the building, and the instruction of the Boys, their Wives take their places amidst a number of Native Girls, whom they instruct in reading and needle-work: in truth, they are Missionaries as much as their Husbands: they appear to have studied the Language, and seem determined to forward the endeavours of their Husbands to the utmost of their power: they have each two young children, whom they appear to bring up with great judgment: their house is a pattern of neatness and comfort; but contains nothing superfluous.

We spent three very happy days among them, and shall ever rejoice that we have formed the acquaintance of such truly estimable characters.

NELLORE.

CHURCH MISSIONARY SOCIETY.

Heathen Ceremonies at a Funeral.

THE Rev. Joseph Knight has lately sent home the following account:—

October 29, 1821.—Finding, by the beating of tom-toms, that a funeral procession was passing at a little distance, and that the corpse was to be burned; I resolved to go and see it, having never witnessed any ceremony of the kind. In this country, the Widow never burns with her deceased Hus-

band; nor are the other cruelties practised here, which are common in the North of India: so that though Heathenism still prevails, it is seen, perhaps, in its mildest features. It may, therefore, be concluded, that though the Systém of Heathenism prevails here as formerly, yet the attempts which have been made to counteract or undermine it, and to introduce the Christian Religion, have not been altogether in vain.

The place of burning was about a mile distant. The procession consisted first, of six Tom-tom Beaters, walking before the corpse, three of them beating all the way. Next to them came the corpse, or rather the corpses, as this was a Mother who had died in child-bed, and her infant was laid with her on a kind of bier, supported by six bearers, and covered with a kind of canopy made of cocoa-nut leaves: the corpse was entirely concealed, being covered by a fine white cloth. Behind walked the relations and friends; in single rank, and without order. The Family-barber was among the rest, and seemed to be a chief man in the procession: he assisted in carrying what was necessary for the ceremony: viz. three cocoa-nuts, a little baked rice of superior quality, a new earthen pot, and a pan of fire-coals. The relations were the Husband, three Brothers, and the Father of the deceased: the Father walked alone, some way behind the rest.

The funeral pile was laid; but, not being done well, it was taken down, and laid afresh. As it was not large, this occupied but little time. In the mean while, the Husband went away with the Barber, and got shaved and washed.

When the pile was ready, the canopy which covered the corpse was cut to pieces, and the valuable cloths were taken away, as were also the rings round the wrists, the ear-rings, the nose-jewels, and neck-ornaments. This family is not rich; but all are fond of adorning themselves with gold and silver. The deceased, I was told, was twenty years old. This was the second child: both were dead.

The cloths and jewels being taken away, and nothing left but a single cloth wrapped round the corpse, it was put on the pile, face downwards, and the legs bent back and pressed down with blocks of firewood. The infant was laid by its Mother's side: all was now covered with heavy pieces of wood.

By this time, the Husband and Barber had returned—the Husband bearing on his shoulder a pan of water. The Barber took the basket of baked rice, and gave each of the relations a little to sprinkle over the head of the corpse: most of it fell to the ground: the Husband was the last. The basket was thrown on the pile, as also the mats, poles, &c. belonging to the bier: three cocoa-nuts were broken, and the pieces crammed into the pile about the head of the corpse. On inquiring what the rice and cocoa-nuts were for, I was told, that, as the deceased would no longer share in the family inheritance, they gave her this food, as the last that they could give, and as a token of respect; but more especially from custom, the true design of which they were ignorant of.

The pan of water was again placed on the Husband's shoulder—he being the nearest relation: holding it with his left hand, he walked thrice round the pile. The Barber walked after him, holding his right hand behind him; and striking the pan, each time, with the point of a hedge-bill which he carried in his hand. The water flowed in a small stream with each stroke; so that, with the third procession, there were three streams of water running. After the third time, the Husband stood with his back toward the head of the corpse, and cast the pan down before him, by which it was broken to pieces. He now left the scene, when the Barber, taking a torch provided for the purpose, lighted it, and set fire to the pile, at the feet—this part being set toward the wind: another lighted it at the head, but this was not regarded. The other was much attended to by those around, especially by the Father; who, after the fire had begun to consume the body, came up to me, apparently much satisfied; and told me, that if the corpse had not burnt well, his Daughter would be born again in successive transmigrations; but, now, all was well! To prevent this successive transmigration, an annual fast and ceremonies are observed for the dead—a Brahmin is engaged—offerings made, alms bestowed, &c.

This observation of the Father gave me an opportunity of speaking to them. I told the Old Man that they were much deceived—that there was no other birth than the present—reminded him that all must die—and exhorted him

and the others, to prepare for eternity. They did not object to what I said, but seemed to think themselves right. One of the Brothers wept, when I spoke to him: the Father also shewed that he was not destitute of affection.

On the third day, they go to the place, collect the ashes of the corpse (which, it is said, they easily distinguish from the wood ashes) put them in an earthen pot, and deposit this in the bed of some neighbouring river, which, for this purpose, is considered as personifying the Sacred Ganges. They would, probably, take it to the Ganges, were it not for the distance.

Oh, how highly favoured are the inhabitants of a Christian Land, in enjoying the light and privileges; of the Gospel, and in being freed from the slavish dread and the many superstitions of the Heathen! May they know how to prize their privileges, and may they learn to pity, pray for, and strive to rescue from their wretched condition, the thousands of deluded creatures, who inhabit these eastern regions! O Saviour, let thy Kingdom come!

Australasia.

New Zealand.

CHURCH MISSIONARY SOCIETY.

To the notices which we have lately given of the state of this Mission, we have, at present, no more recent intelligence to add, except that we have learnt from a Sydney Gazette, that the Vansittart brought to Port Jackson Mr. Butler and Mr. Hall; the rest of the Missionaries and Settlers remaining, as it appears, at the Bay of Islands.

From the statements of the Twenty Second Report relative to this Mission, which will be read, under its present circumstances, with more then usual interest, we extract some particulars—

Recent Difficulties of the Mission.

Proofs are adduced in the Report, of the promising state of the Mission at the time of Shunghee's return from England. The Committee then add—

But the return of Shunghee wholly changed the face of things! That he should carry back with with him to New Zealand a mind exasperated against the Society, will occasion much surprise to those who witnessed the pains taken to gratify him: but that he did return in this temper, after all the kindness shewn to him, has been painfully felt by the Settlers who remained in the Bay during his absence. Into the circumstances which led to this, the Committee will not now enter: they have obtained a clue to them, which will lead, they fear, to some painful conclusions.

The manner in which Shunghee evinced his altered temper was very distressing, Hearing, on his arrival, that the barter in muskets and powder, on the part of the Settlers, was put an end to; and attributing his not being received in England with a full and ready gratification of all his wishes, to Letters not having been written to the Society in his favour; he kept at a distance, for several days, from the Settlement at Kiddeekiddee. The Native Sawyers, who had before worked quietly and diligently, caught his spirit, and struck work; insisting on being paid, either in the favourite articles of powder and fire arms, or in money with which they might procure them from the Whalers: as this demand could not be complied with, all left work except two; and it became necessary to teach new hands. One of the Settlers writes, in October—

For many months previous to Shunghee's return, they did not request any such thing; but since that time, he having brought out a number of fire-arms with him, the Natives, one and all, have treated us with contempt: they were almost past bearing with—coming into our houses when they pleased—demanding food—and thieving whatever they could lay their hands on—breaking down our garden fences, and stripping the ships' boats that came up of every thing that they could. They seemed, in short, ripe for any mischief, and I had my fears that they would have seized on the whole of our property; but the Lord, who is *a very present help in trouble*, heard our prayers. Had Mr. Marsden himself been among us, much as he deserves their esteem for what he has done for them, I believe he would not have escaped without insult.

Every thing was now to bend to war, Mr. Kemp says of the Natives—

Many times, when I have refused to mend their arms, they have demanded my tools to repair them themselves, and have taken out of my shop what they pleased. I have always endeavoured to shew them the impropriety of their conduct towards us, but without any effect. Thanks be to the Lord for His grace, which has enabled me hitherto to bear with their insults: but, I am sorry to say, they are getting worse; and we can now scarcely induce a Native to work for us.

The great object of Shunghee's

voyage, now appears to have been to increase his means of conquest over his countrymen. When he arrived in Port Jackson on his return, he found there Four Chiefs from the River Thames, who were brought thither in the Coromandel, in their way to this country. Mr. Marsden took measures to prevent them from prosecuting their voyage; and Shunghee, doubtless with a view to his own objects, strongly dissuaded them from going to England on account of the injurious effects of the climate on himself and their countrymen. But he was now meditating a formidable expedition against the districts with which these very Chiefs were connected. Of this Expedition, one of the Settlers writes—

The Expedition lately fitted out from the Bay of Islands, with Shunghee at its head, is a very formidable one indeed. I suppose there are at least 50 canoes, 2000 men and upward, a great number of muskets, and plenty of ammunition. They intend to sweep with the besom of destruction, if not prevented by our God. The heart sickens to think of the desolation which they meditate.

Another Settler thus strengthens himself, under these painful circumstances, in reliance on the Divine Promises—

The greatest part of the Natives are gone with Shunghee to the River Thames, on a fighting expedition: it is believed to be the greatest party, and armed with the largest number of muskets, that ever went out of the Bay of Islands. It is their determination to destroy men, women, and children; the party to which they are gone not being able to stand in their own defence, for want of the same arms.

But let us not forget that *the Lord God omnipotent reigneth*; and when His time is come for the conversion of these Heathens, all obstacles shall fall to the ground, and *a highway shall be made for our God*. The Lord hath said, by the mouth of His prophet Micah, *He will judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation; neither shall they learn war any more*. It is by faith on the promises of God's Word, that we find comfort, in looking forward to that day when the New-Zealanders shall hear, in their own tongue, the wonderful works of God. May the Lord hasten that happy day!

A Missionary belonging to a Kindred Society was, soon after, at the Bay; and thus writes, in reference to this subject:—

With much grief I inform you, that no more good has resulted from the visit of Shunghee and Whykato to England: they have laid aside all their European dresses, and have set off to murder and plunder the greater part of the Island. Accounts have been received, that they have killed, and have most likely eaten, several hundred men.

It would grieve your soul to hear how these people talk. I can converse a little with them, as their language is, in some respects, similar to the Taheitean. I talk with them frequently on what the Almighty power of God has effected at Taheite; and state to them the evil and wickedness of war, of murder, and of eating human flesh, and that the Taheitans do not do these things, but worship the true God and live in peace; but nothing now is accounted good with them, but war, and murder, and plunder.

Oh may the time hasten on, when the hearts of these lion-like New Zealanders shall be sprinkled with the peace-speaking blood of the Lamb.

Mr. Francis Hall writes further on this melancholy state of things:—

Shunghee is highly esteemed among his people, as a great and successful warrior; nay, they look upon him as a "god": but he has not always power to restrain their violence, as we found in the late commotions. Their success in war, and the advantages which they have derived through the Mission and their intercourse with the shipping, have injured them: From what I have lately seen of the Native Mind, I am led to believe, that, had Shunghee died in England, not only all our property, but most likely all our lives, would have fallen a sacrifice to the dire superstition by which these people are held as in iron-bondage.

At the date of the last advices, the unsettled state of the Natives, as might be expected, occasioned the delay of various plans for their benefit. Mr. Marsden had wished some of the Settlers to fix at the Gambier and on the west side of the Thames; but, at a meeting held in October, it was considered requisite, under the peculiar circumstances of the country, that every one should, for the present, continue at his Station. Supplies were requested from the Society, for the erection of Places of Worship and School Rooms at Rangheehoo and Kiddeekiddee, in the confidence that the state of things would improve, though the immediate prospects were discouraging. The difficult circumstances of the Mission had prevented that attention to Schools, which will prove, under the blessing of God, one of the main instruments of its success. It was, indeed, one of the evil effects of the disturbances, that the people became disinclined to send their Children to learn any thing of the Settlers. Shunghee declared that he wanted his Children to learn to fight, not to read.

From the same despatches, it appears that Cultivation was prospering, at the close of the year, at both Settlements. Mr. W. Hall writes of Rangheehoo—

I have a sufficient quantity of wheat growing to serve my house and family the year round, if nothing happens; besides several patches in different parts of the surrounding country among the Natives.

Mr. Francis Hall writes, of himself and Mr. Kemp, at Kiddeekiddee—

We have in our garden, European fruit-trees and vegetables of many kinds. Oh, that the people were as good in proportion as the soil and climate! it would then be a pleasure to live among them. We have cut asparagus as thick as my finger, which I planted since we came to Kiddeekiddee. There are peach-trees five feet high, which

I planted from stones at the same time. I have distributed among the neighbouring Chiefs, many peach-trees, vines, seeds, &c.; and perhaps at some future day, when they taste the sweets of them, they may remember and be sorry for their bad conduct. We have upward of three acres of as fine wheat as ever grew, and an acre-and-half of barley; which will be enough for our family for the coming year, if we are permitted to reap.

Mr. Butler says of the cultivation and buildings under his own immediate care at Kiddeekiddee—

I have seven acres of wheat and six of barley and oats, growing at this time, all looking remarkably well: I sowed all the grain with my own hands, and had no assistance to work the land but my Natives. Our garden is full of a variety of vegetables, with many young fruit-trees, and an excellent bed of hops, containing 14 hills. We have also 156 rods of seven feet pale-fencing standing round our paddock, garden, house, and yard; made almost entirely by Natives, with the assistance of myself and my Son: also a new potatoe-house, 30 feet by 10; a fowl-house 21 feet by 10; a goat-house 8 feet by 10; a house for the Working Natives to live in, and for a School for them, 27 feet by 10; the Natives' house not yet finished.

The Committee cannot but earnestly commend this Mission, under its peculiar difficulties, to the sympathy and prayers of the whole Society. It might be expected that the God of this World would contend fiercely for that dominion, which he exercises over these oppressed and degraded tribes. It is not, therefore, in this conflict, *against flesh and blood* only, the depravity of the people themselves, that *we wrestle; but*, as exercising over these people an especial and malignant tyranny, *against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

Indian Archipelago.

SUMATRA.

Mr. Prince, the British Resident at Natal, in this Island, of whom honourable mention is made at p. 89 of the last Survey, drew up, for the information, and at the request of the Hon. Sir T S. Raffles, the following

Account of the Religion of the Battas.

The present Religion of the Battas is a compound of the most ridiculous and barbarous superstitions, founded on human depravity. They do not, however, worship images; but believe in the existence of certain deities, whose attributes bespeak the existence of a better race of people than the present. Their names and descriptions are as follow:

"Dee Battah assee assee," the Creator and Father of all; who appointed three brothers—Bataragourou, Seeree Padah, and Mahalabhoolan—his vakeels, or agents, to instruct mankind.

"Bataragourou" is the God of Justice, and is described literally under the following character—"Fish in the wears, he will restore to their element: property forgotten, he will return: a measure filled to the brim, a just balance, and upright judgment, are his." These are the principles which Bataragourou was appointed to instil into the minds of mankind; but the Battas acknowledge themselves strangers to their adoption.

"Seeree Padah" is the God of Mercy "He will repair the clothes that are torne—give meat to the hungry, and drink to the thirsty—heal the sick—relieve the oppressed—give advice to the weak, and shelter to the friendless."

"Mahalabhoolan" soon quarrelled with his brothers, separated from them, and set up the practice of tenets directly opposite to theirs. Hence he is described as—"The source of discord and contention—the instigator of malice and revenge—the inciter of anger—the source of fraud, deceit, lying, hypocrisy, and murder."

Of these three Brothers, you will not wonder that the last is most powerful, or that he has most adherents. The Battas acknowledge, that they apply to and beseech him, when they have followed any of those vices; and they also acknowledge that petitions are very rarely offered to the other deities.

They name a fifth, "Naggahpadonah"—the Atlas who is said to support the world; which they describe to consist of seven folds beneath, and as many above.

A person named "Dattoo," who is skilled in every sort of superstition, is the only resemblance of a Priest among them: every village has one.

The only ceremony practised, of a religious nature, so far as I can hear, is the custom of invoking the shades of their ancestors. This is done, at pleasure; in prosperity or in adversity. The process of the ceremony is as follows:—

A wooden mask is made, intended to represent the features of the deceased: this is worne by a clever fellow, who is dressed in all the regalia of a Rajah; and he is worshipped as the living representative of the departed object of their regard. A feast is made in honour

of the dead, which lasts for three days. The performer exercises all the authority that his skill suggests; and mixes his sayings with prophecies, suited to the wishes of the audience.

The influence of the Dattoo over the deluded Battas is such, that they will engage in no undertaking, however trifling, without first consulting him. He expounds all their religious books; and, according to his interpretation, a day is chosen as propitious to their object, whether that be a suit, a journey, or war.

Of the moral conduct of these people, it grieves me to say, that it appears to be influenced by all the vile passions of an irregular and irritable constitution. Truth is seldom regarded, when in the way of their interests or feelings; and honesty is never founded on principle, but on the fear of detection. The general tenor of their lives has obliterated the recollection and practice of the laws of Seeree Padah and Bataragourou; and they have no Priesthood, no Rajah to recall them, or to reprove their obstinate adherence to the principles of Mahalabhoolan, who is certainly no other than the Devil.

Christian Missionaries would find a good field for their labours among this people; for it is not ignorance of what is virtuous and good, but, as they themselves acknowledge, NATURAL DEPRAVITY, that must be assigned as the principal cause of their present deplorable morals.

Polynesia.

Georgian Islands.

LONDON MISSIONARY SOCIETY.

NEW CODE OF LAWS.

THE remodelling of a State, hitherto Heathen, on Christian Principles, under all the freshness and vigour of impression from those principles being just received, is an object perfectly new in this latter age of the world. What has, however, taken place in this respect, in some of the smaller Islands of the Pacific, is but the prelude, we trust, of what will ere long follow, on a far larger scale in other Heathen Lands.

The New Code of Otaheitean Laws was enacted by the late King and the Chiefs, in concurrence with the People. The ceremony of their promulgation was described at pp. 314 and 315 of our Volume for 1820. They were immediately printed, and were posted up in every district; so that the people, having in general learnt to read, have become well acquainted with their civil and social duties.

Introduction to the Code.

Pomare, by the Grace of God King of Tahiti, Moorea, and all surrounding lands, &c. &c. to all his faithful subjects Greeting, in the name of the True God. God, in His great mercy, has sent His Word among us. We have embraced this Word, that we may be saved. We desire to regard the commandments which He has given us. In order, therefore, that our conduct may become like the conduct of those who love God, we make known unto you the following Laws of Tahiti.

Nineteen Heads of the Code.

1. Of Murder. 2. Of Robbery. 3. Of Depredations committed by Swine. 4. Of Stolen Property. 5. Of Lost Property. 6. Of Buying and Selling. 7. Of Sabbath-breaking. 8. Of Stirring up War. 9. Of a Man with two Wives. 10. Of Wives that were cast off before the Reception of the Gospel. 11. Of Adultery. 12. Of Forsaking a Wife or Husband. 13. Of not Providing Food for the Wife. 14. Of Marriage. 15. Of raising False Reports. 16. Of the Judges. 17. Of Trying Cases. 18. Of the Courts of Justice. 19. Of the Laws in General.

Article 16 contains the names of the Judges, 400 in number. Articles 18 and 19 prescribe that Courts of Justice shall be erected all round Otaheite and Eimeo—that they shall be used solely for the administration of justice—that a printed copy of the Laws shall be posted on every such House of Judgment—and that the Chiefs in the several districts shall support the execution thereof. Murder is made punishable by death.

Modifications in these Laws will, of course, continually be found necessary, in order to adapt them to the new and untried state of

society for which they are designed. The intelligence of the Missionaries will, doubtless, be applied to this object, as it has been already beneficially employed in framing the Code.

Specimens of Three Laws.

We subjoin these Three Specimens, that our Readers may the more fully enter into the condition of this new and interesting community.

Law on Buying and Selling.

When a person buys any property, let him consider well before he gives his property in exchange for the property of another. If he exchanges property with another, and has taken the exchanged property away, and shortly after wishes to have his own returned, his wish shall not be granted, unless the other party is agreeable. If any damage be found on the property, which had not been discovered at the time of exchanging, it may be returned; but if the damage was known at the time of exchanging, it shall not be returned. If a person exchanges property for a person who is sick, the sick person shall be allowed to see the property received in exchange; and if he does not like it, it shall be returned. Persons must not undervalue nor cry down the property of others: it is very bad. The persons who are buying or selling, let they themselves buy and sell without the interference of those who have nothing at all to do with the matter.

Law against Sabbath-breaking.

It is a great sin in the eye of God to work on the Sabbath Day. Let that which agrees with the Word of God be done; and that which does not, let that be left alone. No houses or canoes must be built, no land must be cultivated nor any work done, nor must persons go any long distance, on a Sabbath Day. If they desire to hear a Missionary preach, they may go, although it be a long distance; but let not the excuse of going to hear the Word of God be the cover for some other business: let not this be done: it is evil. Those who desire to hear Missionaries preach on a Sabbath, let them come near at hand on the Saturday: that is good. Persons on the first offence shall be warned; but if they be obstinate and persist, they shall be compelled to do work for the King. The Judges shall appoint the work.

Law against raising False Reports.

If a person raises a false report of another, as of murder or blasphemy, stealing, or of any thing bad, that person commits a great sin: the punishment of those who do so is this—he must make a path four miles long and four yards wide—he must clear all the grass, &c. away, and make it a good path. If a person raises a false report of another, but which may be less injurious than that of blasphemy, &c. he shall make a path of one or two miles in length, and four yards wide. If a false report be raised about some very trifling affair, no punishment shall be awarded. When the paths are made, the person who is the owner of the land where the ways are made, shall keep them in repair: let them be high in the middle, that the water, in wet weather, may run down on each side. Should the relations of the person who is required to make a path wish to assist him, they are at liberty to do so. The Chiefs of the land where the man is at work must provide him food: he must not be ill-treated: he must not be compelled to work without ceasing, from morning till night; but when he is tired, let him cease, and begin again next day; and when he has finished what he was appointed to do, he has fulfilled his punishment. The Judges shall make known to persons raising false reports the punishment which they shall undergo.

The Missionaries remark that the good effect of this Law, in particular, has been very apparent.

RAIVAIVAI.

LONDON MISSIONARY SOCIETY.

Reception of the Gospel.

THE reception of the Gospel at this Island, about 400 miles from Otaheite, was mentioned at p. 94 of the Survey. Some particulars were communicated by Mr. S. P. Henry, Son of Mr. Henry, Missionary at Eimeo. He visited Raivaivai, in the beginning of last year, in a Brig belonging to the late Pomare.

Of the means by which the people

were brought to renounce their idols, it is said—

Pomare had visited this island, about two years before; and, having procured peace between two contending parties, then at war, was requested to take upon himself the sovereignty of the island. Wishing to promote the instruction of the people, he engaged Para, a person from Otaheite, acquainted with reading and writing, who was then with him, to stay in the island, and undertake the work, until proper persons might be sent from Otaheite as Missionaries.

Mr. Henry thus describes the effects of Para's instructions:—

It was Sunday, when I made the land; and I went on shore, early in the morning. The Natives were all assembled to go to Church. My presence detained them nearly an hour beyond the usual time of Service. How affecting and delightful was the scene which presented itself! Each individual, on entering the Church, kneeled down and uttered a prayer; when Para performed the Service of the day. There were 848 assembled at the Church for the Worship of the Universal God: 700 were within; and the rest were outside, unable to gain an entrance.

The very quiet, devout, and orderly manner in which they conducted themselves, not only in Church but during the Sabbath, awakened my highest admiration.

The whole of their gods are mutilated, and removed from their Morais; and were converted into stools at the entrance of the Church, which is very neatly built. The ground is neatly covered with grass, and provided with a sufficient number of forms. Its length is 117 feet, and breadth 27.

There are about twenty-five persons, who have not yet adopted the religion of the Saviour, but who have renounced idolatry. They say, "We have no books, nor proper Missionaries to instruct us; and we will wait till one comes, before we become Christians." The rest appear very anxious that they should have a guide.

This surprising and happy change has taken place within the short space of only FOUR months!

The Chief of the island, Tahuhu, together with Para, the Teacher, most earnestly solicited that they might have a Missionary sent to instruct them.

RAIATEA.

LONDON MISSIONARY SOCIETY.

Addresses and Remarks of the Natives.

AT the Public Meeting, held in the Islands, the Addresses of the Natives are generally marked by the figurative application to their purpose of the objects around them. From the Report of one of the Missionary Meetings, held at Raiatea, we select some remarks of this nature, and have numbered them in the order in which the Speakers addressed the Meeting. Several of them make very forcible and eloquent appeals in behalf of the ignorant nations, on the ground of the benefits which they themselves have received from Christianity:—

1. Friends, hear my little speech: it is short: I have been seeking and trying, but cannot make it long. The land, which receives the Word of God and really believes it, but does not exert itself to send it to other lands, appears to me to be like a man who determines to build a canoe: he collects all the materials, the sides, the nose, the stern, the outrigging, &c. and finishes his canoe completely; but does not launch it into the water: it is a complete canoe, but it is not launched. If we want this canoe to be useful, it must be launched.

2. We behold the great deep: it is full of sea: it is rugged and rough underneath; but the water makes a plain smooth surface, so that nothing of its ruggedness is seen. Our lands were rugged and rough, with abominable and wicked practices; but the Word of God has made them smooth. Many other countries are now rugged and rough, with wickedness and wicked customs. It is the Word of God alone, that can make crooked places straight, and rough places smooth.

3. My Friends, let us, this afternoon, remember our former state—how many children were killed, and how few were kept alive; but, now, none are killed: the cruel practice is abolished: parents have now the pleasure of seeing their three, five, and some their ten children, the principal part of which would not have been alive, had not God sent His Word to us: now, our land is full of children; and hundreds are daily taught the Word of God. We did not know

that we possessed that invaluable property, (or riches,) a Living Soul: our ancestors, who were called a wise people, never told us so: neither Oro, nor any of the other Evil Spirits, ever informed us of it: but God caused compassion to grow in the hearts of the good Christians of "Biritane"(Britain): they formed a Missionary Society, purchased a ship, and sent out Missionaries to tell us that we possessed living souls—souls that never die; and now we are dwelling in comfort, and hope of Salvation through Jesus Christ. But are all those lands of darkness [pointing his hand to the islands to the southward] possessed of the same knowledge? Do all know that they have never-dying souls? Do all know that there is one good and one bad place, for every soul after death? Are all enjoying a hope of salvation through Jesus Christ? No! some are worshipping idols—some are killing themselves—some are killing their children: then let us use all the means in our power that Missionaries may be sent to teach them the good Word that we have been taught.

4. Two captivities existed formerly among us: one was our captivity to Satan—the other was our captivity to the servants of the Kings or Chiefs. Perhaps there is an individual present, to whom the former will apply; for I know the cave in which he took refuge, several times, when he was sought for, for a sacrifice: but let him ask himself if he is not still in captivity to Satan, and if he has taken refuge in the true Refuge for sinners. The other captivity was to the servants of the Kings: these would enter into a person's house, and commit the greatest depredations: the master of the house would sit as a poor captive; and look on, without daring to say a word: they would seize his bundle of cloth, kill his largest pigs, pluck the best of his bread-fruit, take the largest of his taros, take the finest of his sugar-canes and the ripest of his bananas, and even take out the very posts of his house for fire-wood to cook them with: is there not a man present who was obliged, and actually did bury his new canoe under the sand, to secure it from these desperate men? But now all these customs are abolished: we are now living in peace, and without fear. But what is it that has abolished all these customs? Is it our own goodness?—is it our own strength? No: it is the good Name of Jesus. We have now no need to place our pigs underneath our beds, and our little rolls of cloth for our pillows, to secure them: our pigs may run about where they please; and our little property may hang in the different parts of our house, and no one touches it: we are now sleeping on bedsteads: we have now decent seats to sit on: we have now neat plastered houses to dwell in; and the little property which we have we can call our own. Let us look around us at the house we are in: Oro never showed us any thing of this kind: look at the chandeliers over our heads: look at our wives—what a decent appearance they make in their gowns and bonnets! Compare ourselves, this day, with the poor people of Rurutu, who have lately drifted to our island, and behold our superiority! And by what means have we obtained all this? By our own industry?—by our own goodness? No! it is to the good Name of Jesus we are indebted. Then let us send this Name to other lands, that they may enjoy the same good.

5. When a warrior desires to obtain a kingdom, he is diligent in the use of every means within his reach: he obtains all the war-implements that he can: he goes round to the different Chiefs, and uses the utmost endeavours to get them on his side: at last, he engages with the enemy, and obtains the victory and the kingdom: as soon as he obtains it, he gives it to some one else. So it is with Jesus: He has fought with Satan and the kingdom of darkness, obtained a great victory and a good kingdom, and this kingdom He gives freely to us: it is for us that He has obtained it. And what return does He demand?—what does He desire from us, for whom He has obtained this kingdom? He desires that we should use our utmost endeavours to send His Word to other lands, that they likewise may become subjects of His Kingdom.

6. *Love the Lord thy God with all thy heart, and mind, and soul, and strength; and thy neighbour as thyself.* You will probably ask, "Who are our neighbours?" Every person, in every country; for all are sons and daughters of Adam. There are thousands, who have no Sabbath, who never hear the Word of God preached, as we have: they have nothing to rejoice their hearts: their hands have never handled, their

eyes have never seen, their ears have never heard, the Word of God: they have no spiritual life: they know nothing of the food of life. You, who are Kings—think not that you are the only kings in the world: there are many, very many kings, who are living in darkness, and in the shade of death: will you not have compassion on them, and send them the light? You, who are Chiefs—think not that you are the only chiefs in existence: there are thousands of chiefs in other countries, but they know nothing of God or of Jesus Christ; and will you not have compassion on them, and send them the Word of God, that they may be taught the way of life? Neither let the Women present think that they are the only women; there are many thousands of women, in other countries, who are suffering great misery: will you not have compassion on them? behold, it is now well with you; but it is not so with them: you are happy; but they are not: your bodies are decently dressed, in gowns and cloth from "Biritane," likewise your heads covered with neat bonnets; but it is not so with them: you are now treated with the greatest respect and kindness; but they are not: you are daily taught the Word of God; but they are not: and will you not have compassion upon them, and pray to God that he may send his Word speedily to them? The Children, also, who are in this House of Prayer—think not that you are the only children: there are thousands of children in other lands; but they are not taught the Word of God as you are. Let us then all increase our diligence and strength for the ensuing year: let us engage, not with our bodies only, but with all our hearts.

The same lively manner of illustrating their meaning so usual with men in this stage of civilization, is observable on other occasions:—

A Native, on his way to school, saw a man sitting in his house, whom he thus addressed:—"My Friend, why do you not go to school? the bell has rung some time since." The man who was sitting in the house replied—"I am discouraged, for I am still learning in the B A, ba. I shall never be able to read the Gospel of Luke; and think, therefore, of stopping at home, and not going to school." The other immediately said—"That is a bait of the devil. When you go a fishing, you put on the bait, so as to hide the hook; and the fish is not aware that he shall be pierced by it, should he devour the bait, and therefore takes it. The devil has a fish-hook in that evil thought of your's. Therefore have nothing to do with it, but let us both go immediately and learn." The man arose, and accompanied the other to school, and has been attentive and diligent ever since.

The Missionaries give another instance:—

A man had been put on his trial for tattooing. After the trial, there were several addresses given. One of the speakers compared the culprit to a stinking fish, and the spectators to so many flies collected about this stinking fish. He then exhorted his hearers, in a forcible and masterly manner, to beware lest they should become the stinking fish next time, and be settled upon by as numerous a swarm of flies as the present prisoner was. The jury returned a judicious verdict—"We conceive he is guilty; but his greatest sin is, his despising the Word of God."

Reformation of the Laws.

This object is pursued in the Society as well as the Georgian Islands. The Missionaries at Raiatea write—

Wew ere not a little gratified to see with what spirit the Kings and Chiefs exerted themselves, in order to regulate the affairs of the people under them. They first held a meeting, at which they requested us to be present. King Tapa addressed the people present, in number about 1400; and said, "Let us try and form our conduct by the word which we learn from our teachers; and by the Word of God, which we read every day. Stop! our wickedness is very great. Remember, it is I, who am speaking. If the Son of any King is wicked, and deserves to die, he shall die; if any King continues in his sin, and is worthy of death, he shall die; and if I am worthy of death, I will die also. Let all the people remember, that the man who deserves to die, shall die. We will regard the voice of our Teachers, for God hath sent them. Take care, all of you, lest He be angry; for if He be angry, He will take our teachers away, and we shall again be in darkness."

He then inquired of us what course must be pursued, in order to prevent the man from casting away his wife, or the wife her husband. He was informed, that, when the evil heart was cast away, they would cast away all evil practices. He was likewise furnished with a Register, in which the names of all married persons were to be entered; and it was prescribed, that all who intended marriage should go to the King, and make their intentions known; after which their names should be entered in the Register.

The day after the meeting, the Chiefs assembled by themselves, when they summoned nearly Twenty Females to appear, who had lately cast away their husbands, and constrained them to reunite, saying, "If you will NOT, give back the Word of God which you learn—you cannot want that—you had better go and serve the devil again. Let not this land be stained with sin!"

RURUTU.

LONDON MISSIONARY SOCIETY.

Renunciation of Idolatry.

THE request for Teachers, by a Chief of this Island, from the Missionaries at Raiatea, was mentioned in the Survey. We shall collect, from the Society's publications, the circumstances of this case, and the striking events which followed.

In the early part of last year, a canoe arrived at Raiatea, in which was a Chief of the name of Auura, with upward of 20 of his people, all Natives of the island of Rurutu. They continued at Raiatea about three months.

Auura paid particular attention to instruction, as well as his Wife: the greater part of the others appeared slothful: he seemed to appreciate the worth of knowledge, and the value of the good tidings of salvation: his questions were very judicious. He made such progress, that, before he left, he could write and spell correctly.

Auura was continually expressing his anxious desire to return to his own land; and to carry to his countrymen the knowledge which he had obtained of the True God and his Son Jesus Christ; expressing his fears, that, when he got back, he should find very few left, as the Evil Spirit was killing them fast.

Unwilling to go without being accompanied by Teachers, two of the most pious and active of the Native Christians, Mahamene and Puna, were designated to this service. The brig Hope was at this time at anchor off Raiatea; and Captain Grimes, at the request of the Missionaries, readily consented to convey the newly-appointed Teachers, together with the Chief and his party, to Rurutu.

Part of the night previous to their departure was spent in providing for them those articles, which they would find both necessary and useful. Every Member of the Church brought something, as a testimonial of his affection—one, a razor; another, a knife; another, a roll of cloth; another, a few nails: some, one little thing; and some, another. We gave them all the elementary books that we could spare, with a few copies of the Taheitan Gospel of Matthew. Thus we equipped them for this Mission, as well as our circumstances would allow.

A boat was sent with the Hope, manned with Members of the Church at Raiatea, to bring back intelligence of their Brethren's reception.

August the 9th, after a little more than a month's absence, we had the pleasure of seeing the boat return laden with prisoners, the Gods of the Heathen, taken in this bloodless war!

The circumstances attending this Renunciation of their Idols by the Natives of Rurutu were reported by the two Teachers, and by the Raiatean Christians who had accompanied them.

The two Teachers addressed a Letter to the Missionaries, which was thus introduced—

May you two have peace through God, in your residence at Raiatea!

We think God has heard your prayers, because we received no ill treatment on board the ship, and because we are both now alive at Rurutu. Behold! they have given to us this land;* not because we asked it, but because of their own hatred to the Evil Spirit. Pray earnestly to God, that we may have a permanent residence at Rurutu, while we are teaching them their letters, and to know the Name of the Son of God, and shewing them the evil of their ways.

* That is, that the people may be instructed in Christianity.

One of the Raiateans stated, on his return, that they were much surprised, on approaching Rurutu, to hear themselves hailed from the shore with the customary Salutation of the Society Islands—"*Iaorana outou iu Jehova te Atua mau!*" —"May you have health and peace through Jehovah, the True God!" The Natives had learnt this Salutation, it seems, from a Woman, who had left Raiatea four or five years before, and had told them the great things which had taken place in the Society Islands.

The circumstances of their landing are thus related:—

When the boat first reached the shore, Mahamene and Puna, with their party, knelt down on the spot to return thanks to God for their preservation; not knowing that the spot was sacred to Oro, one of their idols. The Rurutuans said immediately—"This people will die!" The party also ate inadvertently on a SACRED spot: when the Rurutuans saw that, they said—"No doubt they will die for this trespass on the sacred ground!"—and looked earnestly, expecting some one to have swollen or fallen down dead suddenly; but, after they had looked a considerable time, and saw no harm come to them, they changed their minds, and said, "Surely, theirs is the truth; but, perhaps, the god will come in the night and kill them: we will wait and see!" One man actually went in the night to the wife of the Chief, Auura, who also ate a part of a hog or turtle on the SACRED spot, and said, "Are you still alive?" When the morning arrived, and the Rurutuans found no harm had happened to any of them, they became exceedingly disgusted at their having been deceived so long by the Evil Spirit.

One of the Raiateans gave the following lively narrative of these circumstances;—

Arue, who had the charge of the boat, immediately on their arrival, went inadvertently on to a sacred spot; and lighted a fire, with an intention to cook an oven of food. The Natives soon flocked round him: one said to him—"Your fire will not burn there: that place is sacred: the Varua," or spirit, "will extinguish it." The man replied, that he thought his fire would burn there as well as at any other place—however, he would try; and requested them to stop and see. He lighted it; and, to their astonishment, his fire blazed, and the food was cooked and eaten there. The man said he did not know that the place was sacred, or he would not have gone; but, as it had so happened, he was willing to embrace the opportunity of convincing them of the folly of their superstition.

When they saw the Chief's Wife, and other women, seated with the men on the sacred spot, they expected that they would have been strangled by the Evil Spirit. They saw the oven of food opened, and each person's portion served out; the women's, as well as the men's. The Rurutus were all around them; waiting, with inexpressible anxiety, to see the result. One of the Teachers arose, and asked a blessing; after which, they all began to eat. The eyes of the Natives were principally directed toward the Chief's Wife, and the other women: she took a piece of taro, and ate first: they said, among themselves, "She will not, she dare not, eat pork: it is only taro that she has eaten yet: it is all deceit:" however, they were soon undeceived: a few ribs of a pig were given her: she dipped it in her calabash of salt-water, and soon left little else but the bones: immediately they saw her eat pork, they clapped their hands, set up an universal cry of "Her! Her!"—expressing a kind of dread or disgust at her impiety.

Another Raiatean reported a circumstance, which had, at first, an alarming appearance:—

On the arrival of the boat, a great number of Natives ran into the sea, with an intention to seize every one his man, and carry him home to his own house. Seeing this general rush, the boat's crew and the two Teachers expressed their fears; and asked Auura whether they had murderous intentions. Auura told them not to be alarmed; and called out to his countrymen to return, saying, "These are the worshippers of the True God." He, afterward explained it as their custom, that, on the arrival of strangers, every man endeavours to obtain one as a friend; and to carry him off to his own habitation, where he is treated with the greatest kindness by the

whole district to which the man belongs: they seat him on a high seat, and feed him with abundance of the finest food of their island. When one man sees another carrying a friend or a new comer on his shoulders, he attacks him: a fight ensues for the possession of the prize: if the man who formerly possessed it is victorious, he goes home with his man on his shoulders, receives a hearty welcome, and is regarded by the whole of the district as a brave fellow and a good man; whereas, if he loses the prize, he is looked upon by all his friends as a coward. It was for this that they rushed down to the boat; but Auura, calling to them, prevented them from executing their design.

A Meeting was appointed for the discussion of the question of receiving the Teachers and their Doctrine. Of this Meeting, Mahamene and Puna give the following account:—

Auura spoke thus to the Chiefs and King. "Friends! this is my desire, and therefore am I come to this land; that you may know the Name of the Son of God, and the work of the Holy Spirit in enlightening our hearts, and the mercy of God toward us. This is my desire—let the Evil Spirit be this instant cast into the fire. Is it agreeable to you, King and Chiefs? shall we burn the Evil Spirit even now? [that is, the idols of the Evil Spirit]. Shall we overthrow his kingdom? Do not any more let us worship him—never more let us implore him: let him have no more reign in our hearts: let him have nothing in this land, that has no Teachers. Let the government of these little lands become Jehovah's, and His alone: then my heart will rejoice through you. Behold! you thought I had been eaten up, in the depths of the sea, by the Evil Spirit; but behold! I am not destroyed by him. He is the great foundation of all deceit. I did not know that God would give me to that land Raiatea, where the Word of God flourishes and grows; and behold, God has guarded me back again. Will it be agreeable to you that we should all assemble together, at one place, and all eat together?" The King and Chiefs answered thus:—"It is perfectly agreeable to us. We will receive and hold fast the Word of Life. We are pleased, because of your saying, burn the evil spirits in the fire. Let every thing made by our hands, as a god, be charred in the fire. Behold you say, O Auura, we have spirits or souls, we never knew that man possessed a spirit, no, never!" Auura then answered thus:—"I have one word more to say to you. These two men"—the Teachers—"are chosen by the Church at Raiatea. God caused the thought to grow in the hearts of the Missionaries; and, behold, they have sent them to teach us to read: because of their great love to us, these two are sent. The Missionaries think very much of them, for the Missionaries are very compassionate toward us. The people of Raiatea thought, in their regard to these two men, that they would be killed in our land, and that the boat would be seized by us. The Raiateans think our land is a barbarous land: therefore do not ill use these men, but behave with the greatest kindness to them; and then it will be well." The King and Chiefs answered—"It is perfectly agreeable to us. Now do!" Up start two men, inspired by the Evil Spirit. One of the evil spirits said—"It's agreeable:—it's agreeable: we will hold the good Word!" [Speaking feignedly.] The other man, who was also inspired by the Evil Spirit, thus spake—"I have seen the foundation of the firmament, up in the sky. Taaroa [the Great Idol, or principal God] brought me faith." Auura then said—"There answered the Evil Spirit. Thus then DO leap up, that we may see you flying up into the sky. Do so, now—immediately. Truly thou art even the very FOUNDATION of deceit. The people of Rurutu have been completely destroyed through you and through you alone: and now you shall not deceive us again: we will not be deceived again through you. We know the True God—begone! If the Son of God stood in our presence, you would be ashamed." When Auura had done speaking, he sat down.

Mahamene then addressed the Assembly:—

You have agreed, and your desire is to Jesus, that He may save your spirits. Ye are the lands, for which the Christians at Raiatea, Otaheite, Eimeo, Huaheine, Borabora, and England, have prayed. The Churches, wherever there are Missionaries, have compassion upon the lands that have no Teachers: there-

fore they subscribe property, that the Word of God may be sent to the lands that are without Teachers. The Missionaries of Raintea have sent us two, to teach you letters, and the Name of the True God. May you be saved through Jesus Christ!

He was followed by Puna:—

"Dear Friends, this is my thought toward you, and affection grows in my heart now toward you, in your living in darkness, and in the shade of death. Behold! you are eating the food of death—the poisonous fish—and drinking the bitter waters. Behold! we are here before you, to make known to you the True God, that you may know Him. This I say to you, O King and Chiefs. Prepare one place where you may all eat together, you and your wives and your children, and your King, at one eating-place; and there, the Evil Spirit, who has just now inspired that man, shall be completely ashamed. He has no refuge: cast away every disgraceful thing from among you, for that is the reason he remains among you. You worship him, and he is accustomed to deceive you; but, now, be fervent in prayer to God that you may escape. Should you not listen to that Word, you will die; and you will bear the wrath of God; and you will be led by the Evil Spirit into the fire of hell: but if you regard the Word and the Name of the Son of God, you will in that means be saved. May you be saved through Jesus Christ!

This challenge of eating together, as the test of the True Religion, was accepted. The Natives would be prepared for the issue by what occurred at the landing of the Christians. The decision of this question took place the next day. The Missionaries say—

The Priests predicted, that any woman, eating either hog or turtle, would be eaten by the Evil Spirit; or any one, eating on a SACRED place, would surely die, and be eaten also: if such persons died, according to these predictions, then they would not destroy their idols; but if no one sustained any injury, they would then utterly destroy all their gods. They met accordingly; and, after satisfying their appetites, without sustaining any injury, proceeded to demolish totally the Morais, which was all completely effected that day.

On the arrival of the boat at Raiatea, with the trophies of victory from Rurutu, a general desire prevailed to see these objects of adoration. Wishing to gratify all, and to fan the Missionary Flame, we set apart an evening for the exhibition of the Rurutu Idols. The large Place of Worship was lighted up; and, after suitable Service, the several Idols were exposed to view by three of the Native Christians. The first was the great National God, TAAROA, which was exhibited by Paumoana: this idol is a rude figure, made of plaited sinnett, in the shape of a man; with an opening down the front, through which it was filled with little gods, or the family-gods of the old Chiefs, the points of spears, old slings, &c. of ancient warriors: it was laughable to see him take little gods, by the dozen, out of the great god; and hold them up to public view: he made some appropriate remarks on the great power of Jehovah, in turning that people from dumb idols; saying, that it was not by human strength: formerly, he observed, war must have ensued, and blood must have been shed, before the Evil Spirits would have been given up; but these had been obtained without either, by the power of God alone. Temauri then arose, and exhibited ROOTEARU, an idol inferior to the former, and made some suitable remarks. Uaeva next exhibited all the FAMILY GODS, turning them first to one side, and then to the other, inviting every eye to behold them; and remarked on the superiority of this war to all the wars in which they had ever been engaged, ascribing the victory to Jesus, the Great Conqueror.

West Indies.

JAMAICA.

BAPTIST MISSIONARY SOCIETY.

Affecting Traits of Negroes.

MR. Coultart writes—

A poor Slave came to my house, one morning, to tell me that his heart troubled him much. He burst into tears, saying, "Oh, Massa, me too bad for Jesus Christ: me heart work too strong for him: it rise up against me: it give me no rest at all: me try for sleep—it no sleep—it go dis way, it go dat way—it no go to Jesus Christ at all, Massa. O Massa, what me do—

what me do—will Jesus Christ let me perish?" Here he was so completely overwhelmed, as not to be able to say any more for a considerable time: then, quieting himself a little, he said, with much feeling, "Me never do noting good for Jesus, yet him die for sinners: O may be, him die for me."

Another, after relating how her mind had been first awakened to serious concern, and that a friend, to whom she had communicated her feelings, had advised her to pray, added, "She den go back, and bow down on her sinful knee, and tell God she no wish to keep on sin; but she no worthy to come, for she had done no good ting, but only eat sin, and drink sin, and peak sin, and tink sin, all her sinful life; and now, Massa," she said, in great agony, and tears of disappointment, "sin no leave me yet, Massa."

A blind man came from the country, some miles, for the same purpose. He said, "Me live in country, Massa: me no peak so good as town negro, but mush praying people dere. Em tell me many tings, but me no hear good—em tell me pray—me try—me no like it—say it no do yet, me young man. Me feel some trouble: me come to town: den me hear de word preach: an, O Massa, him bite me mush. Me fever, me sick-headache; but me never have noting, no trouble like dat, Massa. Den me come again, den me eat it, an it sweet me mush—de word sweet mush." Had he known the language, he would probably have said, "My heart presumes I cannot lose, the relish all my days."

The following anecdote shews how highly these people value their religious privileges:—

A Slave wished his Owner to give him permission to attend with God's people to pray: his answer was, "No, I will rather sell you to any one who will buy you." "Will you," said he, "suffer me to buy myself free, if me can?" "If you do, you shall pay dearly for your freedom: as you are going to pray, 250*l.* is your price." The common price for a slave, if a good servant, is 140*l.* "Well, Massa, it a great deal of money, but me must pray: if God will help me, me will try and pay you!" He has been a long time working hard; and, at *last, sold* all himself and wife had, *except his blanket*, to purchase liberty to *pray in* public, or, in other words, to meet with those who love Jesus Christ!

Of their eagerness to obtain Baptism, Mr. Coultart says—

I often feel it painful indeed to refuse them immediate admission; but we wish to obtain the consent of their Owners, and to have as extensive a knowledge of their characters as possible, before we receive them. Some of them weep when they are told to stop a little longer, and say, "Massa, suppose dead take me, how me die, when me know dis my duty, an me no do it!" I can only say, I wish to know that it is their duty, and then I shall not object.

He adds the following story:—

A Female Negro called on me, from a distance of fifty or sixty miles. Here she is, dressed in a clean little jacket, as they are called in Scotland, and such as servant girls wear there, without stockings or shoes, though in the last stage of pregnancy. She has come to hear some word about Jesus, she says; for she has seen no servant of God for eight long years. She looked at the Chapel that was building—she looked at me—and then wept, till she had no more power to weep. When she recovered, she told me that she and her husband and small family were sold eight years ago to the person who owns her now, and her residence fixed on the same estate, where "nothing but badness is to be seen—dere me hear no good word—me see no good work. O Massa, me poor soul quite perish: him quite sick for de word." When she went first to the estate, her Owner asked her if she prayed. "Yes," was her reply. "Oh, that is bad," he said: "you will spoil all my Negroes. Your religion is a bad thing—you must not spread it here!" "O Massa," she replied, "religion no a bad ting. If your Negro love God in him heart, him find someting else to do than tief your fowl and your sugar: RELIGION A GOOD TING, WHEN NEGER HAB PLENTY OF IT."

In answer to some inquiries respecting the statements that are given by these Converts, when applying for the privileges of Christian Communion, Mr. Coultart says:—

Their words are few in general. Their looks and gestures, which give

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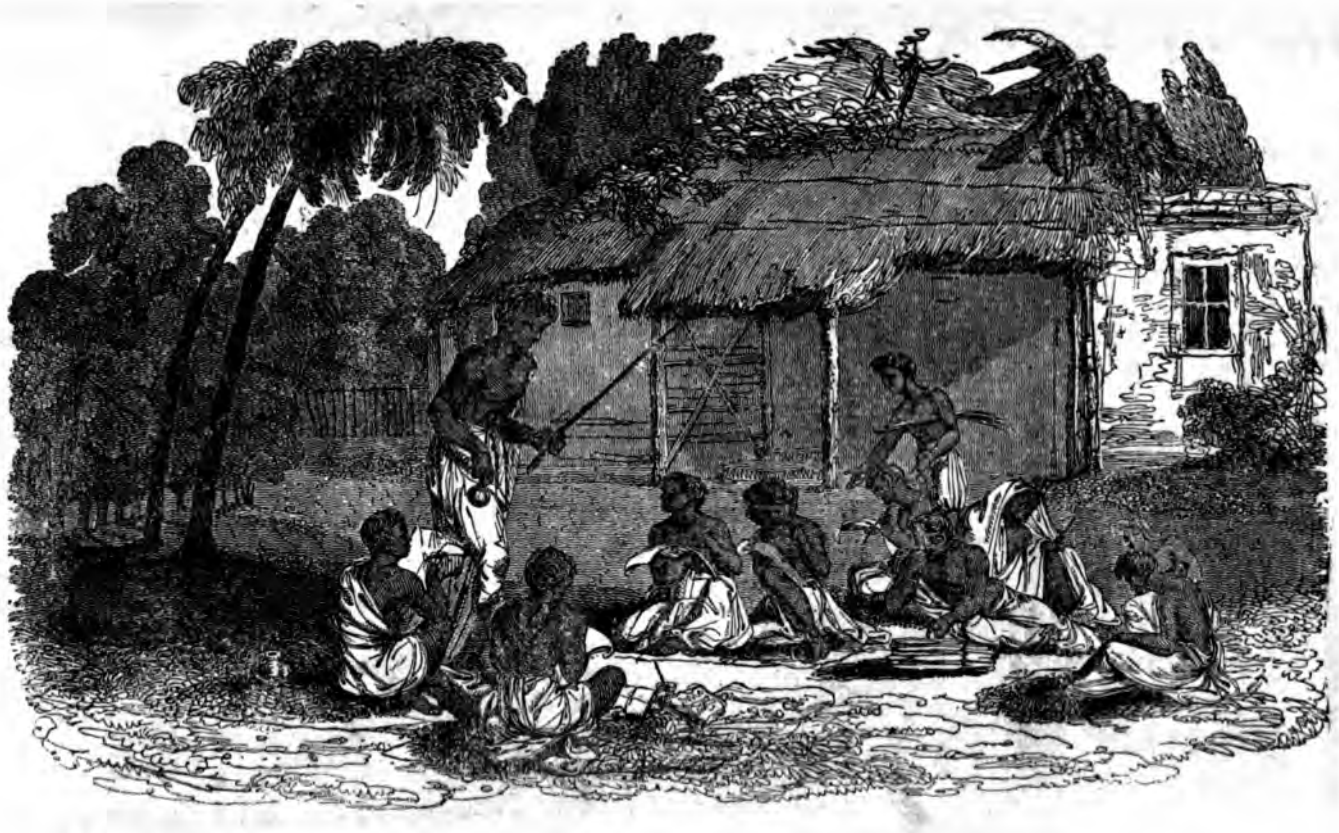

great effect, without art or design, must be wanting in any relation given you.

I asked a Female Negro whether she felt any sin, now her heart was changed. Her reply was, "It trouble me too much: it tick to me, Massa, as close as de clothes to me back." To another Woman, who was complaining much of the discouragements which she meets with, I said, "Well, how do you think to get through them all to heaven? You say, you are weak." "Yes, me weak for true, Massa: but me hang on him arm—Jesus can help—an, Massa, him promise."

Mr. Godden states an affecting proof of the strong attachment felt by the Negro Christians toward their Instructors:—

In the night of the fire, a poor Young Woman, a Slave, whom I had previously baptized, exerted herself much in carrying water from the river; and, when nearly exhausted, she inquired of the by-standers, "Where my Minista?" A person answered, "He is burnt in his bed." The poor thing fell down, and expired immediately, without uttering another word!

Miscellanies.

A NATIVE-HINDOO SCHOOL.

(With an Engraving).

The accompanying Engraving is a View of a Hindoo Village-School. It is taken from a drawing by a Native. The few Boys here seen at their lessons, small as their number is, have a Master and an Usher or Monitor to teach them. The cane in the Master's hand and the rod under the Monitor's arm, with the fruit (as it seems to be) in the Master's right-hand, shew that the general method of getting these poor Lads through their tasks, is, to drive them by fear or coax them by rewards: sometimes an offender is harshly punished, by being compelled to stand on one leg, holding up a brick in each hand, or having his arms stretched out, till he is completely tired. The Boys first learn to write on the ground; then, with a sharp piece of iron or a reed, on a palm-leaf; and, afterward, on a green plantain-leaf. Some of these leaves are seen in the Boys' hands, and a bundle of others lying on the ground. The School begins early in the morning, and continues till nine or ten: after taking some refreshment at home, the Scholars return about three, and remain till dark. In bad weather, the School is kept under the shed or in the Master's house, which is seen in the Engraving. The pay of the Master is small: for the first year's education, about a penny a month for each Boy: when a Boy writes on the palm-leaf, two-pence a month: after this, as he advances, four-pence or as high as eight-pence a month.

Many millions of Children in India, have either no education at all, or none but that wretched education which is given in this way. How poor and worthless this is, will sufficiently appear from the statement quoted, at pp. 109 and 110 of our Volume for 1819, from the Serampore Missionaries.

The Importance and Necessity of Christian Schools for Hindoo Children, will be strongly felt from a knowledge of these facts; and, more especially when we add Mr. Ward's account of the domestic habits of the people.

Children (he says) are seldom corrected; and, having none of the advantages of the Children of Christian Parents, they ripen fast in iniquity. At a very early age, they enter the paths of impurity; in which they meet with no checks, either from conscience, the virtuous examples of Parents, or the state of public morals. A Brahmin, who appeared to respect Christianity, was one day reading the First Chapter of the Epistle to the Romans; and while going over this melancholy description of the sins of the Heathen, he confessed, with astonishment, how remarkably applicable it was to the manners of his own countrymen.

REFORMATION OF SABBATH-BREAKERS.

THE Tract entitled "Sabbath Occupations," was put into the hands of a Shopkeeper, in a hamlet in Lincolnshire, who was in the habit of selling his goods on a Sunday. This Tract produced so decided a conviction in his mind of the sin of such a practice, that he resolved to profane the Sacred Day no more in a similar manner: and, though he had many difficulties to contend with, he persevered in his resolution, and his shop has ever since remained closed on the day of rest. A poor aged man in the village, who occasionally made purchases at this shop on the Sabbath, applied one Sunday Evening for a loaf, as he had none in the house, but was refused admittance; and he was so forcibly struck with the idea, that the people should refuse to profit by his custom, that sooner than be a temptation or throw a stumbling-block in the way, by visiting another shop, he determined that nature should make a sacrifice, and went supperless to bed. These people are now regular attendants upon the Means of Grace, which they once totally neglected; and it is to be hoped that they will thus be brought to a saving knowledge of the truth. This shopkeeper declares, that he has felt no diminution of profit on account of closing his shop; and even if he had, he would rather have his pocket a little less filled, than have the curse of God upon such unhallowed gains.

A Shop, in Hull, had often given pain to a Lady, as she passed it on her way to Worship Him who hath said, *Remember the Sabbath Day to keep it holy: in it thou shalt do no manner of work*—and she took an opportunity, on one of those mortifying occasions, to put in a Tract, on the evil and danger of Sabbath-breaking. To her agreeable surprise, the shop was shortly after closed upon the Sabbath: this encouraged her to call upon the shopkeeper, and inquire the reason why he did not keep his window open on that day as formerly. The answer was such as she had anticipated:—Some person, with the best intention, he had no doubt, had thrown into his shop a little book, which had convinced him of an evil that he had too long practised, but which he trusted he should never practise again.

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Recent Miscellaneous Intelligence.

Christian Knowledge Society.

Two Special Meetings of the Society have just been held, with the view of adopting such measures as might best express the regard, with which the Members cherish the Memory of the late Bishop of Calcutta.

At the first of these Meetings, the Bishop of London in the Chair, it was resolved, that the sum of 6000*l.* should be appropriated to the founding of Five Scholarships, in the Bishop's College at Calcutta, to be denominated "Bishop Middleton's Scholarships;" and that a subscription should be opened among the Members of the Society, for the erection of a Monument to the memory of the Bishop, no Member to contribute to this object more than the amount of his Annual Subscription to the Society.

The *Second Meeting* was called to consider a communication from the Society for the Propagation of the Gospel in Foreign Parts—the Archbishop of Canterbury in the Chair: when it was resolved, on the suggestion of that Society, that the Subscription to the Monument should be open to its Members.

A just and eloquent Character of the late Bishop had been delivered, at the first Meeting, by Archdeacon Pott: which the Archdeacon agreed, on the request of the second Meeting, should be made public.

Church Missionary Society.

The Missionaries detained at Cowes (see p. 487) embarked again on board the *Esther*, in the evening of the 10th of December; and passed the Needles, the next morning, with a fair wind.

Mr. Düring and his family, on board the *Betsey* and *Ann* (see p. 487), left Falmouth on the 3d of December.

Postscript.

URGENT DISTRESS IN THE MISSIONS OF THE UNITED BRETHREN AT THE CAPE.

As we were closing the present Volume, we received a Circular containing afflicting accounts of the injuries sustained, in July last, by the Brethren's Settlements at Groenekloof and Gnadenthal, in South Africa. We annex these statements, by way of Postscript to the Volume—assured that they will awaken the sympathy and liberality of our Readers toward those Settlements, which were before suffering severely, in common with the Colony in general, under successive failures of the harvest.

INJURIES SUSTAINED AT GROENEKLOOF.

The Rev. H. P. Hallbeck writes from Groenekloof, July 22, 1822—

The external distress is here, as every where throughout the Colony, very great; yet not so overwhelming as at Gnadenthal and its neighbourhood. The heavy rains, which have fallen in these days, have done much damage to our buildings and gardens. Never did I see the Hottentots' Gardens in such good order, as when I arrived here the day before yesterday; but, this morning, great part of them is turned into a waste, being either imbedded in sand, or entirely carried away by the torrents.

Mr. Hallbeck adds, on the 25th—

My Letter of the 22nd, to which I subjoin this Postscript, gives you some account of the damage done by the rains and floods here at Groenekloof. Little did I think, when I was writing that Letter, that, before I could send it away, it would become my duty to tell so melancholy a tale as I now must do. Alas! not only the gardens are almost totally ruined, our large pond filled and turned into a sand hillock, several Hottentot cottages thrown down and their gardens swept away, but the north-west gable-end of our beautiful Church is changed into a heap of ruins. It was, in the night between the 23rd and 24th, that this dreadful misfortune took place, without any one of us perceiving it till yesterday morning, when we made the fatal discovery. The wind had not been remarkably high. Our consternation and distress you may more easily imagine, than I can possibly describe. Indeed, we are so overwhelmed with care and trouble on all sides, that as yet we have not been able to think deliberately on the proper measures to be adopted in this great emergency. Many thousand dollars (many hundred pounds sterling) will be required to repair the loss sustained; and no time must be lost, in order that we may save the other walls and the roof. But we live now at a time, when provisions can hardly be had for money; and the expense and trouble of providing for a number of labourers will be very great. God only knows, how we shall find our way through the surrounding darkness. But, after all, there is only one way for us open, which is, not to cast away our confidence, but to keep close to Him, who alone is able to heal the wounds which His hand inflicts. None of the inhabitants remember such a rainy season as has been experienced in this part of the country this year. It is quite like the rainy monsoon of the East Indies. I am convinced that you have now heard quite enough to make you sympathize in our grief, and to feel yourself stirred up to lend every assistance in your power; and I shall therefore not enter farther into detail. I am, indeed, not able to do it, for my mind

is too much distracted. Among the Hottentots, who are now busy in clearing away the rubbish, no other word is heard, but the repeated ejaculation—"Alas! our Church, our beautiful Church!"—Like them, my mind is quite harrassed by the scene of desolation before my eyes. Farewell, for the present: you shall hear from me again, as soon as I arrive at Gnadenthal.—

The Rev. C. I. Latrobe adds to this account—

The loss sustained by the damage done to the Church is so great, that the expense, added to that of restoring the gardens and the reservoir, which must be immediately done, will bring on us a burden not to be supported, but by the kind assistance of our Brethren and Friends, to whose liberality we recommend this case of distress.

INJURIES SUSTAINED AT GNADENTHAL.

The accounts from this Settlement are still more distressing. Mr. Hallbeck writes from that place, under date of August 26th:—

The severe weather, which made such havoc at Groenekloof and the surrounding country, has been no less detrimental to Gnadenthal and its neighbourhood. By the mercy of God, however, none of the Missionaries' Buildings have fallen, though some damage has been done to the thatch. But our poor Hottentots have suffered most severely: forty-eight houses have been very materially injured, and rendered uninhabitable for some time; and, of this number, upward of twenty lie quite in ruins. Besides the loss sustained by the falling of houses, our poor Hottentots have also lost a great many head of cattle by wet and cold. I have, this morning, made a list of all the oxen which remain; and by this means discovered, that, of four hundred head, which they possessed on the 26th of May, one half are either consumed in consequence of the dreadful famine, or have perished by the severity of the weather, in the short space of three months. In brief, we are ruined outright; and all the fond hopes of progressive improvement, which once cheered the spirit of us Missionaries, are entirely blighted, unless God disposes the hearts of benevolent friends to come to our assistance.

But why do I torment myself with looking into dark futurity? Is not the misery of the present moment more than enough for my feeble strength? Often have I used that expression, "EMACIATED WITH HUNGER;" but never did I feel the force of the phrase so powerfully as in these days, when my door is incessantly besieged by Women and Children, who present to my eyes the frightful reality of what was hitherto only a faint picture in my imagination. Indeed, I wonder, after all the distress of mind which we have experienced, that some of us have not long ago been laid up with sickness, and rendered unfit for further exertions. It is alone by Divine assistance, and by various proofs of God's kind Providence, that I and my fellow-labourers here are thus far preserved in health, and have not wholly sunk into despondency.

Thus we received, very lately, a very seasonable and unexpected present of 250 rix-dollars from the Directors of our Missions; by which we shall be enabled to prepare a meal three times a week, for all the poor Women and Children without exception, for the space of four weeks. Upward of 200 are partakers of this charity: we, however, always set them to do some work for their own and the public good, before they are fed; for instance, to clean the water-course, enlarge the burial-ground, clear the channel of the Bavian's Revier, in order to prevent inundations, &c. What we are to do, when the above sum is exhausted, I do not know; but it appears to me, as if we should be obliged to continue this distribution for a couple of months longer, from whatever quarter the means may be obtained. The wretched sufferers may indeed protract their existence for a few days by EATING GRASS, AS THEY DO AT PRESENT; but unless they get a meal of warm and nourishing food now and then, they cannot live long in that way: and, rather than suffer them to perish under our eyes, we must sacrifice whatever we have to dispose of. People, who are not acquainted with our circumstances, and who, by foolish reports, are led to consider this Colony as the

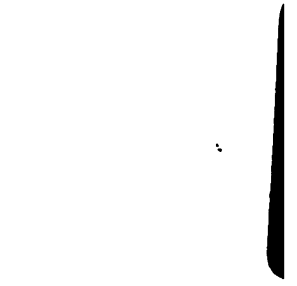
POSTSCRIPT.

Promised Land, may perhaps censure us, not believing that the misery is so overwhelming as it really is; but we would rather incur their displeasure, than be censured by our consciences, for having neglected the duties of humanity and transgressed the commandments of God.

A few days afterward, Mr. Hallbeck writes, that he had scarcely dispatched this Letter, when the doleful lamentation of the wretched and emaciated sufferers at his door began again to shake his confidence; but, all at once, a Hottentot made his appearance with a Letter from the Landdrost, apprizing him of a relief of eighty rix-dollars for the purchase of rice, being the surplus remaining out of a fund appropriated by Government for the supply of grain to the poor of the District. Mr. Hallbeck writes—

With what feelings of gratitude and astonishment I first read these lines, you may easily imagine. I hardly remember ever to have experienced a more remarkable interposition of God's kind Providence in my whole life. Certain it is, that, as far as regards my own feelings, no encouragement could have arrived more opportunely. My despondency was gone—tears of gratitude to our Saviour filled my eyes—and I promised myself anew, not to suffer myself to be overcome by the suggestions of distrust and despondency; for I saw, as it were, with open eyes, that THE LORD WILL NEVER LEAVE NOR FORSAKE US.

A couple of Hottentot Women are busy preparing the dinner, in nine huge pots, while upward of 200 Women and Children, in joyful anticipation of the promised meal, are busy cleaning the water-courses, planting hedges, making new ditches, &c. and I am just hastening to arrange the company and distribute the dinner. You must, therefore, excuse my breaking off rather abruptly. I cannot possibly deny myself the satisfaction of being present upon this joyful occasion, which reminds me of the scenes when our Saviour fed his hungry hearers in a miraculous manner. Never, in all my life, have I felt more honoured, than when carrying round the sooty pots, and wielding the large wooden ladle.

ERRATUM.

Since the account of the Native-Hindoo School, at p. 543, was printed, a friend has told us that what we conjectured might be fruit in the right-hand of the Master, is his hooka, or pipe.